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ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL  
DEPARTMENT

FOR THE YEAR 1920

*WITH THE GOVERNMENT REVIEW THEREON*



BANGALORE

PRINTED AT THE GOVERNMENT PRESS

1921



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## Report of the Archæological Department.

No. G. 19385—G. M. 175-20-2, DATED 12TH APRIL 1921.

PROCEEDINGS OF THE GOVERNMENT OF HIS HIGHNESS  
THE MAJARAJA OF MYSORE.

## GENERAL AND REVENUE DEPARTMENTS.

READ—

Letter No. C. 5, dated the 12th March 1921, from the Director of Archæological Researches in Mysore, forwarding the report on the working of the Mysore Archæological Department for the year ending 30th June 1920.

Order No. G. 19385—G. M. 175-20-2, dated 12th April 1921.

Recorded.

2. The Director made a short tour in the Hassan District, and in North India after attending the Poona Oriental Conference. His Assistant toured under his instructions in the Mysore District. This resulted in the discovery of 69 new records and of some artistic structures not noticed before. The number of villages visited was 94 in all.

3. *Work at Headquarters.*—The work done at headquarters is given in detail in paragraphs 41 to 57 of the report. Two sets of copper plates were examined during the year. One of them in the possession of Lakshmi-ena-Chattaraka Pattacharya of the Singangadde Jain Matha, received through Mr. B. Padmaraja Pandit of Chamrajnagar records a grant to a Jain Basti by the Ganga King Sripurusha and his son Saigotta-Sivamatha and the other a facsimile of a portion of which together with an incomplete copy, received through the same Pandit records a grant to a Jain Basti at Talkad in 807 by the Rashtrakuta Prince Kamba Deva.

Besides the two monographs on the Kesava temple at Belur and Lakshmidēvi temple at Doddagaddavalli, a monograph on the temples at Halebid is under preparation. The printing of the translations of the Kannada texts of the revised edition of the Sravana Belagola Volume and of the General Index of the Volumes of the Epigraphia Carnatica did not make much progress.

About 40 photographs of views of temples were sold in the Archæological Office and some 40 copies of the Belur and Doddagaddavalli monographs were sold in England.

4. Government observe that the report has been submitted very late and direct that arrangements should be made to avoid such delay in future.

K. MATTHAN,

Offg. Chief Secretary to Government.

To—The Director of Archæological Researches in Mysore.

PRESS TABLE.

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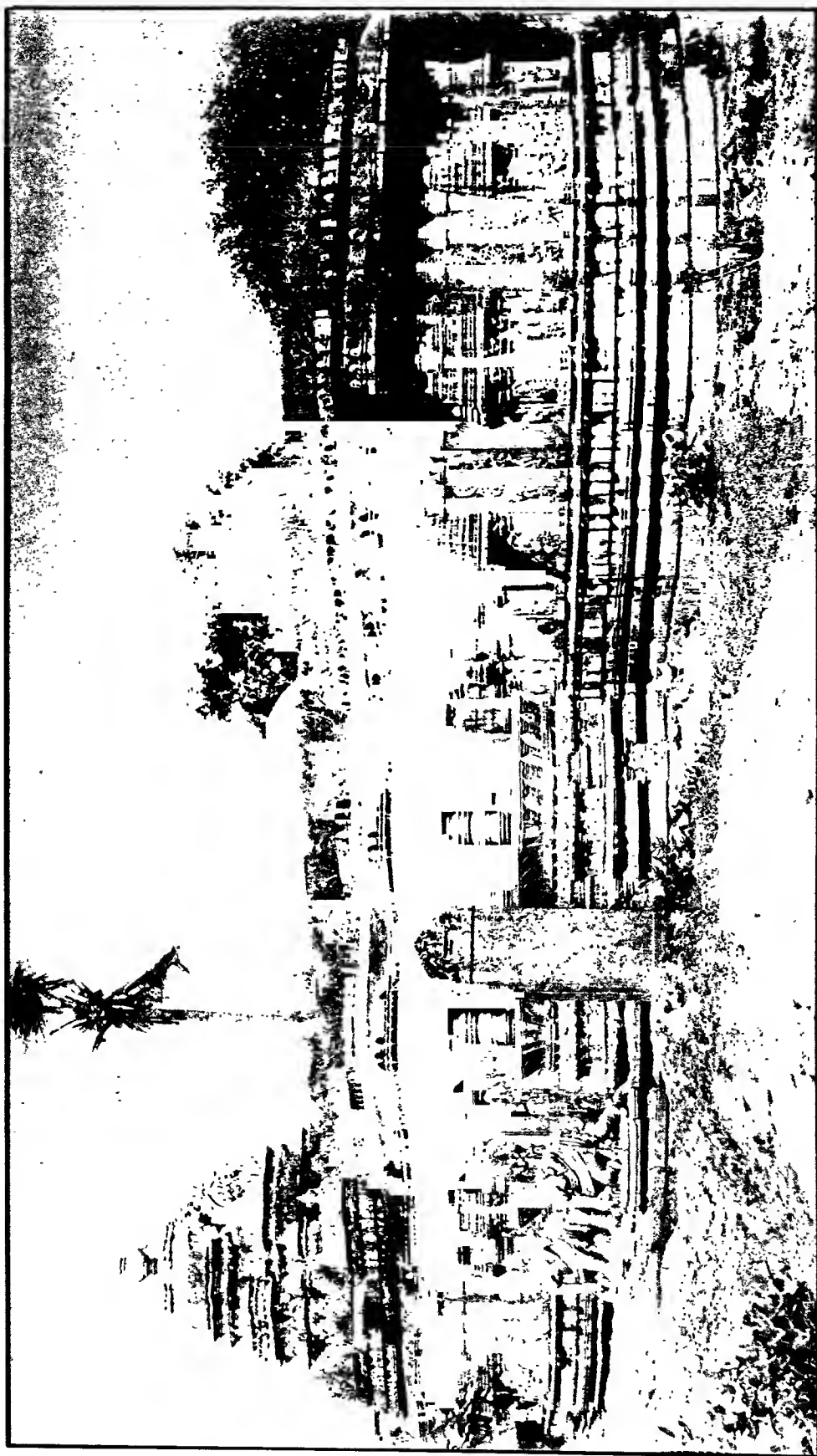
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SOUTH VIEW OF BUCHESVARA TEMPLE AT KORAMANGALA



# ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1920.

## PART I.—WORK OF THE DEPARTMENT.

I availed myself of privilege leave for three months from the 20th May 1920 to the 20th August 1920. Mr. R. Rama Rao, B.A., my Assistant, was in charge of the current duties of the office during my absence.

2. In their Order No. 2424-9—Education 405-18-7, dated the 8th September 1919, Government deputed me to attend the Oriental Conference held at Poona on the 5th, 6th and 7th November 1919, and in their Order No. G. 9431-2—G. M. 106-19-2, dated the 30th October 1919, permission was granted to me to visit certain places of archaeological interest in Northern India after finishing my work at Poona.

### *Establishment.*

3. In Government Order No. G. 9805-6—G. M. 92-19-1, dated the 3rd November 1919, Dr. A. Venkatasubbaiya, my former Assistant, was permitted to resign his appointment.

4. By Government Order No. G. 21553-4—G. M. 133-19-4, dated the 19th March 1920, Mr. R. Rama Rao, B.A., the Probationer of the Department, was confirmed as Assistant to the Director of Archaeological Researches in the grade of 150— $\frac{2}{2}$ —200 with effect from the 5th January 1920.

5. In Government Order No. G. 6966-9—G. M. 83-19-3, dated the 17th September 1919, Mr. B. Venkoba Rao, B.A., was appointed as Architectural Draughtsman in the Archaeological Department on a pay of Rs. 150 per mensem on probation for one year. He reported himself for duty on the 22nd September 1919.

6. In their Order No. G. 15026-8—G. M. 87-18-3, dated the 5th January 1920, Government approved of the proposal that the two copyists might be borne on the establishment of the Archaeological Department.

7. Mr. B. Rama Rao had privilege leave for 18 days. P. M. Gurusami Achari and Pandit Nanjunda Sastri had privilege leave for nearly 2 months each; Mr. T. Namassivayam Pillai for a little over 1 month; Pandit Venkannachar, S. Bonmarasa Pandit, A. Srinivasarangachar and M. C. Tirumalachar for about 20 days each; M. A. Ramanuja Iyengar for 13 days; and A. Sesha Iyengar for 11 days.

### *Tours: Exploration, Inspection of Temples, etc.*

8. Owing to pressure of work at headquarters and a Government Order directing that preference should be given to the work of revising the Mysore Gazetteer above all others, deferring fresh exploration and investigation work, it was not possible to make any tours properly so called during the year under report except a very short tour in the Hassan District and my North Indian tour for about a fortnight after attending the Poona Oriental Conference. The Assistant, the Architectural Draughtsman, the Photographer and Draughtsman, and the Head Pandit, however, made tours under my instructions especially in the Mysore District with the object of inspecting some buildings of archaeological interest and of making a resurvey of the Mysore, Malvalli and Krishnarâjapête Taluks. This resurvey has resulted in the discovery of 69 new records and of some artistic structures not noticed before. Revised copies of 58 incompletely printed inscriptions have also been procured.



9. A brief account will now be given of the short tours made by me during the year. The temples at Mysore have been noticed in my *Reports* for 1912 (para 38), 1916 (para 35), 1918 (para 45) and 1919 (paras 37 and 38).

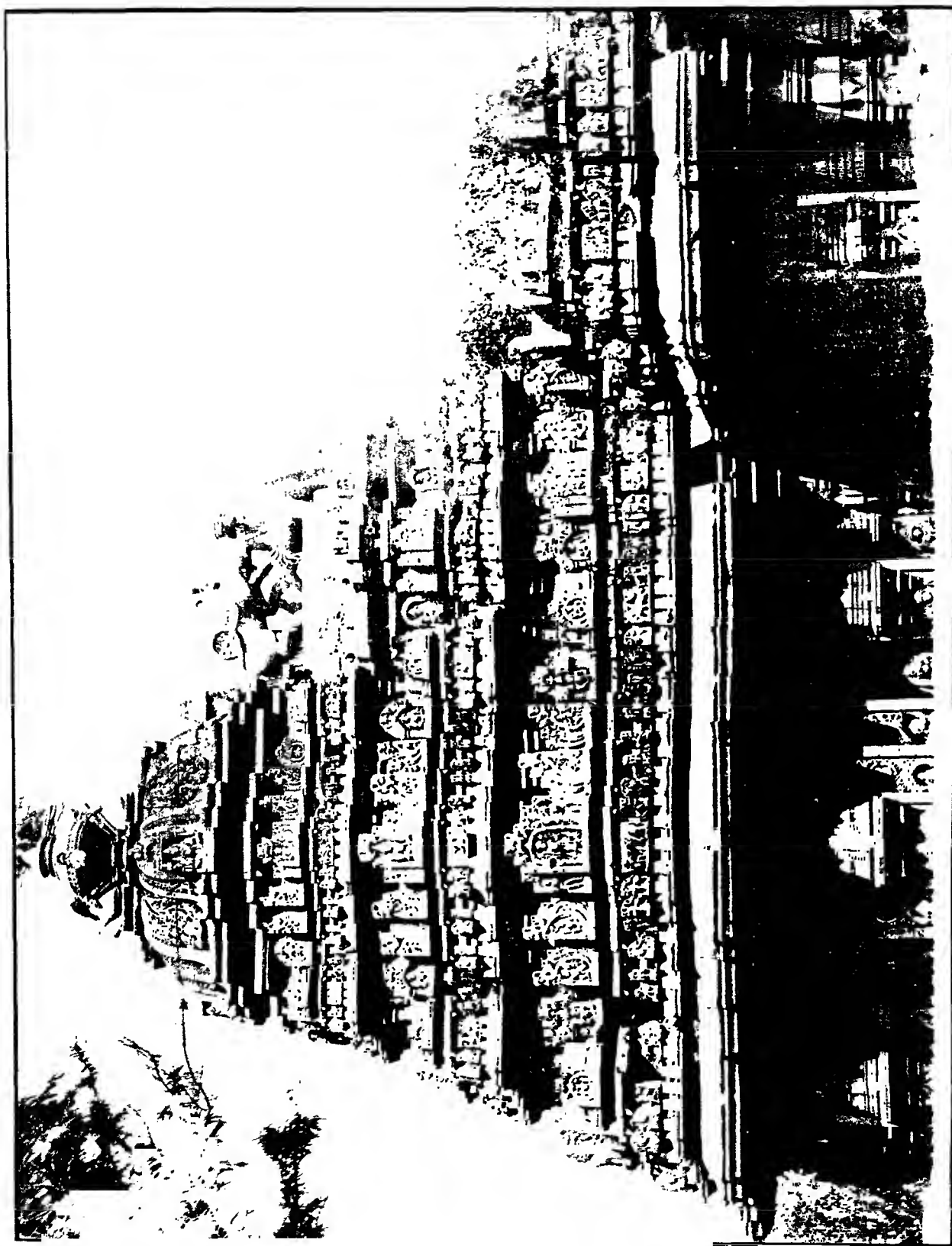
Mysore temples. A few more notes are now added. The *Chitra-mantapa* or painted hall in the Prasanna-Venkaṭaramaṇasvāmi temple containing the painted Vyāsa panel referred to in last year's *Report* (para 37; Plate IX, 2) has also paintings on the walls and the ceiling. There are likewise four painted doors, two single to the right and left of the Vyāsa panel and two double on the right and left walls, said to have

Portraits of Mysore kings. once belonged to the Mysore Palace, which contain in the upper portion portraits of twelve Mysore kings in all with inscriptions giving their names and the period of their reigns, and in the lower portion figures of elephants. The period of the reign is given not only in years and months but also in multiples and fractions of *paṭṭas*, a *paṭṭa* denoting a reign of twelve years. The following table gives the names of the kings in the order of succession and details of their reigns:—

No.	Name	Reign
1	Rāja-Oḍeyar .. .. .	Paṭṭa 3½, years 39
2	Chāma-Rāja .. .. .	" 1½, " 20
3	Kaṇṭhīrava-Narasa-Rāja .. .. .	" 1½, " 20, months 5
4	Doḷḷa-Dēva-Rāja .. .. .	" 1, " 13, " 6
5	Chikka-Dēva-Rāja .. .. .	" 2½, " 31, " 8
6	Kaṇṭhīrava-Mahārāja .. .. .	" ¾, " 9, " 3
7	Doḷḷa-Kriṣṇa-Rāja .. .. .	" 1½, " 18
8	Chāma-Rāja .. .. .	" 1, " 6
9	Immaḷi-Kriṣṇa-Rāja .. .. .	" 2½, " 31, " 9
10	Nanja-Rāja .. .. .	" 4, " 4
11	Beṭṭada Chāma-Rāja .. .. .	" ½, " 6, " 2
12	Khāsā Chāma-Rāja .. .. .	" 1½, " 19, " 7

Besides the doors mentioned above there are also paintings on the walls representing places, temples, etc., with labels: on the right wall we have Ālvāru-utpatti-sthala (the birth-place of Nammālvār, Tirunagari in the Tinnevely District), Nava-Tirupati (nine holy places in the same district), the Virūpāksha temple at Hampe, Mēlkōte, Seringapatam, Ganjān and so forth; and on the left wall the Chakrapāṇi temple at Kunbhakōṇai, Chennapaṭṭana (Madras), Bēlūr, Nanjangūd, Śivagange, Kānchi, Chāmunḍēśvari hill and so on. The ceiling depicts places, rivers and mountains in Northern India such as Kāśi, Paṇḍrāpur, Śrinagara, Alakanandā, etc.

10. Above the niche on the south outer wall of the shrine of the goddess in the Varāhasvāmi temple is an inscription—*Maya-bhadra*—in characters of the 12th or 13th century. It is not clear what the expression means, whether it refers to the niche itself or to the artist who made it. There are also masons' marks and letters in several places on the building. In the *prākāra* or enclosure of the Prasanna-Kriṣṇasvāmi temple is a small cell enshrining a figure of the sage Atri, the reason given for its existence being that the sage was the *gōtra-rishi* of the *āgamika* who set up the god in the temple. The sage is also the *gōtra-rishi* of the Mysore Royal Family. Almost all the metallic figures of this temple bear inscriptions on their pedestals stating that they were presents from Kriṣṇa-Rāja-Oḍeyar III who built the temple. But the figures of the Śrīvaiṣṇava teachers Dēśikar and Jiyar form an exception, while the figures of the same teachers now found in the Varāhasvāmi temple bear inscriptions stating that they were presented to this temple by the abovementioned king. The reason given for this interchange is that the latter figures being considered too small were replaced by the former. In the shrine of Rāmānujāchārya are kept three small stone figures of Paravāsudēva, Anantaśayana and Rājamannār (a form of Kriṣṇa). The god in the Lakṣmīra-maṇa temple is Nambi-Nārāyaṇa, a form of Viṣṇu holding the discus and the conch to the front in the lower hands. The cell to the right contains the goddess of the temple. Here is likewise a good figure, about 4 feet high, of Vēṇugōpāla (Plate XIX, 1) which is said to have been a special object of worship before the



SOUTH VIEW OF TOWER OF BICHESVARA TEMPLE

PLATE III

BUCHESVARA TEMPLE AT KORAMANGALA



1. "CHAIN OF DESTRUCTION" PANEL



2. GAJENDRA-MOKSHA PANEL

Prasanna-Krishṇasvāmi temple was built. To the right in the *prākāra* is a standing figure, about 2 feet high, with folded hands of Rāja-Oḍeyar. An inscription in the temple states that he built the tower over the *mahādvāra* or outer gate and that for him the god of the temple changed poison into nectar. The latter statement is in allusion to a tradition which says that Rāja-Oḍeyar to whom the *archaka* of the temple served poisoned *tirtha* at the instigation of some of his enemies, swallowed it and was not harmed in the least owing to his firm faith in the god. This temple appears to be the oldest in the city as evidenced by an inscription in Cole's garden which records a grant for the god in A.D. 1499 by order of Narasana-Nāyaka, father of Krishṇa-Dēva-Rāya of Vijayanagar.

11. The inscriptions in the Oriental Library were examined and identified at the request of the Librarian. They are 12 in number, 6 built into the walls inside and 6 outside. Of the inside inscriptions, 3 are on the east wall facing west and 3 on the west wall facing east. Of the former, the first is a Tamil record of Vijayanagar, dated 1411 (Hoskōte 149 of the Bangalore District); the second is a Nolamba record, dated about 960 (Chintāmaṇi 43 of the Kōlār District); and the third, a Hoysala record, dated 1063 (Kaḍūr 161 of the Kaḍūr District). Of the latter, the first is a Hoysala inscription bearing the dates 1078 and 1107 (Tiptūr 105 of the Tunkūr District); the second, a Chālukya record, dated 1130 (Tiptūr 104); and the third, a Chōla record, dated 1035 (Kōlār 14 of the Kōlār District). Of the outside epigraphs, one is on a pillar, a Chōla record, dated 1029 (Nelamangala 1 of the Bangalore District); and five are built into an embankment in front. Of the latter, one is a record of a Sēnavāra chief, dated about 1060 (Chikmagalūr 76 of the Kaḍūr District); another, a Chālukya inscription, dated 1012 (Shikārpūr 287 of the Shimoga District); another, also a Chālukya record, dated 1043 (Dāvāngere 19 of the Chitaldrug District); another, a Hoysala record, dated 1218 (Kaḍūr 129); and the fifth, also a Hoysala inscription, dated 1184 (Tarikere 15 of the Kaḍūr District). It is a pity that the slab containing an old record of the Ganga king Śrīpurnāśa (E.C., III, Tirumukūḍlu-Narsipur 1), which was kept in the Oriental Library, is not now forthcoming. Fortunately we have impressions and facsimiles of this epigraph.

12. During my short tour in the Hāssan District a few villages in the Hāssan Taluk were inspected. Ammanhallikoppalu has two temples, one dedicated to Dēvamma and the other to Bhūtappa. The object of worship in the former is an anthill, while that in the latter is a round stone. The latter is also known as Karibira's temple. Mudugere has a ruined Īśvara temple which must once have been a grand Hoysala structure. The only portions now left are the doorway of the *garbhagriha* or adytum, the door-lintel of the *navaranga* or central hall, a fine Nandi and an inscription stone. The remaining architectural members, of which a few are lying here and there, have been removed for building the Āṇjanēya temple in the village, the Mudugere *kaṭṭe* or pond and the outlet of the Boumēnhalli tank. Near the Āṇjanēya temple is also lying a huge tiger apparently a part of the Hoysala crest which once stood over the structure. The *garbhagriha* doorway is well carved and has Gajalakshmi on the lintel. The spaces between the tops of the jambs and the lintel on both sides are said to be always occupied by two cobras. During my visit I saw one over the right jamb. The villagers believe that this is evidence of the existence of treasure underneath the doorway. From the inscription mentioned above (E.C., V, Hāssan 69) we learn that the temple, named Eragēśvara in the record, was founded in 1155 by Ereyamaheggade during the reign of the Hoysala king Nārasimha I. There is besides another temple in the village, known as the Yōga-Nārasimha, in a dilapidated condition. It is likewise a Hoysala building consisting of a *garbhagriha* or adytum surmounted by a stone tower, a *sukhanṇisi* or vestibule and a *navaranga* or central hall. The god is seated on a pedestal about 2 feet high, his *prabhā* or halo being sculptured with the ten incarnations of Viṣṇu. The *garbhagriha* ceiling is flat with nine blown lotuses. The *sukhanṇisi*, whose doorway is flanked by perforated screeus, has a large artistic ceiling. The *navaranga* is supported by four moulded pillars and twelve pilasters, and is adorned with nine beautiful ceilings of which

the central one which is circular is about 5 feet deep with three concentric rows of lotus buds, while the others, except the front one which resembles the *garbhagriha* ceiling, are square and 3 feet deep with single lotus buds. The beams are also adorned with blown lotuses in the middle. Opposite to the god is a shrine where instead of the usual figure of Garuda there is an image of Lakshmi-Varāha said to have been set up about 200 years ago. The outer walls have no figure sculpture, but only pilasters. The temple had once an open veranda all round, but now only the pillars are left. No inscription has been found in the temple: it probably belongs to the close of the 12th or the beginning of the 13th century.

Manuscripts.

Among the manuscripts in the possession of Srinivasa-bhatta, the *archaka* of the temple, were found the Vaikhānasa works Sangraharatna, Ashtākshara-vidhi and Indratāla, as also Nilagiri-māhātmya and Śvētagiri-māhātmya. Jakkēnhalli has a ruined Īśvara temple in

Jakkēnhalli temple.

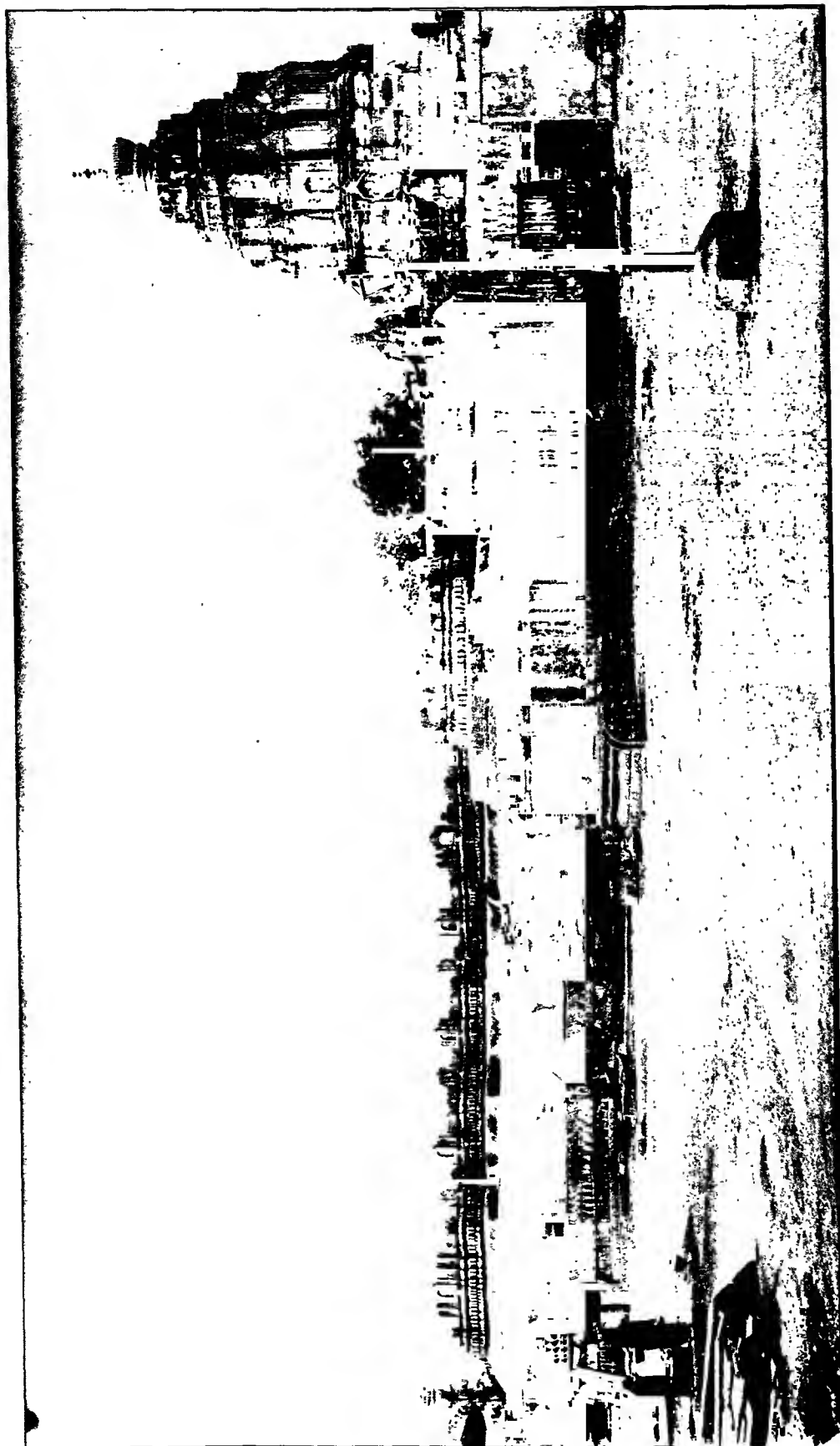
the Hoysala style consisting of a *garbhagriha*, a *sukhanāsi*, a *navaranga* and a *mukha-maṇḍapa* or front hall. The *sukhanāsi* doorway is flanked by perforated screens. The ceilings in the *navaranga*, of which only four are now left, are about 1 foot deep and have lotus buds. It is interesting to note that some of them are painted. There is likewise a ceiling left in front of the *navaranga* entrance. From the big inscription stone, measuring 9' by 3', in the temple (E.C., V, Hassan 53-4) we learn that its name was Kālēsvara and that it was built in 1170 by the great minister Heggade Kālimayya during the reign of the Hoysala king Nārasimha I. To the north of the temple is a ruined *maṇḍapa* or hall containing a fine *vīraḡal*, about 5 feet high, in three panels adorned with pilasters at the sides. The top panel has a linga surmounted by a beautiful turret.

13. The Būchēsvara temple at Kōramangala (Plate I) was briefly noticed in

Kōramangal temples.

para 10 of my *Report* for 1909. It deserves more detailed notice. From an inscription in the temple, E. C., V, Hassan 71 we learn that it was consecrated by Būchi-Rāja on the day of the Hoysala king Ballāla II's coronation in 1173, the first year of his reign. The temple faces east and consists of a *garbhagriha*, an open *sukhanāsi*, a *navaranga*, a *mukha-maṇḍapa* and a porch. The *garbhagriha* and *sukhanāsi* have flat ceilings of nine lotuses. The lintel of the *garbhagriha* doorway has Gajalakshmi in the centre. The *navaranga* has nine beautiful ceilings, each about five feet deep and six feet in diameter, except two which, though of the same depth, are square. The north ceiling has a figure of Krishna carved on the under surface of the central pendent. There are also six fine niches in the *navaranga*, 3 on the right and 3 on the left. The latter are now empty, while of the former one has Gaṇapati, one Sarasvati and one Saptamātrikāhī or the Seven Mothers, all exquisitely carved, Gaṇapati and Sarasvati showing marvellous workmanship. The Saptamātrikā panel has at the right end Dakṣiṇāmūrti and at the left Gaṇapati. The *navaranga* doorway has also Gajalakshmi on the lintel. The *mukha-maṇḍapa* is supported by 32 pillars and adorned with 13 ceilings of flat lotuses. It has a veranda all round and two entrances facing north and south also with verandas on both sides. The entrance porches are supported by 8 pilasters: 4 of them at the sides of the two entrances are elegantly carved with scroll work, the east pilaster having 8 bands of scrolls. The south entrance has elephants at the sides and *dvārapālakas* or door-keepers with female chauri-bearers on the jambs. The outer walls of the *mukha-maṇḍapa* have a frieze of scroll work at the bottom, above this a frieze of turretted pilasters with intervening figures, and above this again a rail divided into panels, mostly uncarved, by single columns. Above the last runs a row of large images carved on single or double pilasters surmounted by beautiful turrets. The total number of the large images is 81, of which 29 are female. The gods and goddesses of the Hindu pantheon represented by them are—Vishṇu 4; the same as Nārasimha 2, one issuing from a pillar and one, ten-armed, tearing out the bowels of the demon Hiranyakaśipu; as Vēṇugōpāla 2, in one case surrounded by cows; as Navanīta-chōra (stealing butter) 1, as Kāliyamardana (punishing the serpent Kāliya) 1, as Gōvardhanadhara (lifting up the mountain Gōvardhana) 1, as Varāha 1, as Vāmana 1, as Trivikrama 1, as Ranganātha reclining on the serpent Śēsha with Brahma on the navel-lotus and Lakshmi at the feet 1, and as Kāma 1; Śiva 2; the same as Gajāsura-mardana (slayer of the elephant demon) 1, as Umāmahēśvara (seated with Umā) 1, and as Īśāna (the regent of the north-east seated on the

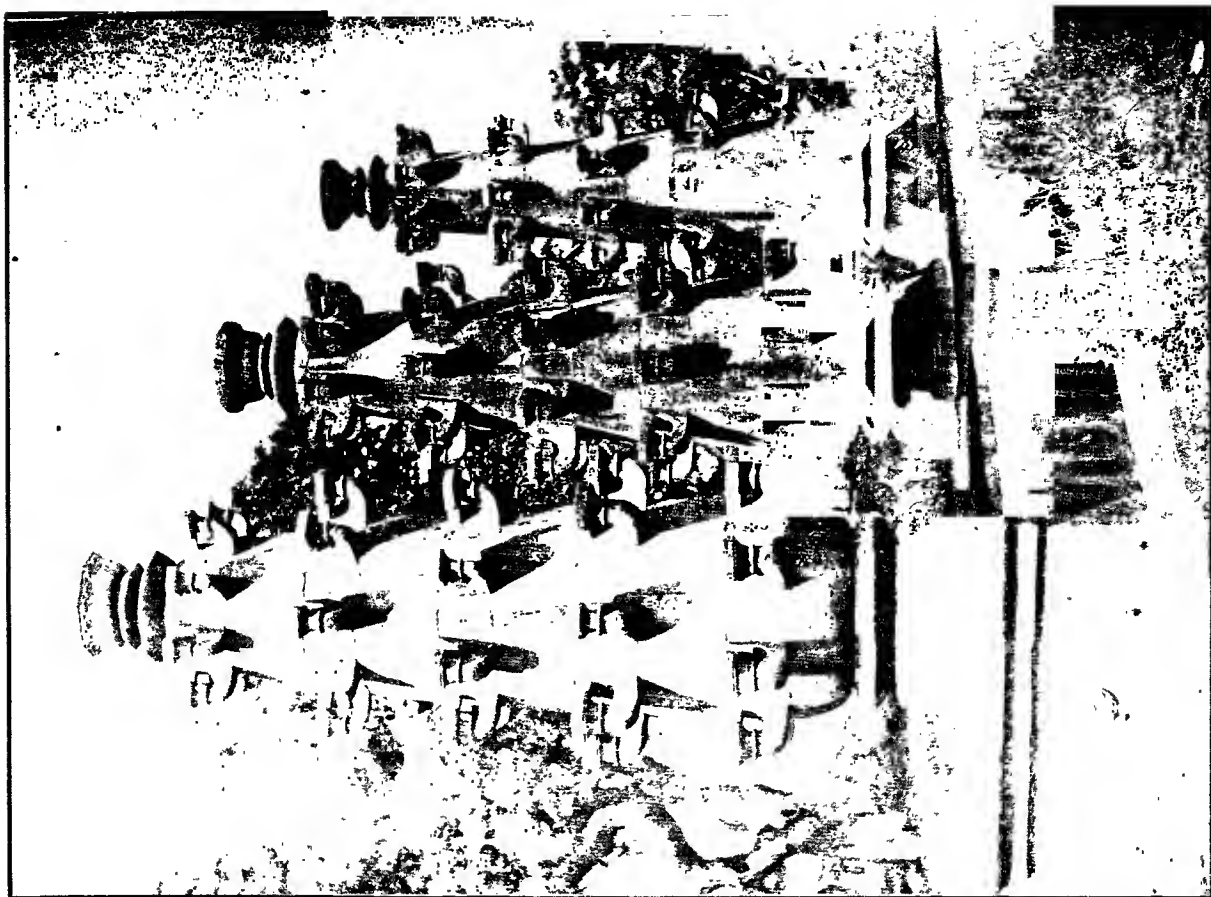
HARIHAR



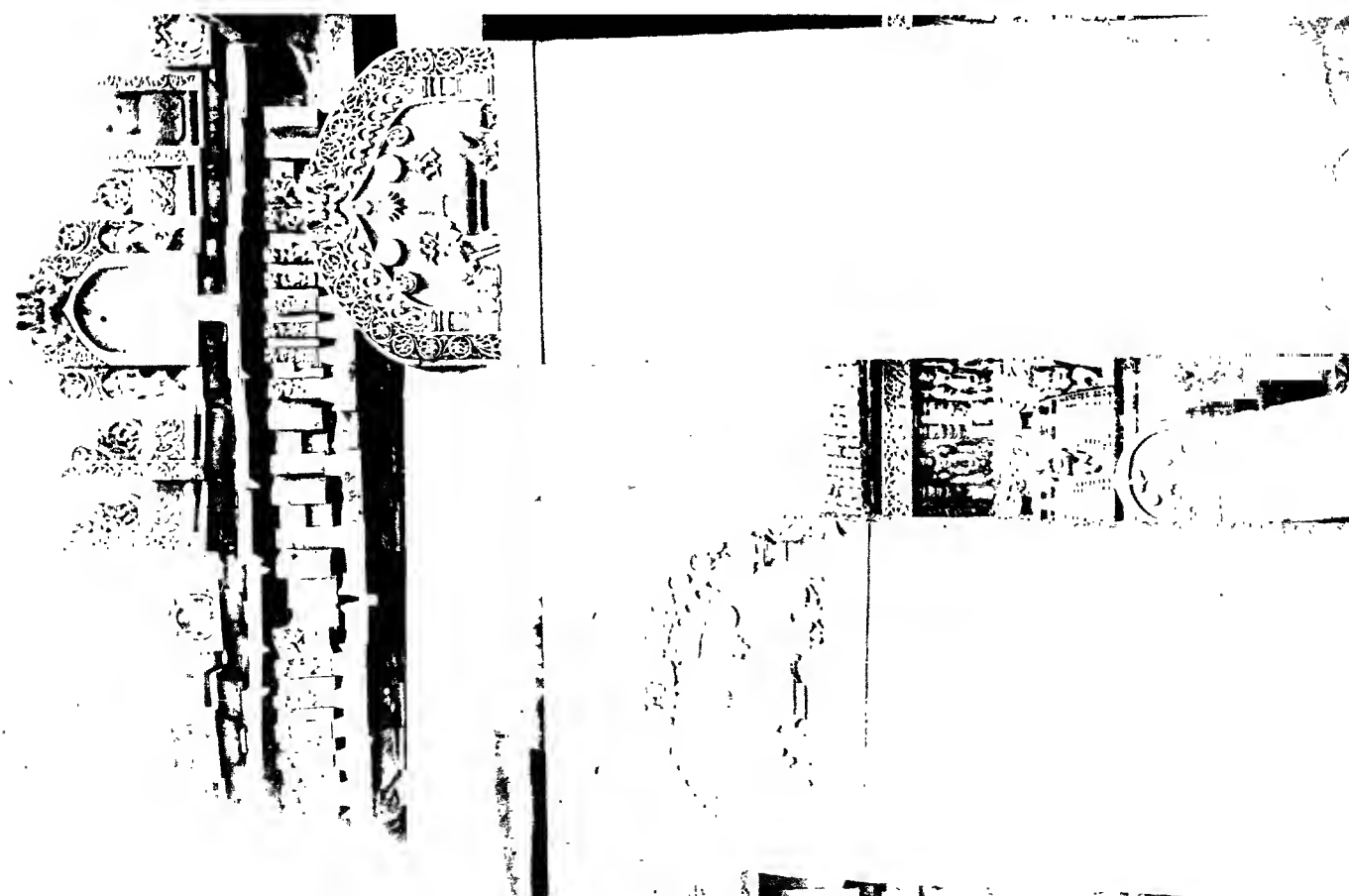
NORTH VIEW OF HARIHARASVARA TEMPLE

*Mysore Archaeological Surv. 9]*





ANNOU TO USUALLY HAVE AT LEAST TWO TO THREE HOURS OF



1. TWO INSCRIPTIONS FOUND AT THE SITE OF HARPAKRESARA TEMPLE AT HARHAR

bull with Pārvasī) 1; Brahma 3, one, four-faced with Sarasvatī at the side, holding a book and a rosary, and one with a single face and the same attributes; Gaṇapati 1; Bhairava 4, in one case with the attributes a skull and a sword, and a snake in the *jaṭā* or matted hair; Dakṣiṇāmūrti, dressed in a long coat and hood and holding a *chandrike* or disc 2; Lakṣmaṇa 1, Garuḍa 1, Hanumān 1, and Sūrya 1; Sarasvatī 1, Durgā 1, Chāmūṇḍā 1. Vārāhi 1, and Mōhini, a nude figure, 4. There are also figures of Arjuna shooting the fish, Rāvaṇa lifting the Kailāsa mountain, Prahlāda undergoing various kinds of torture, and a Nāga couple. One of the figures of Prahlāda bears a label giving his name. The remaining figures represent attendants, players on musical instruments, etc. On both sides of the entrances the *jaṭati* or railed parapet of the *mukha-maṇṭapa* has three small niches and a frieze of turrets with intervening lions. The porch, too, has a good ceiling. The *garbhagriha* is surmounted by a well carved stone tower adorned with the Hoysala crest (Plate II), the front panel showing a fine figure of Tāṇḍavēśvara.

14. Opposite to the front hall is a shrine of Sūrya the front porch of which has a ceiling of 9 lotuses. Sūrya is a well carved figure, about 5 feet high, flanked by female archers, the pedestal showing his seven steeds and Aruṇa, his lame charioteer. The *prabhī* or glory has 12 seated figures, 6 on either side, all similar to one another, holding in both the hands some indistinct attributes, which represent perhaps the 12 Ādityas. Around the shrine on the outer walls is a row of large images, 32 in number, of which 19 are female. The deities represented are—Śiva, Umāmahēśvara, sixteen-armed dancing Gaṇapati, Dakṣiṇāmūrti, Maṇmatha; Sūrya 4, one with a coiled serpent behind and 7 steeds on the pedestal; Durgā and Mōhini 2. There are also two compositions depicting *Gajēndramōksha*, the Purāṇic story of Viṣṇu delivering an elephant from the jaws of a crocodile, and a chain of destruction—a double headed eagle or *gaṇḍabhērūṇḍa* attacking a *śarabha*, which attacks a lion, which in its turn attacks an elephant, the latter seizing with its trunk a huge serpent which is in the act of swallowing an antelope—with the figure of a sage wondering at the sight (Plate III). A similar panel of a chain of destruction occurs in the Kēśava temple at Bêlūr (see my *Monograph* on that temple, page 8). The remaining figures around the Sūrya shrine represent dancing, playing or decorating figures, drummers, chauri-bearers, etc. In the *prākāra* stands a *vīraṅga*, about 3 feet high, with 4 panels, the 2nd from the bottom showing two warriors in celestial cars, the 3rd a liṅga and the 4th Umāmahēśvara in the centre flanked by Brahma to the right and Viṣṇu to the left. It bears the inscription E.C., V, Hāssan 70, dated about 1180. There is also in the enclosure a shrine of Bhairava consisting of a *garbhagriha* and a *sukhanāsi* with ceilings of 9 lotuses. Bhairava, about 5 feet high, has a Vēṭāla or goblin to the left. The Būchēśvara temple richly deserves conservation. The *prākāra* is thickly covered with rank vegetation and strewn with heaps of debris. These have to be removed. The roofs of the *garbhagriha* and *sukhanāsi* which are leaky have to be made watertight by a coating of concrete and cement.

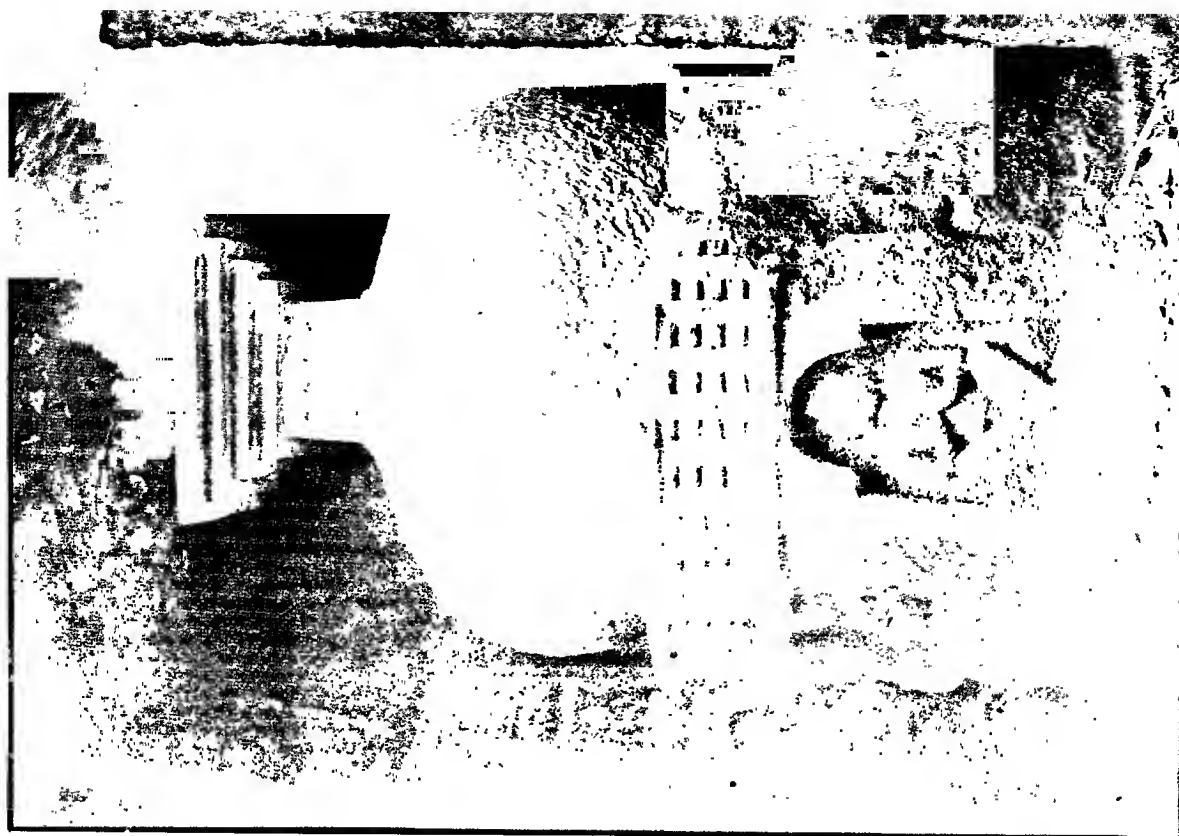
15. Near the Būchēśvara are situated two ruined temples in the Hoysala style, facing east, named Nākēśvara and Gōvindēśvara, which were founded a few years earlier than the Būchēśvara. The first, which according to E.C., V, Hāssan 76 was erected by Nākimayya in about 1170 during the reign of the Hoysala king Nārasimha I, consists of a *garbhagriha*, an open *sukhanāsi*, a *navaranga*, a porch, and, at some interval, a *mukha-maṇṭapa*. The *navaranga* has a fine doorway with two pierced square windows at the sides. The ceilings are deep and well carved, three of them showing figures on the under surface of the central pendants. One of these figures looks like Garuḍa and two like Vidyādhara holding garlands. The central ceiling has Tāṇḍavēśvara in the middle with attendant musicians all round. The ceiling of the porch is a grand piece of workmanship. The outer walls show single or double pilasters surmounted by turrets with lotuses between double pilasters. The Nandi shrine in front, now empty, has a beautiful doorway and is adorned with pilasters on the outer walls. It consists of a *garbhagriha* and a *sukhanāsi*. The *mukha-maṇṭapa* is a fine structure supported by 24 pillars and adorned with 13 ceilings. The front ceiling is carved with 12 lotuses and the central with figures of the *aṣṭa-dikpālakas* or regents of the eight directions. The hall has verandas all round and two pavilions at the sides. On the outer walls runs a parapet with a rail at the top having flowers between single columns surmounted by an elegantly carved band and with a frieze at the bottom containing



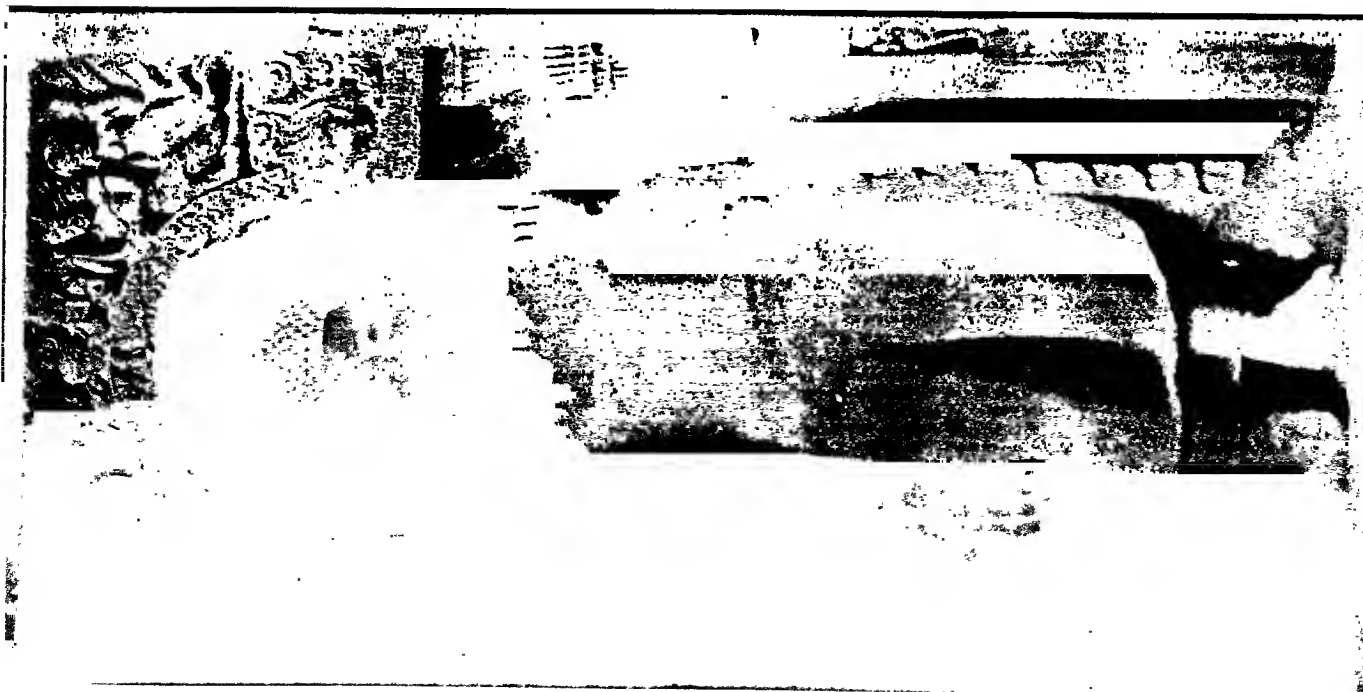
figures with turrets at intervals. The Gôvindêśvara temple which, as stated in E.C., V, Hâssan 72, was erected in 1160 by Gôvinda-Râja, a minister of the Hoysala king Nârasimha I, also consists of a *garbhagriha*, a *sukhanâsi*, a *navaranga*, and, at some interval, a *mukha-maṇṭapa*, a pillared veranda and a porch. Hâssan 72 describes the temple as charming with its strongly built plinth and as supported by beautiful round pillars. The *sukhanâsi* doorway has perforated screens at the sides. The *navaranga* has small ceilings with lotus buds and a doorway beautifully carved with scroll work. The outer walls have only pilasters. The porch which was built in about 1180 as indicated by an inscription, Hâssan 74, on one of its beams has a fine ceiling with Châmundêśvari in the centre and the *aṣṭa-dikpâlakas* around. The Ânjanêya temple at the village has a well carved *vîragal*, about 5 feet high, the bottom panel of which shows a hero holding his own cut off head in the left hand and a sword in the right.

16. I left for Poona on the 2nd November 1919 to attend the Oriental Conference to be held there on the 5th at 11 A.M. On the way North Indian tour. I stopped for a few hours at Harihar and Kuḍachi. The Hariharêśvara temple at Harihar was described in my *Report* for 1912 (para 40). Harihar temples. The *mukha-maṇṭapa* or front hall is a magnificent structure supported by 58 pillars and adorned with 43 ceilings. The pillars are of two sizes, 26 big ones in the interior and 32 smaller ones standing on the verandas all round. The ceilings, which are all flat, are carved with 9, 6 or 4 blown lotuses. The lamp-pillars at the sides in front of the hall (see last year's *Report*, Plate III, 2) are about 25 feet high with the pedestal which is 3 feet high. They have 7 rows of 4 protuberances each, one row in the four directions alternating with one in the intermediate points of the compass, the total number being 28. They have an octagonal base measuring 12 feet around. Plate IV gives the north view of the temple; the upper portion of one of the lamp-pillars may be seen at the left end. To the south of the hall stand two beautifully inscribed slabs, one of them about 12 feet high, adorned with fine sculptures at the top (Plate V, 1). The sculptures on both the slabs are mostly similar and it is worthy of notice that there are at the sides of the linga figures of both Nandi and Garuḍa to indicate the dual nature of the god of the temple as Hari and Hara combined. A fragmentary inscription was discovered on a pillar lying to the right of the east entrance of the hall. The hall of the Lakshmi shrine to the left of the Hariharêśvara temple is supported by 20 pillars, 4 big in the middle and 16 smaller on the verandas around, and decorated with 12 ceilings which are similar to those of the front hall of the main temple except the central one which is about 4 feet deep and has a beautiful lotus bud. The Dattâtreyâ shrine at Harihar has a seated figure of the deity, about 2 feet high, with a modern inscription on the lintel of the outer doorway. The part of Harihar known as Brahma-puri has several small shrines such as the Sahasralinga, the Basavaṇṇa, the Venkaṭaramaṇa and the Gummâlêśvara. The Sahasralinga shrine consists of a *garbhagriha* and a veranda of three *ankas* built of fine dressed slabs and pillars. Opposite to it is the Basavaṇṇa shrine near which a new epigraph was copied. About a mile to the north of the Kuḍachi Station flows the river Krishnâ with a fine bridge over it. The piers which are built at long intervals are more than 50 feet high.

17. The Oriental Conference at Poona was opened by the Governor of Bombay. Delegates from all parts of India and from Burma and Ceylon attended the Conference. The exhibits consisting of some copper-plates and manuscripts which I had taken with me for the Exhibition held in connection with the Conference were handed over to the Secretary. On the second day I read a paper on the "Antiquity of the Kannada Country and Language." I visited Chaturśringi and the Pârvati Hill while at Poona. The former is a small hill about 2 miles to the north-west of the Vaidikâśrama at Poona. There is a small temple of Pârvati on the slope of the hill and a shrine of Gaṇapati at the foot. The front hall of the temple is paved with glazed white tiles and adorned with globes, etc. At the foot of the hill are some fine lamp-pillars (Plate V, 2) resembling those at Harihar (see previous para). These are about 20 feet high with pedestals and have five or six rows of branches or protuberances in the four directions and the intermediate points of the compass.



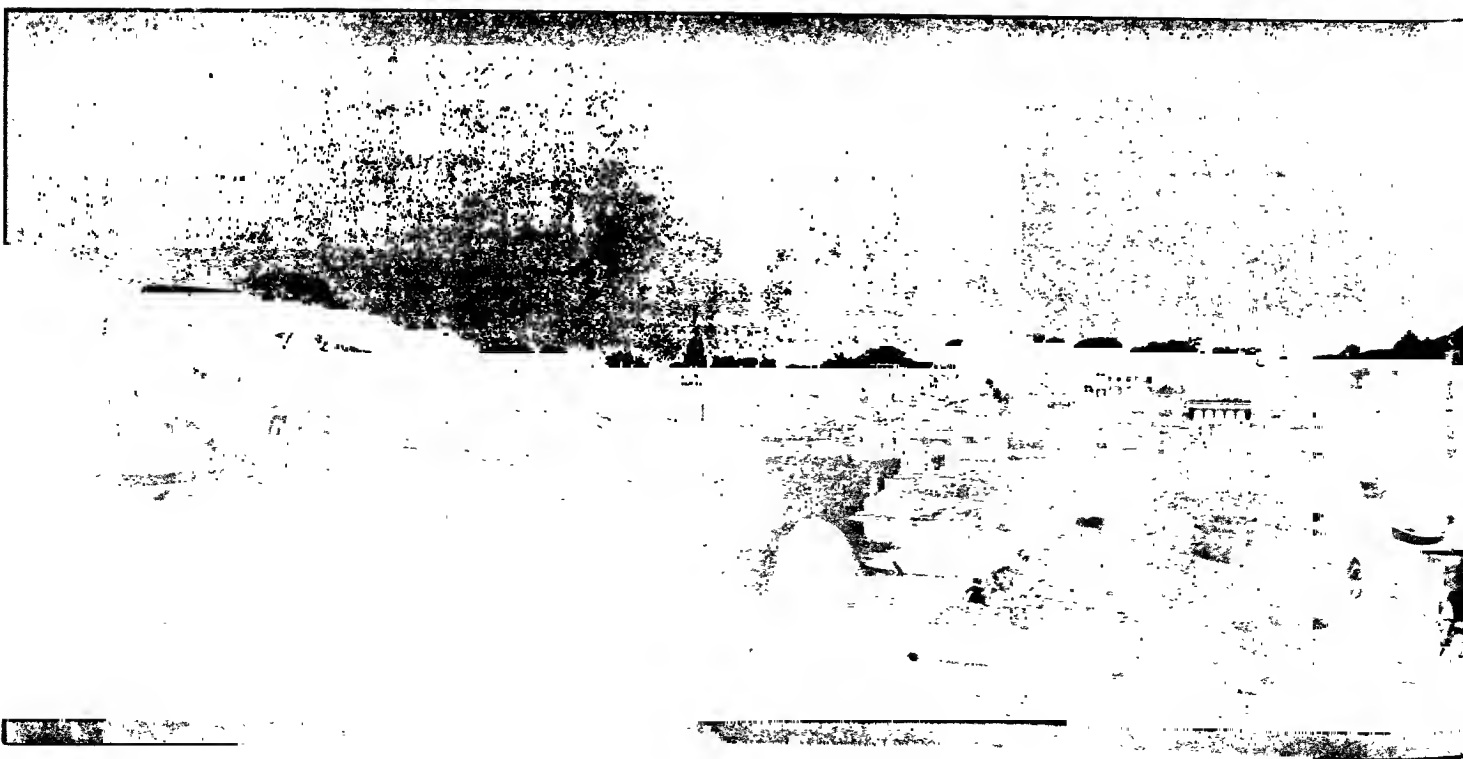
2. DAGABA IN CAVE 4



1. STANDING BUDDHA FIGURE IN CAVE 3  
*Mysore Archaeological Survey*



1. SIDE VIEW OF KALARAMA MANDIR



2. VIEW OF THE GODAVARI WITH BUILDINGS ON ITS BANKS

Similar pillars were also noticed in some parts of the town. The Pārvati Hill, about 2 miles to the south-west of the Vaidikāśrama, has three temples dedicated to Śiva, Kārtikēya or Subrahmaṇya and Viṣṇu. The first has a seated silver figure, about 1½ feet high, of Śiva with gold figures, about ¾ foot high, of Pārvati and Gaṇapati seated on his thighs. Śiva has for his attributes a trident, a drum, an axe and an arrow. At the sides of the entrance are Vaishṇava *dvārapālakas* painted on the walls. In the enclosure around the temple are small celis enshrining marble figures of Śūrya, Pārvati, Viṣṇu, Gaṇapati and Śiva (*pañchāyatana*). There is likewise an additional Gaṇapati. Another shrine has a marble figure of Mahishāsuramardini and two shapeless stones said to represent Mahākālī and Mahāsarasvatī. The Kārtikēya temple is said to have suffered from a stroke of lightning. The original marble figure of the god, which was mutilated, has been replaced by a black stone figure. The Viṣṇu temple is a fine structure surmounted by a large tower. The image of Viṣṇu, about 5 feet high, is well carved and holds in the upper hands the usual discus and conch, in the right lower a mace and in the left lower a lotus. It is stated that the southern portion of the Viṣṇu temple was bombarded during the Mahrāṭṭa war.

18. As stated before (para 2), Government granted me permission to visit certain places of archaeological interest in Northern India after finishing my work at Poona, but the time allowed being only a fortnight, I could only pay hurried visits to Kārle, Elephanta, Kanhêri, Nāsik, Ellōra, Bādāmi and Haupe, and was not able to visit Ajanta. About 3 miles from the Malauli Station are situated

Kārle caves. the Kārle caves. The Chaitya hall, facing west, is a wonderful excavation apsidal at one end with a *dāgaba* in the apse. It has 15 pillars on either side and 7 behind the *dāgaba*. Those on the sides are octagonal, except one which is sixteen-sided, bell-shaped at the top and vase-shaped at the base. The capitals have in front two elephants with a pair of figures, one male and one female, on their backs, also two female figures in some cases, and at the back two horses bearing single figures. The 7 pillars behind the *dāgaba* and the 4 in front are rather rudely executed. The hall is about 40 feet high and its front is a grand arch, about 15 feet high, with three arched entrances into the hall. The veranda in front has on the inner wall three pairs of figures, evidently husband and wife, with inscriptions above, on the inner side of the outer wall two more at the sides, and on the side walls three elephants surmounted by panels containing Buddha figures and miniature *dāgabas*. The *dāgaba* in the apse is popularly known as Dharmarāja's seat (Dharmarājākā dēri). In front of the cave is a huge pillar with four lions on the top. The number of inscriptions noticed was 17: 4 on the inside pillars, 10 in the veranda, 1 on the lion pillar and 2 on another pillar near it. The Buddha figures are mostly seated in the teaching pose (*dharmachakrī-mudrā*) with gazelles at the sides of the pedestal. The period of the cave is supposed to be the first century B.C. To the right of the cave are celled monasteries in two or three storeys with fine water cisterns in front.

19. An hour's journey by steamer from Bombay takes us to Elephanta. Every visitor has to pay a fee of four annas. The large cave is a grand hall supported by 35 huge pillars, of which 2 are gone, with *amalaka* or cushion-shaped capitals. In the centre of the back wall is the celebrated Trimūrti figure seated in a shrine with Śiva accompanied by Nandi to the right and a pair of standing figures, evidently husband and wife, to the left. To the right of Śiva again is another figure of the same god seated with Pārvati, while on the wall opposite to it is a seated figure with its left hand resting on the head of a standing figure. To the left in the hall is a linga shrine with four doorways flanked by tall *dvārapālakas*, about 15 feet high, all of which are mutilated except one at the south doorway. Opposite to the pair of figures mentioned above is a six-handed figure bearing a cup, a sword and other attributes. To the right of the hall is a *mantapa* approached by a flight of steps flanked by lions in which there is a linga with a *pradakshina* or circumambulatory passage, *dvārapālakas* with dwarfs at the sides, and open verandas to the right and left supported by two pillars. Outside the hall there are to the left a linga and a figure of Buddha. The front has to the left Tāṇdvēśvara and opposite to it to the right a seated figure with broken arms. Almost all the figures are Śaiva and of large proportions. The period of this cave is supposed to be the 8th century A.D.

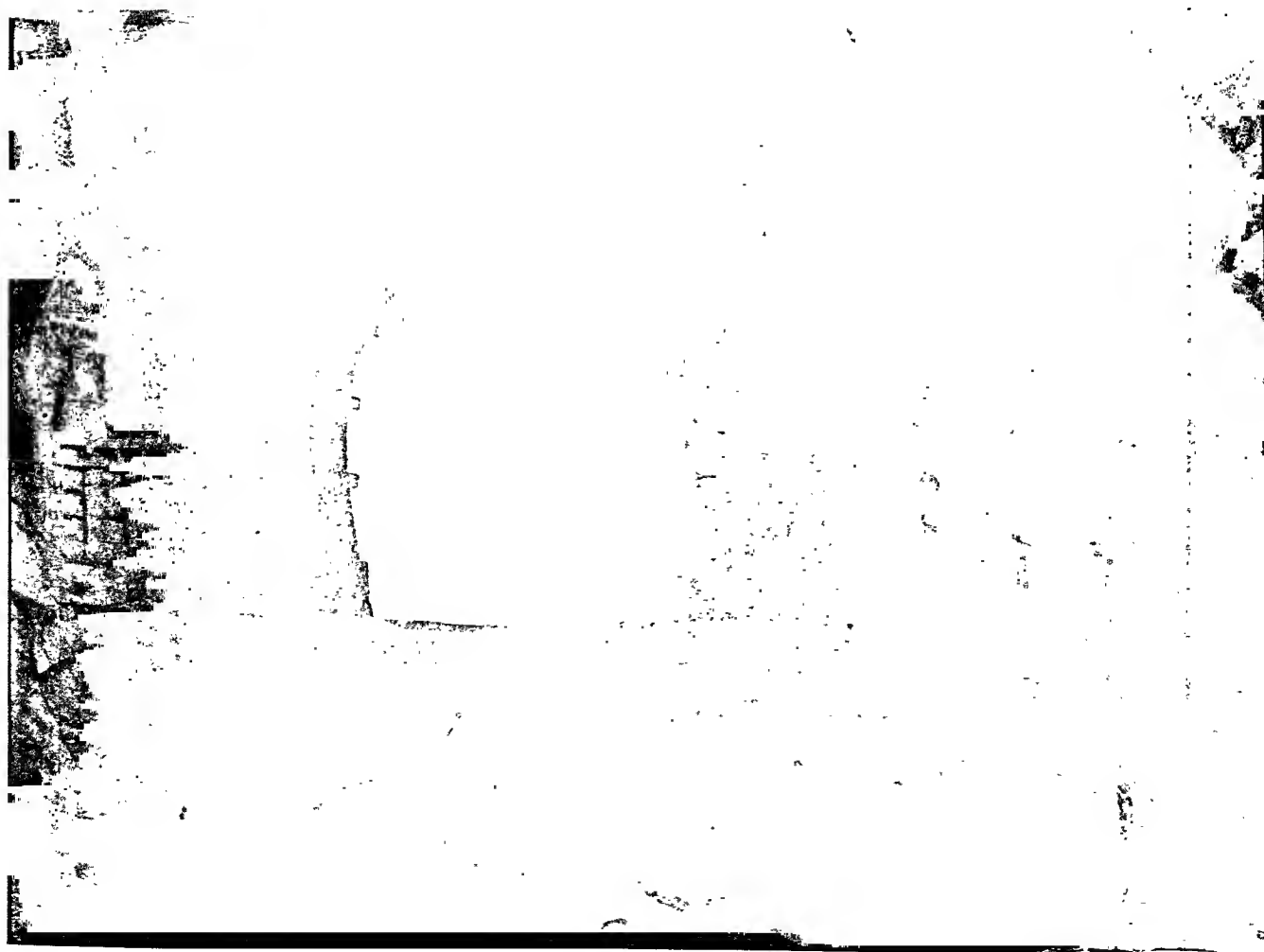
20. To reach the Kanhêri caves we have to travel from Bombay to the Borivli Station and then walk a distance of 6 miles through jungle. There are more than a hundred caves at Kanhêri, of different sizes and grades of architectural merit. Almost every one has one or two water cisterns or wells at the sides or in front of the entrance. A large number has stone benches either in the hall or in the cells or in front. Several have pierced windows. It was possible to visit only 37 caves in the time at my disposal and the following are a few hurried notes about them. Cave 1, about 40 feet high, is in two storeys. The front pillars are the hugest here. Number 2 is a big hall sculptured with Buddha and other figures. To the left is a *dâgaba* with figures on the surrounding walls. There is also another with figures on only one of the walls. This cave has two inscriptions. Cave 3 is a grand Chaitya hall, about 35 feet high, apsidal at one end like the one at Kârle (para 18), but inferior in workmanship. There are 11 pillars on either side and 8 behind the *dâgaba*. The front 6 pillars on either side have their capitals adorned with elephants and horses as at Kârle, the remaining 5 to the right have no vase-shaped base, while those to the left have neither the vase-shaped base nor the *âmalaka* capital with elephants, etc. Those at the back are plain shafts. The screen wall, pierced with three doorways, has Buddha figures above and pairs of figures below as at Kârle. At the sides of the veranda are gigantic standing figures of Buddha, about 20 feet high, elegantly carved, the left hand lifting up the drapery and the right pointing to the earth (Plate VI, 1). The front pillars bear inscriptions. The exterior shows the usual Buddhist railing. Outside there are two pillars at the sides with lions on their capitals, the left pillar having a figure seated akimbo on the coils of a serpent sheltered by its five hoods. To the left are two *dâgabas*, one of which is inscribed. Cave 4 has a *dâgaba*, about 12 feet high, with seated figures of Buddha in the teaching pose around the base (Plate VI, 2), and also similar figures on the circular surrounding wall. Number 5 has a worn inscription in two lines. Caves 9, 12, 13, 15, 17, 19, 20 and 85 have no figures. In Number 12 is an inscription to the right of the entrance in eleven lines, six lines above and five below. Cave 10 is a big hall with three doorways and two windows. The shrine opposite the entrance has a big seated Buddha figure in the teaching pose. The hall has cells all round. The veranda is supported by 8 pillars. Number 11 is a shrine with a *dâgaba* about 12 feet high.

21. In Cave 14 the shrine is empty. The veranda has four standing figures of Buddha, about 7 feet high, similar to those in the veranda of Number 3, but much smaller. The ceiling shows vestiges of painting, some Buddha figures being visible. Number 16 has a *dâgaba* about 10 feet high, and the hall of Number 17 has verandas on two sides. Caves 19 and 20 have a number of cells. Number 21 has a shrine with a seated Buddha in the teaching pose, and with similar but smaller figures on the side walls. To the left in the veranda is a seated Buddha in the meditative pose (*dhyâna-mudrâ*). Cave 29 has its hall sculptured with Buddha figures. Number 35 has a big hall measuring about 30' by 40' whose walls are carved with Buddha figures in the teaching pose seated on lotuses whose stems are supported by Nâgas, as also with standing Buddha figures pointing to the earth (*bhûsparśa-mudrâ*) similar to those in the veranda of Cave 3. It has three doorways and four cells. The veranda is supported by four huge pillars, its walls being sculptured with figures similar to those in the interior. In the left end is a male figure flanked by female figures, representing perhaps the donor. The front of Number 36 has inscriptions to the right and left. Cave 45 has a niche with a Buddha figure in the meditative pose, and two stone benches on two sides, one of them with a bevelled back. There is also a Buddha figure to the right in the veranda. The front of Number 48 has an inscription in five lines to the right. Cave 56 has an empty niche. To the right in front is an inscription in 11 lines and a Nâgari inscription on the left pillar. On both sides are stone benches in two tiers. The front of Number 59 has an inscription in three lines to the right above the water cistern. The left pillar inside Cave 64 has what looks

A Jina figure. like a Jina figure, apparently Pârśvanâtha, seated on the coils of a serpent canopied by its five hoods. The veranda is sculptured. Number 66 has its shrine, hall and veranda carved with good figures and miniature *dâgabas*. To the left in the hall is a male figure flanked by female figures, which



1. FRONT VIEW OF CAVE 3



2. FRONT VIEW OF CAVE 18





1. BHAIRAVA IN PORCH



2. SHRINE OF RIVER-GODDESSES

probably represents the donor. Cave 67 has a shrine with a big seated figure of Buddha. The side wall of the shrine as well as the hall is carved with seated figures of Buddha in *dharmachakra-mudrā* and with miniature *dāgabas*. Nagas support the stems of the lotuses on which the Buddha figures are seated. Number 68 has a stone bench inside and an inscription in 7 lines to the right in front. Cave 75 has an inscription in 4 lines to the left of the entrance; Cave 76 has verandas on two sides of the hall and an inscription in 9 lines to the left of the entrance; and Cave 77 has likewise an inscription in 4 lines to the left of the entrance. Both the caves 76 and 77 have stone benches in front. Number 78 has a shrine with a big seated Buddha in the teaching pose. The pillars of its veranda have *āmālaka* or cushion-shaped capitals. Cave 79 has also a Buddha figure in the teaching pose in a niche. Number 81 has verandas on two sides of the hall, and an inscription in 12 lines to the right in front. Cave 83 has an empty shrine and five cells in a line. Number 84 has a Buddha figure in a niche. It will thus be seen that the sculptures, so far as the caves examined are concerned, are all Buddhist except perhaps a solitary Jina figure in Cave 64.

22. Panchavati, situated on the north bank of the Gōdāvari, is about 7 miles from the Nāsik Road Station. A pilgrim tax of four annas is levied at Nāsik. Two portions of the Gōdāvari at Panchavati are known as Rāma-kunḍa and Lakshmaṇa-kunḍa, and it is in Rāma-kunḍa that pilgrims bathe. There are several good stone temples at Panchavati, such as the Kālārāma, Sundaranārāyaṇa, Rāmēśvara, etc. The first, said to stand on the site of Rāma's *parṇakuṭi* or hut of leaves, seems to be the largest of the *mandiras* or temples here (Plate VII, 1). It consists of a *garbhagriha*, a *navaranga*, a porch, a *prākāra* with pillared veranda all round and a *mukha-maṇḍapa*. The style of architecture is what is known as North Indian. In the structures of this style the following are the chief noticeable features: the *garbhagriha* is surmounted by an elongated tower, the *navaranga* by a big dome and the porch by a similar but proportionately small dome. The Rāmēśvara temple on the bank of the Gōdāvari, said to have been founded by Nāru Śankar, though a little smaller than the Kālārāma, is more elegantly carved. The porch and doorway are beautifully executed. By the side of Kālārāma-mandir is a small cave known as Sitā-gumfā, resembling in some degree the Ankle-maṭha at Chitaldrug (*Report* for 1909, para 14), in which a descent by a flight of about 50 steps leads to a mandir enshrining Rāma, Lakshmaṇa and Sitā. This is said to be the cave where Sitā was left when Rāma had to fight with the demons Khara and Dūshana. A fee of three pies is levied from visitors to the cave. The river with the buildings on its banks presents a charming appearance (Plate VII, 2). There are several more spots here connected with the scenes of the Rāmāyaṇa story. About two miles to the east of Panchavati is the *Sangama*, or confluence of the Kapilā and the Gōdāvari, near which is a small shrine where Lakshmaṇa is represented as cutting off the nose of Śūrpanakhā. Among other interesting spots between Panchavati and the Sangama are Rēkhagangā, a circular stream said to represent the *rēkhā* or line drawn by Lakshmaṇa around Sitā's *parṇakuṭi* when he left her alone and went to help Rāma, warning her not to go beyond the line; Sitā-pāda or foot prints of Sitā, believed to be the spot beyond the line where she was carried off by Rāvaṇa; a mandir also marks the spot; a shrine of Panchamukhi (five-faced) Hanumān who holds a mountain and bears Rāma and Lakshmaṇa on his shoulders; a small cave, known as Lakshmaṇa-gumfā in which Lakshmaṇa is represented in the form of Śeṣha, the lord of serpents, with Rāma and Sitā seated on his coils; Rāmānujakūṭa-Rāma-mandir enshrining very fine figures of Rāma, Lakshmaṇa and Sitā, as also of Hanumān standing opposite to them; Lakshminārāyaṇa-mandir in which Lakshmi holds a lotus in the left hand, the right hand being in the *abhaya* or fear-removing attitude; and the site of Lakshmaṇa's *parṇakuṭi* shown under a big banyan tree. It is said that Sankheda, about 14 miles from Panchavati, was the place where Rāma killed Mārīcha.

23. The Nāsik caves are situated at a distance of about 7 miles from Nāsik. They are locally known as Pāṇḍava-gumfā or Pāṇḍava-lēnā, and are 24 in number. Here, too, are some water-cisterns, but not so numerous as at Kanhēri. The following are a few notes about the caves made during my hurried visit. Cave 1 consists of a hall about 15 feet high and a veranda. Above the pillars of the latter are three horizontal pieces of crescents, flowers and animals, as also a creeper adorned with bulls, tigers, lions



and so forth. In Cave 2 are three sets of Buddha figures with chauri-bearers, as also a seated and a standing figure of Buddha in *bhūṣparśa-mudrā*. Number 3 is a big hall, measuring about 45' by 40', with cells all round, 18 of which have stone beds. It has three entrances, the middle one having *dvārapālakas* at the sides and sculptures on the jambs and pediment (Plate VIII, 1). Opposite the middle entrance is a *dāgaba* in low relief on the back wall flanked by chauri-bearers. The pillars of the veranda, which are octagonal, have *āmalaka* ornaments and bear on their capitals lions, birds, elephants and bulls. Above the pillars are friezes similar to those in Cave 1. The front shows the usual Buddhist railing supported by dwarfs. The right wall of the veranda bears a long inscription in 12 lines. Number 4 is a small cave with dilapidated pillars whose capitals bear elephants, etc. Cave 6 bears an inscription. Number 9 is a small cave with three or four cells. The pillars of the veranda bear on their capitals antelopes, bulls, elephants and lions. Cave 10 is a big hall with 16 cells. Opposite the entrance is a standing figure with the upper portion of a *dāgaba* over it. The six pillars of the veranda have *āmalaka* bases and capitals with lions, etc., on the latter. The walls of the veranda bear a big inscription. Number 11 is a small Jaina cave. Opposite the entrance is a seated Jina figure sheltered by the usual *mukkoḍe* or triple umbrella and flanked by a male figure seated on an elephant and a female figure seated on a lion, his attendant Yaksha and

#### A Jaina cave.

Yakshi. From the vehicles of the attendants we may infer that the Yaksha is Sarvāhṇa and the Yakshi Kūshmāṇḍini; and the Jina who is attended by these is Nēminātha. The outer wall has a short inscription, beginning with the word *siddham*, with a *svastika* on both sides. Cave 12 has an inscription; Caves 13 and 14 have a few benched cells; Cave 15 has a seated figure of Buddha; and Cave 16 has in the upper storey three big seated Buddha figures flanked by chauri-bearers. Number 17 is a big hall with cells and a long stone bench. The four pillars of the veranda are adorned with the vase and *āmalaka* ornaments, and there is an inscription of 4 lines on the wall. Number 18 is a Chaitya cave apsidal at one end (Plate VIII, 2) like those at Kārle and Kanhēri. The hall, measuring about 30' by 24', is supported by 16 octagonal pillars of which 5 to the left and 4 to the right have the vase ornament, the rest being plain shafts. Two of the pillars to the left are inscribed on two faces. The *dāgaba* has a *prabhā* or glory. The front of the cave has two arches about 30 feet high. Cave 19 has 6 cells with horse-shoe arches, and two perforated windows with an inscription over the left one. Number 20 consists of a shrine, a *sukhanāsi* or vestibule, a hall and a veranda. The shrine has a seated Buddha about 10 feet high with *dvārapālakas* of the same height at the sides. The *sukhanāsi* has at the sides two Bōdhisatvas (Padmapāṇi), about 10 feet high, holding a rosary in the right hand and a flower with stalk in the left. The four pillars supporting the *sukhanāsi* are beautifully carved. The hall, which appears to be the biggest here, has 20 cells. The six pillars of the veranda have vase-shaped bases and small capitals with no figures on them. There is an inscription of four lines on the wall of the veranda. Below Cave 22 are figures of Hanumān and Gaṇapati with a modern Nāgari inscription in two lines. Number 23 has opposite the entrance a big Buddha figure flanked by chauri-bearers. At the sides are two more figures seated palm over palm like Jinas, but wearing a necklet. The veranda has at the sides two big Bōdhisatvas similar to those in Cave 20, and two Buddha figures pointing to the earth. The same figures are repeated in a cell. Outside are several Buddha figures, one of them in a sleeping posture, and the same is repeated in another place. Number 24 is a ruined cave whose veranda bears sculptures like those in the verandas of Caves 1 and 3, and also an inscription.

24. On my way to Ellōra I stopped for a few hours at Daulatābād, now a ruined village, though at one time it was under the name of Dēvagiri the flourishing capital of the Sēvuna kings.

Daulatābād tort

The place has a fine hill fortress with a grand lofty minar, said to have been erected by Alāuddīn Bahmani, at the foot. It is said to be a *durga* or hill fort of seven lines of fortifications and to possess 52 doors and 53 widows. It has the usual batias, granaries and springs, and several *mahāls*. There are also several guns in different parts of the *durga*: one at the entrance bearing this inscription—Everhardvs. Splinter. Me. Fecit Enchvsal—and the date 1632; another higher up called Rāṇi's Head, about 18 feet long; another still higher up called Kālā Tōp;



2. TRIVIKRAMA IN CAVE 2

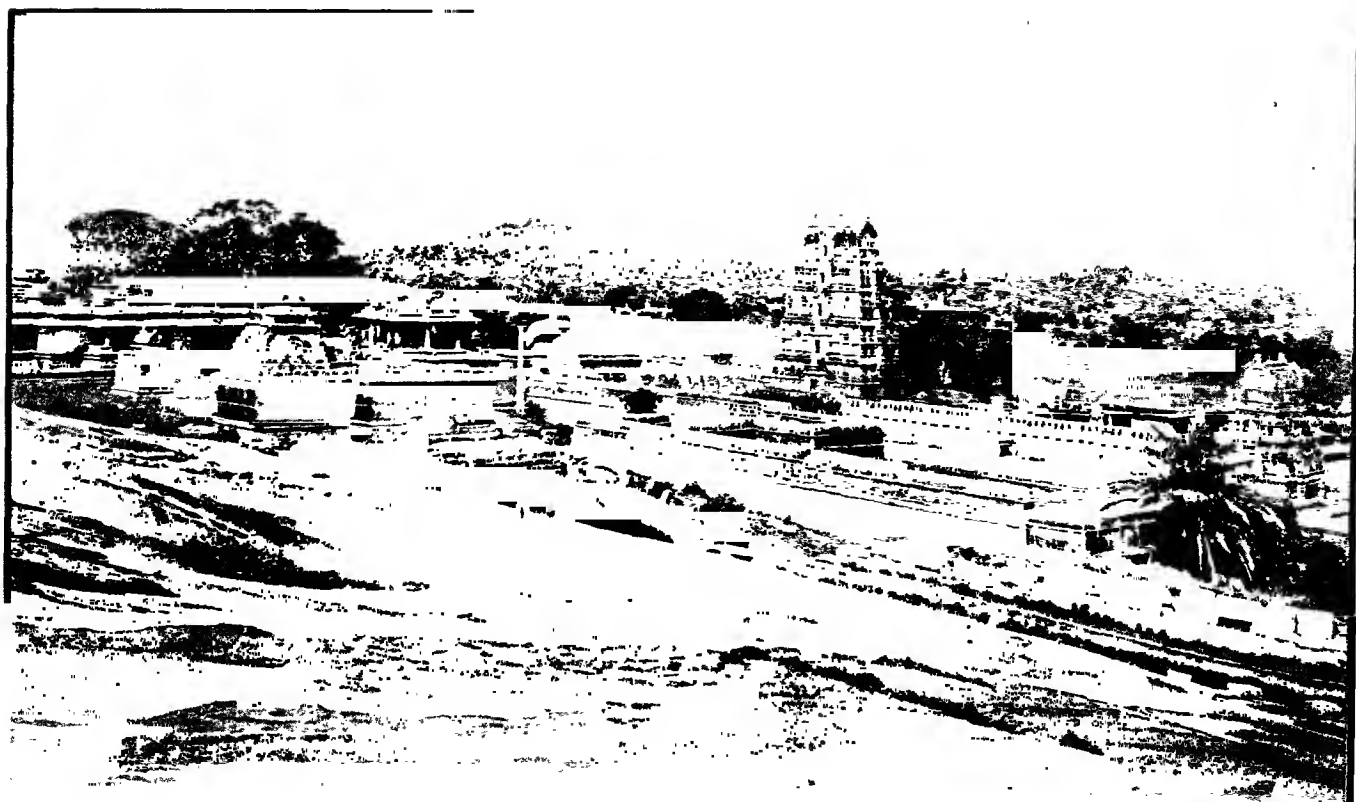


1. ARDHANARISVARA IN CAVE 1

HAMPE



1. VIRUPAKSHA TEMPLE



2. TEMPLES ON HEMAKUTA HILL WITH VIRUPAKSHA TEMPLE.

and another at the top called Dhūlthān, about 20 feet long, which bears an inscription in Nāgarī and Gujarātī characters, the Nāgarī part giving its name as *Śrīdurg* and the Gujarātī part giving the names of the makers Sōnaji and Sanghaji who belonged to Gujarāt. The first mahāl met with when going up is called China-mahāl; higher up is Snnēri-mahāl, and that at the top is known as Bālā Hisār. There are very deep moats, a dark passage running a pretty long distance, a fine spring called Kaudī Tākā and several caves. One of the last at the top has the foot-prints of Janārdana, said to be a sage, a disciple of Dattātrēya, who used to visit by a subterraneous passage the Jyōtirmayalinga at Ērūl or Ellōra. Lower down, nearly at the foot, there is a bath for elephants, and also the tomb of Sākāḍī Sultān Valī. At the foot are the Jumā Masjid and Rāmarāja's mahāl, Rāmarāja being apparently the Sēvuna king of that name who ruled from 1271 to 1309. The walls of the structures at the foot have some Jaina and Hindu images built into them, which evidently belonged to temples no longer in existence. In the village is a *moṭha* known as Mānpuri-maṭha, which contains a number of Hindu tombs and is visited by a large number of devotees.

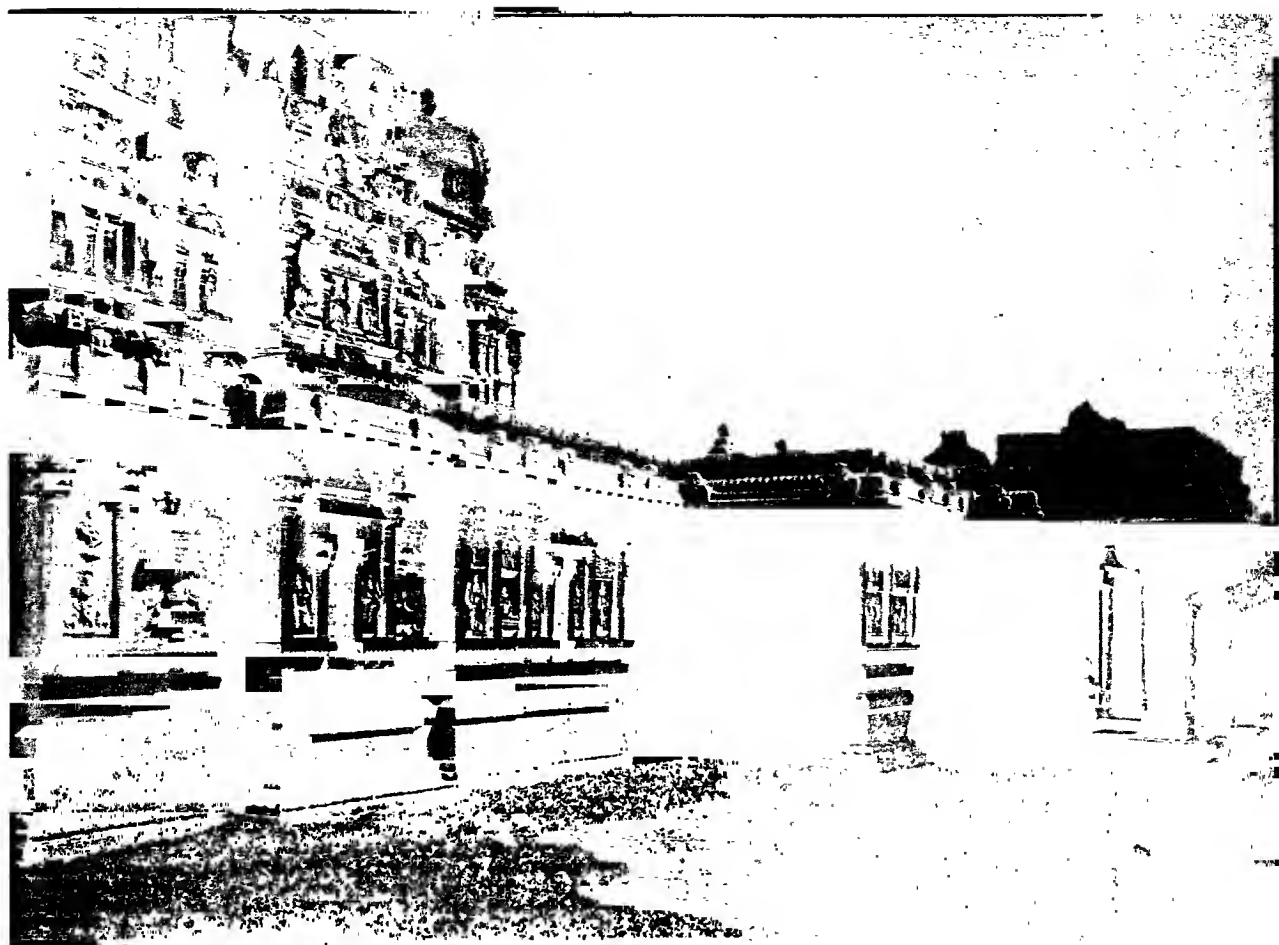
25. Ellōra is at a distance of about 1½ miles from Daulatābād. On the way are Kāgazpur and Rauzā or Kultābād. The latter is a fine place with a fort and a good number of old Muhammadan buildings of considerable architectural merit. There are 34 caves in all at Ellōra, and the following are brief notes on them. Cave 1 is a big hall with 8 cells. Number 2 consists of a shrine, a hall and a veranda. The shrine has a seated Buddha flanked by Buddha figures pointing to the earth, with *dvārapālakas* about 10 feet high at the sides. The hall is supported by 12 pillars with *āmalaka* capitals. To the left in the hall are seated Buddha figures in *dharma-chakramudrā* or the teaching pose, the stem of the seat lotus being supported by Nāgas. There are also similar figures on the parapet to the right and left. To the right of the entrance is a standing female figure flanked by female figures, holding a creeper in the left hand, the right hand being in the *abhaya* pose. To the right in the veranda is a seated figure, apparently a Bōdhisatva, wearing *yāñōpavīta* or sacred thread, his right hand bearing a flower and the left resting on the thigh. Caves 3 to 6 are similar to Number 2, but with a few variations. The hall of Cave 3 has 12 pillars and 12 cells. To the right in front is a Buddha figure in the teaching pose. To the right in the hall of Number 4 is a seated figure of Padmapāṇi flanked by female figures, holding in the right hand a rosary and in the left a flower with stalk. The upper storey has Buddha figures. Cave 5 has a big hall with 24 pillars and 20 cells, and Cave 6 has some female figures at the side. Number 7 is a hall with 12 cells. Cave 8 is in two storeys, the upper has a few cells and the lower a shrine like Number 2 and a *pradakshina* or circumambulatory passage. To the left is a good female figure with a peacock. Number 9 has a seated Buddha figure like Cave 2. The lower outer wall has a male and a female figure seated with a child, apparently Pāṇchika and Hārīti. Number 10 is a Chaitya cave apsidal at one end like those at Kārle, Kanhēri and Nāsik, supported by 30 plain pillars. The *dāgaba* in the apse has a Buddha figure in front. There are figures all round above the pillars, and stone ribs inside the dome. The veranda in front is in two storeys: the lower has some cells and the upper gives a fine view of the interior. This is one of the best caves here. Cave 11 has three storeys: the first has a Buddha figure and a few cells; the second seated Buddha figures as in Cave 2 in three cells and also to the left; and the third also a Buddha figure like the first storey but with sculptured walls to the right. Number 12, also in three storeys, is larger, loftier and grander than Number 11. The first storey has a shrine with a seated Buddha and seated *dvārapālakas*. There are also two more at the sides in the hall which has besides figures in nine panels, the front portion being furnished with cells. In the second storey there is to the left a seated Buddha with figures in 9 and 12 panels surmounted by a four-armed female figure flanked by similar figures; and to the right a Bōdhisatva flanked on the right by a Yaksha and on the left by a Yakshi, and another flanked by female figures, all seated. The walls are also carved with miniature *dāgabas*. The third storey has like the first a shrine with a seated Buddha, and *dvārapālakas* with crossed hands. To the right and left are six female figures with nine Bōdhisatva figures above. The second *ankana* or compartment has 7 Buddhas on either side, and the end has 5 Buddhas to the left and 4 to the right. This cave appears to be the largest here. Caves 14 to

29 are Śaiva. The side walls of Number 14 are sculptured with the figures of Umāmahēśvara (in three places), Varāha, Lakshmi, Durgā (in two places), Tāṇḍavēśvara, Bhairava, Saptamātrikāh, Rāvaṇa lifting Kailāsa, and a Vēṭāḷa. Cave 15 is in two storeys, both having a linga. In the upper storey the linga has at the sides Gaṇapati and Subrahmanya, and around figures representing mostly the *līlās* or sportive forms of Śiva and the incarnations of Viṣṇu. Among other figures may be mentioned Bhairava, Tāṇḍavēśvara, Umāmahēśvara, Mārkaṇḍēya, Lakshmi, Rāvaṇa lifting Kailāsa, Ranganātha, and Viṣṇu delivering an elephant from the jaws of a crocodile. There is a Nāgari inscription in this cave.

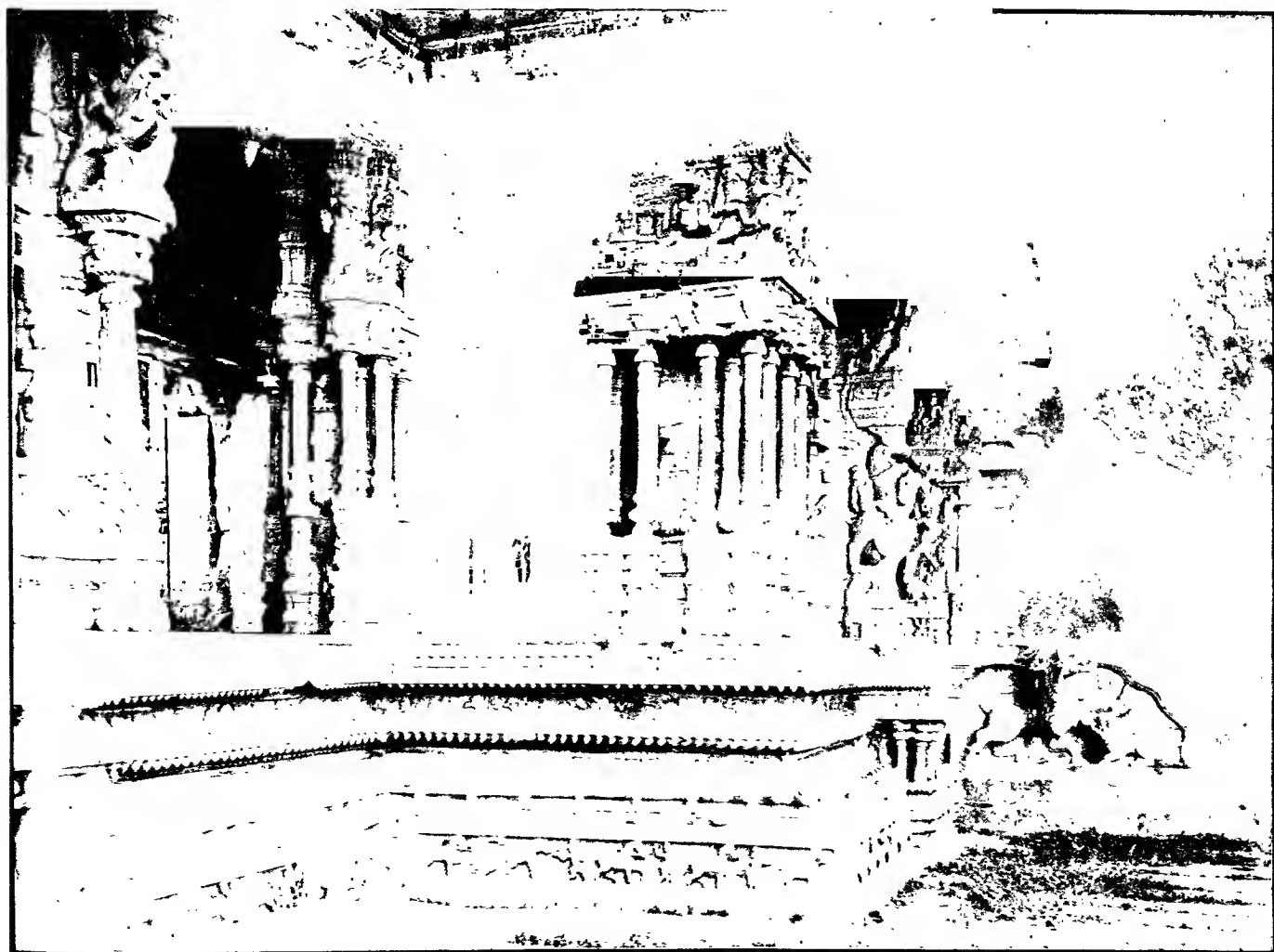
26. Cave 16 is the celebrated Kailāśēśvara temple, one of the most marvellous, if not the most marvellous, of the excavations here. The main building is in two storeys, as also the surrounding verandas and structures. At the entrance is a fine water-cistern to the left and figures, mostly broken, on the walls on both sides of the entrance. Opposite the entrance is a good seated figure of Lakshmi in a lotus pond. The porch behind Lakshmi has a seated figure of Śiva accompanied by *dikpālas* or the regents of the directions with a huge ten-armed standing figure, about 15 feet high, of Bhairava opposite to it (Plate IX, 1). There are two stairways leading to the upper storey, which consists of a *garbhagriha*, an open *sukhanāsi*, a *pradakṣhiṇa*, a *navaranga*, side porches, a front porch and a Nandi shrine. The *garbhagriha* has a linga. The ceiling of the *sukhanāsi* has a standing figure of Lakshmi flanked by three figures on either side, all in relief. The *pradakṣhiṇa* has five shrines. The *navaranga* is a magnificent hall with three entrances supported by 16 elegantly carved pillars, 16 pilasters and 4 double pilasters at the corners. The central ceiling has Tāṇḍavēśvara in relief as also Lakshmi. The front porch shows traces of painting, which are also noticeable in several other parts of the building. Above the plinth around the main building are carved huge elephants, lions and *yālis*. At the sides stand two well carved lofty lamp-pillars and two big elephants facing each other. To the right is a fine *maṇṭapa* enshrining in three cells the river goddesses Gangā, Yamunā and Sarasvatī (Plate IX, 2), the central figure, standing on a crocodile, representing Gangā. The upper storey further on has the temple of the goddess Pārvati with a grand hall in front, open to the left, supported by 24 well carved huge pillars. The central ceiling has Tāṇḍavēśvara in relief; the right wall besides bearing the figures of Brahma, Viṣṇu, Śiva, Narasimha, Gaṇapati, etc., also depicts in brief the story of the Mahābhārata; and the left wall briefly delineates the story of the Rāmāyaṇa in a single big panel. The upper storey to the left has eleven seated female figures besides Gaṇapati and another figure flanked by chauri-bearers. The female figures are evidently intended to represent the Seven Mothers, though the number is more than seven. The wall of the veranda of the upper storey shows figures representing Śiva's *līlās* and Viṣṇu's *avatāras* besides those of Umāmahēśvara (in several places), Rāvaṇa cutting off nine of his heads, etc.

27. To the right of Number 16 is a cave bearing no number, which enshrines a Trimūrti figure similar to the one at Elephanta. Numbers 17 to 24, 26 and 29 contain lingas. In Cave 17 there are at the sides of the linga Gaṇapati and Mahishāsura-mardini. The pillars are adorned with bracket figures and two of them with figures at the base also. This is a fine cave, as also Number 21. Number 20 has a good doorway. The front pillars of Number 21 are adorned with bracket figures as in Cave 17. The right wall shows figures of Subrahmanya, Mahishāsura-mardini, Rāvaṇa lifting Kailāsa, and Śiva and Pārvati playing at dice, and also a panel representing Girijākalyāṇa or the marriage of Pārvati; while the left wall has the Seven Mothers. At the sides of the veranda are female figures standing on a crocodile and a tortoise, representing the river-goddesses Gangā and Yamunā. In Cave 22 there are figures of Lakshmi at the sides; the *dvārapāḷakas* are painted red; to the left are the Seven Mothers, and in front Nandi. Number 23 has in the left cell a Trimūrti figure behind the linga. The shrine in Cave 25 is empty. The *dvārapāḷakas* hold a sword in the right hand. The ceiling in front shows Sūrya flanked by female archers, and Aruṇa, all in relief. To the left is a seated figure bearing in the left hand what looks like a money bag. May it be Kubēra? The veranda of Number 27 shows figures of Viṣṇu, Śiva, Brahma, Ranganātha, Varāha, Balarāma Kṛṣṇa and Rukmiṇi. Cave 29 has lions at the sides of the stairway. The linga shrine has big *dvārapāḷakas* as at Elephanta. Among other sculptures are a female figure standing on a tortoise (Yamunā), Umāmahēśvara, Rāvaṇa lifting Kailāsa, and the marriage of Pārvati. This Cave shows vestiges





1. SOUTH-WEST VIEW OF HAZAR-RAMA TEMPLE



2. PORTION OF MUKHA-MANTAPA OF VITHALA TEMPLE



of painting. Numbers 30 to 34 are Jaina caves. In almost all these the principal Jina figures represent Nēminātha as indicated by the vehicles, namely, an elephant and a lion, of the Yaksha and Yakshi found in them, these being the proper vehicles of Sarvāhva and Kūshināṇḍini, the attendants of Nēminātha (see para 23). Number 31 is a grand cave with good pillars and an upper storey on three sides. There is a big elephant on a pedestal and a *mānastambha* in a shrine in the centre. In Cave 33 the upper storey has a grand painted hall supported by 16 huge but fine pillars with Jina figures all round. Number 34 consists of a *garbhagriha*, an open *sukhanāsi*, a *navaraṅga* and a porch. The *navaraṅga* has Yaksha and Yakshi at the sides, and seated and standing figures of Jina on the walls. To the left of number 34 is another Jaina cave bearing no number, but similar to Cave 34. The front pillars have below some figures 4 labels in Kannaḍa characters of about the 9th century giving their names. The figures represent some Jaina gurus, their names being Nāgaṇandi-goravaḍi, Davanandi-siddhānta-bhaṭṭāra and . . . . . bēla-bhaṭṭāraka. The language, too, is Kannaḍa.

28. As there was no time to visit the Ajanta caves, I proceeded to Bādāmi via Manṇād and Hutgi. The Bhūnā bridge on the way is similar to but larger than the one at Kuḍachi. Bijāpūr has an extensive fort around it and a large number of fine Muhammadan buildings several of which are visible from the Railway Station, one of them, the Gōl Gumbaz, a particularly good building, being situated near the Station itself. Bādāmi, once the capital

Bādāmi caves and temples. of the Western Chalukyas, has a hill fort and several ruined temples. The chief attraction of the place at present is the caves, 4 in number, locally known as Mēnabasti. They gradually rise in level and are led up to by flights of steps. The lowest or the first cave is Śaiva: it enshrines a linga and is supported by 16 carved pillars. The central ceiling shows a Nāga and a Nāgi, that in front a five-hooded Nāga encircled by three coils, and those on either side a Nāga and a Nāgi. The right end wall has Harihara flanked by Lakshmi and Pārvati, and the left end wall Ardhanaṛiśvara flanked by a female figure and a Vētāḷa or Bhṛīṅgi (Plate X, 1). To the left in the veranda are Mahishāsura-mardini, Gaṇapati and Subrahmaṇya, and the end wall shows Tāṇḍavēśvara, while the projection at the right end has a *dvārapālaka*. A short inscription in Kannaḍa characters of the 6th or 7th century says that the cave is Śrī-Kaydasvāmi's shrine, Kaydasvāmi being apparently the name of the linga. The cave higher up or Number 2 is Vaishṇava. The front ceiling shows Viṣṇu seated on Garuḍa, while the others have either a lotus in the centre and *svastikas* with a Gandharva pair at the corners, or *svastikas* without Gandharvas, or merely a Gandharva pair. To the right on the wall is Varāha and to the left Trivikrama (Plate X, 2), while the ends have *dvārapālakas*. One of the pillars bears an inscription in Kannaḍa characters of about the 6th century which seems to record the name of a visitor—Magan Adamari. The rock above the cave and the one opposite to it bear a number of short inscriptions of about the same period as that of the one on the inside pillar recording the names of visitors, among which may be mentioned Śrī-Vaḷhya, Duṭṭuṭṭaga, Niddaga, Śrī-Ālagere, Suraviman, Śrī-Bidamāga, Śrī-Kōḷināṇḍi and Siṅgamañchi. At the sides of the entrance to the next higher cave or Number 3 are also to be found similar inscriptions, two of which run thus—Śikhevarmarāja, Vikrantara Śivāmurūḷan. Cave 3, also Vaishṇava, is the largest and the most beautiful of the caves here. It is supported by 24 well carved pillars, the front ones being adorned with bracket figures. The ceiling in front of the shrine has *dikpālas* in relief, the central one Subrahmaṇya, and the front one a Gandharva pair. To the left in the front *ankaṇa* or compartment are figures of Harihara, Narasiṃha, and Trivikrama at the end; and to the right figures of Varāha, Paravāsudēva, and Viṣṇu at the end. Other ceilings of the front *ankaṇa* have mostly *dikpālas* in relief. Some parts of the cave show traces of painting. There are three inscriptions on the pillars: one of them, a valuable early record, dated A.D. 578, says that the cave was caused to be excavated by the Western Chalukya king Mangaliśa to serve as a Viṣṇu temple; the other two are modern records of the 16th century, one referring to the erection of a bastion in 1543 by a chief of the name of Koṇḍa-Rāja, and the other to the consecration of a Viṭhala temple at Bādāmi by some private individuals. On the rock outside the cave are several inscriptions in old characters. One of them repeats the grant of the village of Lanjigēsara by Mangaliśa to the cave temple and records a further grant to the garland-makers of the god. The others mostly record the names of visitors some of which run thus: Śrī-Guṇapālan, Śrī-Āḍu-Āchārasiddhi, Śrī-Koṭṭalan, Siriga-

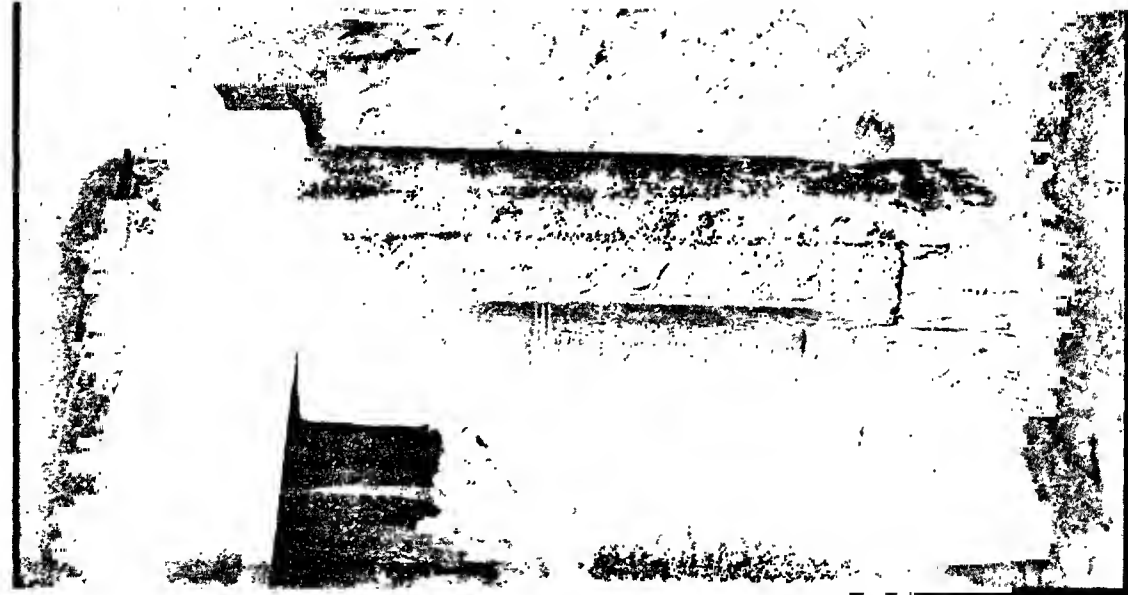


maṇḍi, Śrī-Benṇeyarā-Vāḍugōsi. Cave 4 is Jaina with Jina figures in the shrine and on the walls and pillars. The left wall of the veranda bears a Kannaḍa inscription in six lines in characters of the 11th century, which is an epitaph of Jakkavve, wife of Jinavarma and mother of Kalidēva, who died by the rite of *sallēkhanā* or starvation. She is compared to former pious Jaina ladies such as Marudēvi, Vijaye, Lakshane and Attimabbe. There are several more short inscriptions on rocks which I had no time to examine.

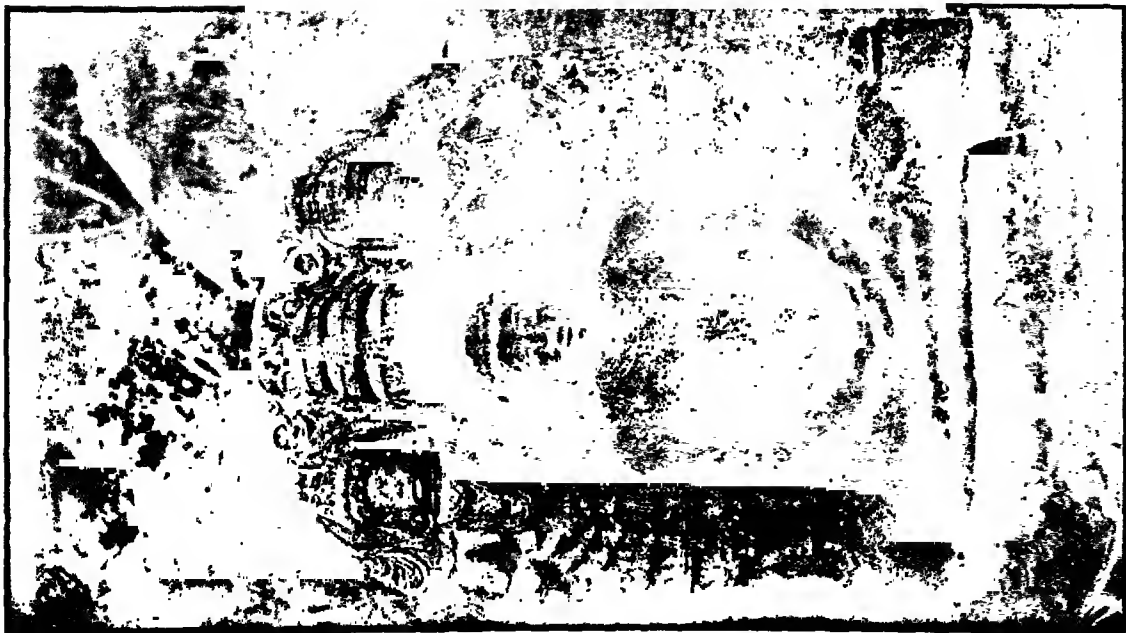
29. Among other temples noticed at Bādāmi were the Virūpāksha, the Yallamma, the Mallikārjuna and the Bhūtanātha, all Chalukyan in style. The *sukhanāsi* doorway of the Yallamma temple is adorned with perforated screens at the sides and the top. At the entrance is an inscription of the Chālukya king Jagadēkamalla, dated 1139, which states that the god in the temple called Yogēśvara was set up by two *daṇḍanāyakas* or generals named Mahādēva and Pālādēva. The Mallikārjuna temple, which is in a dilapidated condition, has in the *prākāra* a cell containing a figure of Virabhadra. The Bhūtanātha temple is also adorned with perforated screens like the Yallamma. The Ranganātha shrine near the *hoṇḍa* or tank has a good figure of the god with the incarnations of Vishṇu above. A sculptured rock in front of the Kōṭerāya temple bears several old inscriptions, one of which, meaning 'the praise of Gaṇava of the Varāṇas,' is engraved in three places. The Dattātrēya temple has a modern Nāgari inscription dated 1804. An inscription on one of the pillars of an old temple on the hill to the north-east of the Dharmaśālā, dated 1543, refers to the erection of a bastion by Era-Krishṇappa-Nāyaka. This is of some interest as Era-Krishṇappa-Nāyaka was the head of the family of the Bēlūr chiefs. The caves and many of the inscriptions at Bādāmi are noticed in the *Indian Antiquary*, VI (p. 354) and X (p. 59). Altogether the number of inscriptions cursorily noticed by me at Bādāmi was 32.

30. The last place visited before returning to Bangalore was Hampe. The Virūpāksha or Pampāpati temple seems to be the largest here. It is a Dravidian building facing east with two *mahādvaras* or outer gates, one on the east and one on the north, both surmounted by lofty *gōpuras* or towers, the east one being in nine storeys (Plate XI, 1). The pillars are adorned with lions and riders as at Nandi. Of the pillars supporting the front hall, eight, which are somewhat slender but elaborately carved, stand two in each direction. The ceiling of the front hall is painted with scenes from the Śaiva Purāṇas. There are two cells in the *prākāra* enshrining the goddesses Pārvati and Bhuvanēśvari. The doorways of both are well carved, but that of the Bhuvanēśvari cell presents a charming appearance with its minutely carved sculptures. Its front pillars are adorned with bead work like those in Hoysala temples, two of them having *kalasas* or vases in relief in the upper panels in the four directions. Behind the Virūpāksha temple is a shrine containing a figure, about 1½ feet high, of Vidyā-ranya seated with the right hand in the teaching pose. This is said to be the site of his tomb. Five inscriptions were noticed in the temple. One of them near the front hall, dated 1509, states that Krishna-Dēva-Rāya of Vijayanagar built the front hall and the smaller *gōpura* in front of it, repaired the larger *gōpura*, and granted a village for the god on the day of his coronation. There is also another copy of this record to the right of the east *mahādvara*. Two worn epigraphs at the sides of the north *mahādvara* record grants to the temple in 1236 and 1429 during the reigns of the Hoysala king Sōmēśvara and the Vijayanagar king Harihara III respectively. The remaining inscription, which is to the right of the Chāmundēśvari shrine outside the north *mahādvara*, registers a grant to the temple in 1199 by Hāchale, wife of Chandaya, ruler of Kuṛugōḍu of the Kuntala country and a descendant of Kalidēvarasa of the Phaṇi-vamśa or serpent race. This seems to be the oldest epigraph in the temple, and it names the goddess of the temple as Pampādēvi or Pampāmbike. The temple must have existed before this date. To the right of the temple is a hillock known as Hēmakūṭa which has on it several temples such as the Prasanna-Virūpāksha, the Rāmalinga and the Ānjanēya, and natural springs known as Rāma-tīrtha and Bhīma-tīrtha. There are also two or three small but neat temples in the Hoysala style (Plate XI, 2), said to be Jaina, though without any such indication. Two inscriptions were noticed on the rocks here, one of Harihara II dated 1397, and the other, of about 1400, stating that Bhaṭara-Bāchaya caused the flight of steps to be made. Opposite to the Virūpāksha temple at some distance is a good *maṇṭapa* supported by 12 elegantly carved plack stone pillars; and behind it a huge Nandi measuring 15' × 12' × 10'.

RUINED BASTIS AT BASTI-HOSKOTE



2 ARCHITRAVE OF A DOORWAY



1 JINA FIGURE  
*Mysore Archaeological Survey*

3. PILLAR





31. We may now proceed to notice briefly other temples and objects of interest. What is known as Kadale-Ganapati is a seated figure about 10 feet high; and that known as Sāsava-Ganapati, about 8 feet high, is seated in an open *maṇṭapa*. The Krishna temple is a good structure. It has two inscriptions, both dated 1515, one of which states that Krishna-Dēva-Rāya set up in it a figure of Krishna brought from Udayagiri. The inscription stone and some pillars bear Tenkale *nāman* on them. The huge Narasimha figure seated in the open has a *prabhā* or glory and is canopied by the seven hoods of a serpent. An inscription close to it records the consecration of the god and the grant of a village by Krishna-Dēva-Rāya in 1529. Some ruined Vishnu temple close by, now known as the Chaudēśvari and named in the board attached to it the Chandikēśvara, has an inscription, dated 1545, which states that during Sadāśiva's reign Rāma-Rājayya's younger brother Timma-Rāja's *dalavāyi* or general Jangamayya built some temple, apparently the one in question. The Virabhadra temple has likewise an inscription of Sadāśiva's reign, dated 1545. The underground Śiva temple is also a good building. Near about it are two boulders known as Akkatangi-guṇḍu (Elder and younger sisters' Boulders). The Hazār Rāma temple is perhaps the most artistic structure here in view of its figure sculpture (Plate XII, 1). The *navaranga* is supported by four elegantly carved black stone pillars. The left wall of the *mahādvāra*, as well as the inner sides of the outer walls, depicts the Rāmāyana story from the Bālakāṇḍa to the end. The outer walls have 5 rows of figures, elephants, horses, infantry, dancing girls and partly Krishna's *bāla-līlā* or boyish sports. The row of dancing girls is in front of a seated queen, while the rows of elephants, horses and infantry are in front of a seated king. Five inscriptions were noticed in the temple: one in Nāgari characters in praise of Dēva-Rāya I; one recording a grant of gold vessels for the god by queen Annala-Dēvi probably in 1416; one dated 1513 registering a grant of some villages for the god by Krishna-Dēva-Rāya; and one dated 1521 recording a grant by Chikka Timmayadēva-mahā-arasu's son Timma-Rāja. The remaining epigraph is mostly worn. The temple was probably founded by or during the reign of Dēva-Rāya I. The Navarātri Dibba or platform is a beautiful structure with rows of elephants, horses, camels, infantry, dancing girls and hunting scenes around the plinth. The Ranganātha temple has a Telugu inscription of Sadāśiva's reign, dated 1545, recording a grant by Timmarājūgaru. Close by is a boulder known as Hottebene-guṇḍu (Belly-ache Boulder), throwing a stone on which is believed to cure belly-ache.

32. The Achyutarāya temple is a large building with several *maṇṭapas* supported by pillars adorned with *yālīs*, etc., and verandas all round. The *mukha-maṇṭapa* has a bearded figure dressed in a cloak and leaning on a staff, resembling figures of Kempe-Gauḍa noticed at Māgaḍi and other places. The Garuḍa shrine has also at the sides two such figures, but without a beard. An inscription on the inner walls of the north *gōpura*, dated 1534, styles the god Tiruvengalanātha. The *mahādvāra* has on the right and left an inscription in Nāgari and Kannada characters, dated 1539, which refers to the gift of Ānandanidhi by Achyuta-Rāya. At some distance from this is a Vishnu temple bearing the Vijayanagar crest on the wall of the *mahādvāra*. It is not known why it is named a Jaina temple seeing that the figures of Hanumān and Garuḍa at the sides and the Vaishṇava *dvārapālakas* afford clear evidence of its being a Vaishṇava structure. The building is in the Hoysala style and has a frieze of scroll work around the *navaranga*. In front of it stands a *māstikal* with a discus and a conch at the top. Opposite to this temple at some distance is a long white streak on a rock which is believed to represent the loose end of Sītā's garment which she let fall when being carried off by Rāvana. Near it is a reservoir known as Sītā's bath, as also a cave temple of Paṭṭābhirāma. A little distance from this is the Tulābhāra beam resting on two shafts in the shape of a *tōranagamba* or gateway. At the base of the east shaft are figures of Krishna-Dēva-Rāya and his queens, this king having used it for making the Tulābhāra gift. Further on stand four huge carved pillars intended probably for supporting a *gōpura*. Such pillars are also found at Mēlkōṭe and other places. The Viṭhala temple is perhaps the best structure at Hampi both on account of its neat proportions and fine carvings. It has three *gōpuras* on the east, north and south. The *mukha-maṇṭapa* is a magnificent hall with a row of horses around the plinth (Plate XII, 2). To its right and left are two good *maṇṭapas*, the former with a row of elephants and the latter with rows of swans

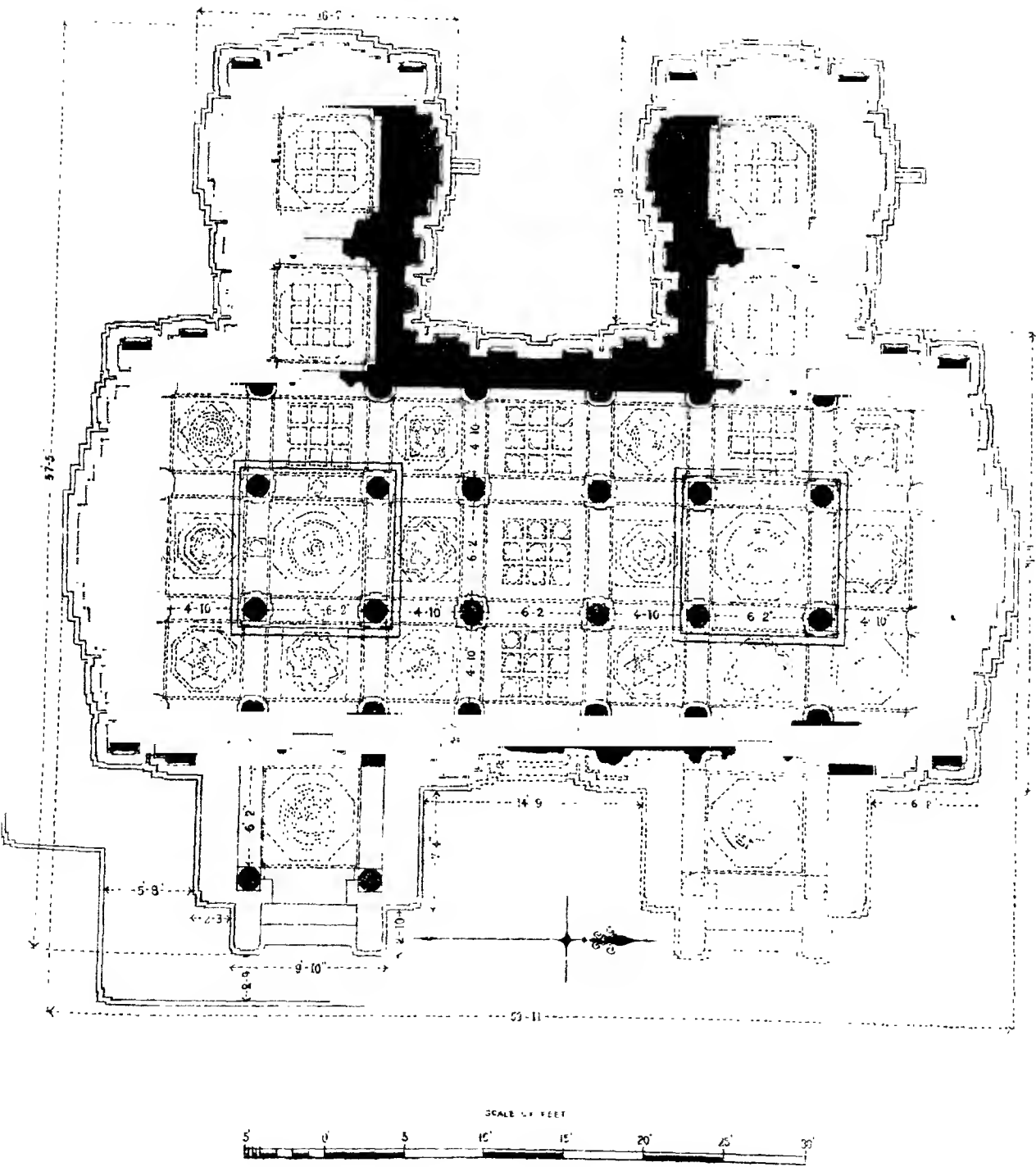
and dancing girls. The carved stone car in front stands for the Garuḍa shrine and bears a fine Tenkale *nāmam* above the figure of Garuḍa. In the *garbhagriha* is lying a mutilated figure of Nambi-Nārāyaṇa. In the *maṇḍapa* to the right in the *prākāra* are some mutilated figures with labels on their pedestals giving their names among which are Viṣṇu-mūrti, Vijaya-Kēśava-mūrti and Mādhava-mūrti. On the upper step of the stairway in front is an inscription in characters of the 16th century stating that the door there was the one to be locked and sealed. Eighteen more inscriptions were noticed in the temple: 2 of Kṛṣṇa-Dēva-Rāya dated 1513; 9 of Achyuta-Rāya dated 1531 (2), 1533, 1534, 1535, 1536 (2) and 1539 (2), the last two dated 1539 referring to his gift of Ānandanidhi; and 7 of Sadāśiva dated 1543, 1544, 1554, 1558, 1561, 1563 and 1564. Opposite to the Viṭhala temple stands another Viṣṇu temple whose *navaranga* ceiling is a beautiful dome with a lotus bud in the centre surrounded by rows of swans and dancing girls. There is likewise a third row all round. To the north-east of the Virūpāksha temple is the Kōḍaṇḍarāma also on the bank of the Tungabhadra, above which is a shrine of Sūrya-Nārāyaṇa, the god worshipped being Sudarśana or Viṣṇu's discus in the shape of a human figure with 16 hands. Near it is a shrine containing a figure of Hanumān in a circular *yantra* or mystic diagram, known as Yantrōddhāraka-Prāṇadēvaru, said to have been set up by the Mādhva guru Vyāsa-tīrtha, the founder of the *maṭha* at Sōsale in Tirumukūḷu-Narsipūr Taluk. Close at hand is a covered passage between two huge boulders, known as Onake-gaṇḍi.

33. The Ranganātha temple and the Raja's palace and office were visited at Ānegondi. On a boulder to the left of the north bank of the Tungabhadra on the way to Ānegondi were noticed three inscriptions: one of them, dated 1383, is a Sanskrit record stating that Kumāra-Kaṃpa, son of Harihara, made a ford for crossing the river; another, which appears to be dated 1453, registers a grant to the Ambigas or boatmen; and the third, dated 1556 in Sadāśiva's reign, seems to fix the ferrying charges. To the north of the village is an inscription near a Naga stone to the left of the road, which bears the date 1436 and records a grant during the reign of Dēva-Rāya II. To the east of Ānegondi is Nava-vṛindāvana or the nine tombs of Mādhva gurus including those of Vyāsa-tīrtha and Vijayindra. To the left of Sitā-sarōvara or Sitā's pond are Raghunandana-tīrtha's *maṭha* and *brindāvana*, and opposite to the latter a four-armed Hanumān bearing a discus and a conch in the upper hands. Vijayindra and Raghunandana were the *svāmis* of the Raghavēndra-maṭha at Nanjangūd.

Hospet temples. To the north of Hospet is a village named Auchanagudi, a corrupt form of Anantaśayana-gudi, which takes its name from the Anantaśayana temple situated there. The latter is a lofty building with a barrel-shaped dome in mortar over the *garbhagriha* and a grand *mukha-maṇḍapa* supported by 48 pillars. The original figure of the god is not now forthcoming, and there are instead seated figures of Varāha and Narasiṃha and a few other mutilated images. The right wall of the *mukha-maṇḍapa* bears four inscriptions: one of them, a big Sanskrit record of Kṛṣṇa-Dēva-Rāya, perhaps the original of a copper plate grant, seems to register a grant by the king, the composer being Sabhāpati; two are the usual Nāgari and Kannaḍa inscriptions, dated 1539, recording the gift of Ānandanidhi by Achyuta-Rāya; and the fourth dated 1549, registers a grant for the god during the reign of Sadāśiva. The Odakarāya (Āṇanēya) temple at Hospet has three cells standing in a line: the middle one enshrines Hanumān, the right cell Paṭṭābhirāma, and the left Yōgarāma, who is seated in the teaching pose with Lakṣmāṇa and Sitā standing at the sides. Hanumān is said to have been set up by Vyāsa-tīrtha. It is stated that the temple was destroyed by Tippu and probably the image of Hanumān was also mutilated, which accounts for his name Odakarāya. It was subsequently restored by Dēśayi Kōṇḍappa, whose figure together with that of his wife Śēshamma is carved on the floor in a prostrating posture with labels giving their names. To the left in the *navaranga* is a cell containing a figure of Ranganātha, an old image, set up about 50 years ago. Altogether the number of inscriptions noticed at Hampi was 49.

34. When I was at Tirupati on leave in February 1920 in connection with the Upanayanam or investiture with the sacred thread of my son, I noticed in the Śrīnivāsa temple about 15 inscriptions in Tamil, Telugu and Kannaḍa. In a cell to the south-east of the

PLAN OF  
SANGAMESVARA TEMPLE  
SINDAGATTA, KRISHNARAJPET TALUK





*dhvaja-stambha* or flag-staff are kept portrait statuettes of the father, mother and wife of Todar Mal, general and finance minister of Akbar, who died in 1589. These statuettes bear inscriptions in Nagari and Telugu characters giving their names. The father was Lalā Khôvarāma, the mother Mōhrnadē, and the wife Pitābibi. But Todar Mal's figure, which is stated to have been there some years ago, is not now forthcoming. A portion of the enclosed veranda in the second *prākāra* is shown as the residence of Vyāsa-tīrtha while he worshipped the god for 12 years (see last year's *Report*, para 91). Close to it on the floor is a figure of Vyāsa-tīrtha with a label in modern characters giving his name, and this spot is said to be the place where once stood an inscription recording the grant of certain privileges to him. Of the other epigraphs, 8, dated 1512 (2), 1514 (4), 1523, and 1527, relate to the Vijayanagar king Krishna-Dēva-Rāya and his queens; 1 to Virā-Narasimha; 1 dated 1450 to Medinīnarsaṅgaḍa Śrīnallaiyadēva-mahārāja; 1 dated 1511 to Nārāyaṇa-dēva of Kampasamūlra; and 1 dated 1606 to Venkaṭapati-Rāya I. There is also one dated 1396 recording a grant to Tiruvēṅgaḍa-jīyar. During my stay at Mēlkōṭ on leave in April 1920 in connection with the Ubhayavēdānta-pravartana-Sabha, I discovered and transcribed 10 new inscriptions at the Narasimha temple on the hill.

35. As stated in para 8 above, the Architectural Draughtsman and the Photographer and Draughtsman made a tour under my instructions in the Krishnarājapēṭe Taluk of the Mysore District, and inspected and photographed a few temples of archaeological interest. A brief account of these structures, as also of some places, mainly based on the notes of the Architectural Draughtsman, will now be given. Daṇḍyakankatṭe consists of a ruined

Daṇḍyakankatṭe

only parts now left. It is stated that this was once the seat of a Pāḷegār. Immediately to the west is the *sangama* or confluence of the Kāvēri and the Hemāvati. On the left bank of the latter is a small temple dedicated to Śiva under the name of Vināḍharēśvara. Basti-Hoskōṭe consists of the two villages,

Basti-Hoskōṭe.

Basti and Hoskōṭe, which are situated at a distance of about half a mile from each other. There is a lofty Jina figure, about 15 feet high, at Basti, now enshrined in a modern building, 6 feet by 8 feet, which has an archway in front to the whole height of the wall. There seems to have been once a big temple here traces of which are still visible. Several mutilated figures are lying here and there. To the north of the huge image are two seated Jina figures, one of which is flanked by chauri-bearers (Plate XIII, 1). The pillars in front of the image and one of the architraves of a doorway still standing show elegant workmanship (Plate XIII, 2 and 3). The pillars are adorned with ornamental bases and *amalakas* at the top. A new inscription was found here, and impressions were also taken of two more, E.C., IV, Krishnarājapēṭe 36 and 37, which are incompletely printed. Māvinkere also gave a new record. There are two temples in the Hoysala style at Sindagaṭṭa, the Sangamēśvara and the

Sindagaṭṭa temples.

Lashminārāyaṇa, both in a dilapidated condition. The former is of some interest as being a double temple like the Hoysalēśvara at Halebīd and the Halavukallu-dēvasthāna at Arsikere (*Report* for 1918, para 43), though it goes without saying that it cannot compare with the Hoysalēśvara either in proportions or in ornamentation. The temple, which faces east, consists of two *garbhagrihas*, two *sukhanāsis*, two *navarangas* with a connecting corridor, and two porches one of which has now fallen down. Plate XIV gives its ground-plan and Plate XV, 1 the east view. The *sukhanāsi* doorways, which are well carved, have perforated screens at the sides and figures of Śiva on the lintels. The *garbhagrihas* and the *sukhanāsis* have flat ceilings. The *navarangas* with the connecting corridor are supported by 12 pillars and 20 pilasters and adorned with 21 ceilings of which excepting the 3 in the corridor and the two in front of the *sukhanāsi* doorways all the others are deep and artistically executed. The *navarangas* have also figures of Vishṇu, Gaṇapati, Subrahmanya, Sūrya and the Seven Mothers. As stated before the temple is in a dilapidated condition. One half of the east front including one porch and a portion of the south wall has fallen and the north wall is out of plumb. But as the structure is a good specimen of a double temple, examples of which are rare, it deserves preservation. Almost all the stones that formed the walls are lying on the spot and the villagers too seem



to be willing to make a contribution towards the cost of the repairs. The Lakshminārāyaṇa temple is, however, in a better state of preservation except for the outer wall which has been replaced by a plain modern wall. It consists of a *garbhagriha*, a *sukhanāsi*, a *navaranga* and a front verandā. The *sukhanāsi* doorway is well carved. All the ceilings of the *navaranga* are artistically executed in various geometrical patterns with central pendants.

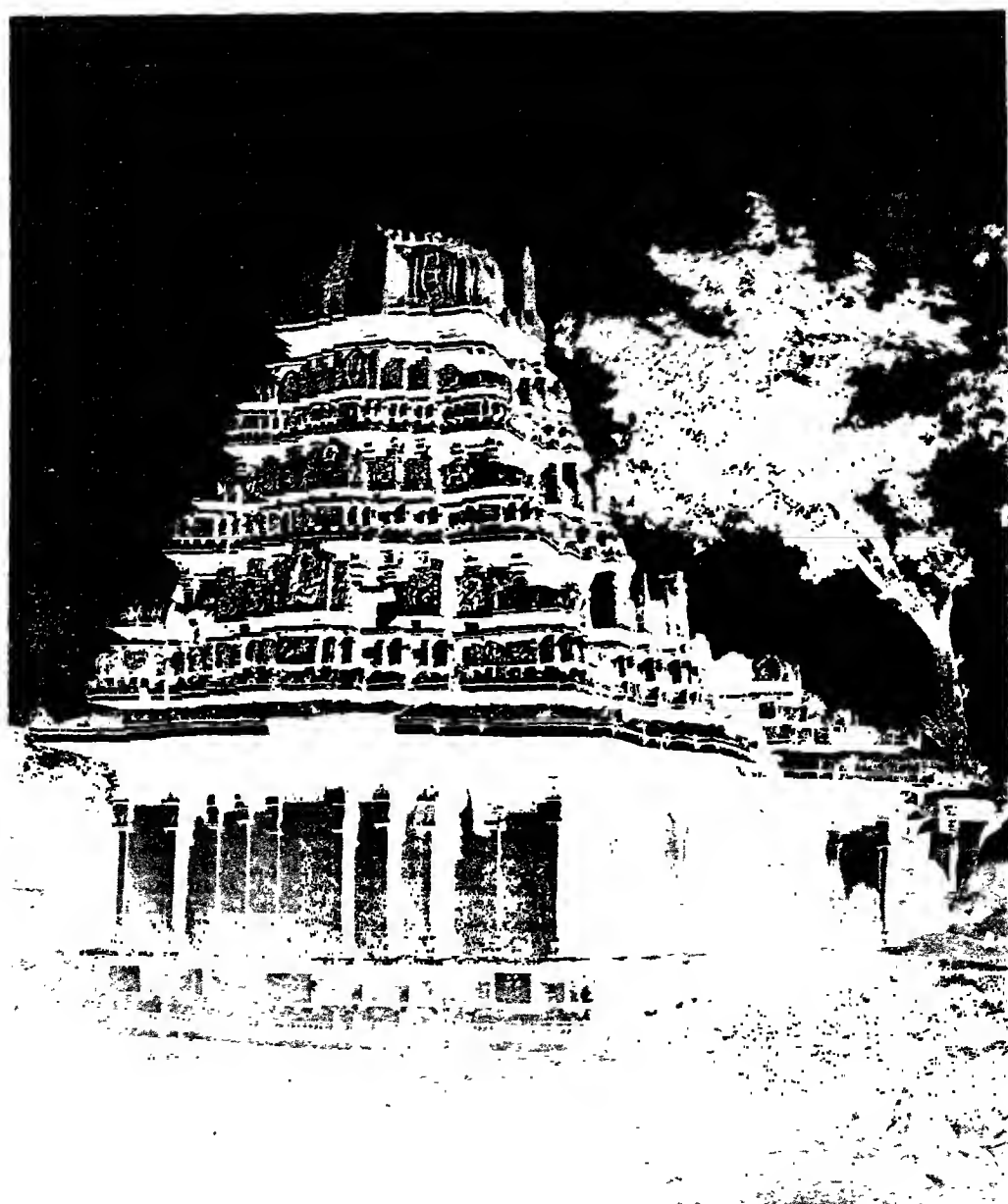
36. The Hēmagiri hill, situated on the left bank of the Hēmavati, has a temple on the top dedicated to Venkatarāmanasvāmi, popularly known as Ranga of Hēmagiri. The god, about 3 feet high, is flanked by his consorts Śrīdēvi and Bhūdēvi. The *utsava-vigraha* or processional image is kept for safety in a village called Banduhole about a mile from the hill. An annual *jātre* held in the month of April is attended by a large number of people from different parts of the State when thousands of cattle change hands. There are three temples at Sante-Bāchahalli, the Mahā-lingēśvara, the Viranārāyaṇa and the Virabhadra, of which the first alone is in the Hoysala style. This temple consists of a *garbhagriha* surmounted by a stone tower (Plate XV, 2), a *sukhanāsi* and a *navaranga*, the two former being in a fairly good state of preservation while the last has completely gone to ruin. The *sukhanāsi* has a well carved doorway with perforated screens and niches enshrining Gaṇapati and Mahishāsūramardini at the sides. There are also two niches adjoining the north and south walls which contain mutilated images. Some of the ceilings of the *navaranga* have disappeared, but those that are left show good workmanship. The Viranārāyaṇa temple enshrines a figure of Nambi-Nārāyaṇa flanked by consorts. The Brahṇēśvara temple at Kikkēri was described in my *Report* for 1915 (para 27). Plate XVI shows three beautiful Naga stones standing in the court-yard of the temple. In one of them a figure of Lakshmi is carved on the hood. At Ankanhalli are three *māstikals*, one of white granite and the other two of blackstone. They were noticed in my *Report* for 1915 (para 26), but could not be reproduced in that *Report* for want of photographs. They are now shown on Plate XVII. The central stone shows a woman's arm, bent upwards at the elbow, with the hand raised and the fingers erect. Above the arm stands a discus on a pedestal. The meaning of the symbols on the lower portion is not quite clear. Usually the arm projects from an ornamental post as in the other two *māstikals* at the sides. These also show below the arm figures of the hero who fell and his wife who became a *sati*. In the top panel of the left stone we see the couple seated with folded hands in front of a linga. The meaning of this is that the wife after becoming a *sati* joined her husband and both of them went to Kailāsa. The Linga, however, does not appear on the right stone. In my *Report* for 1915 the Panchalinga temple at Gōvīndanhalli was described in para 19 and its back view was given on Plate XII. It is a fine temple in the Hoysala style containing five cells. Plate XVIII exhibits its front view.

37. The Assistant and a Pandit made a short tour in the Mysore Taluk and brought copies of 7 new inscriptions, as also revised copies of 6 printed ones. The Head Pandit made a long tour in the Malvalli Taluk under my instructions and the resurvey has resulted in the discovery of 60 new records. He has also brought revised copies or impressions of 50 imperfectly printed inscriptions. The previous survey of the Malvalli Taluk was made before or soon after the Department was formed and it is only in the nature of things that the first attempts were not completely satisfactory. The survey of the taluk may now be considered to be mostly complete. I have to acknowledge here the valuable assistance rendered by Mr. Arunachala Mudaliyar, Amildar of Malvalli Taluk, which greatly facilitated the work of the Head Pandit.

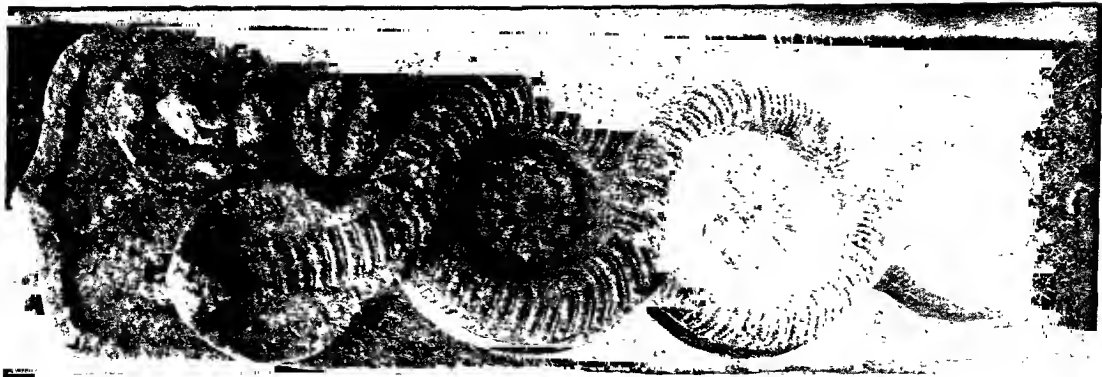
38. Other records examined during the year under report were two sets of copper plates relating to the Gangas and the Rāshtrakūṭas, which may be looked upon as important finds. One of them in the possession of Lakshmisēna-bhaṭṭāraka-paṭṭācārya of the Singanagadda Jaina maṭha at Narasimharājapura, received through Mr. B. Padmaraja Pandit of Chāmarājanagar, records grants to a Jaina basti during the reigns of the Ganga king Śrīpuruṣa and his son Saigoṭṭa Śivamāra; and the other, a facsimile of a portion of which together with an incomplete copy



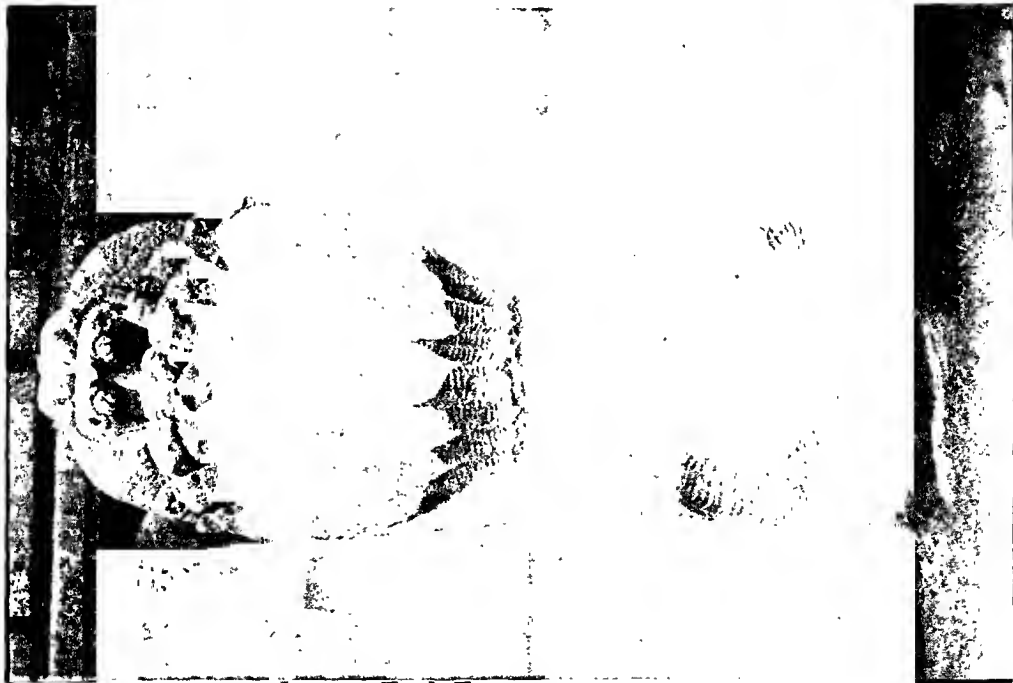
1. FRONT VIEW OF SANGAMESVARA TEMPLE AT SINDAGATTA



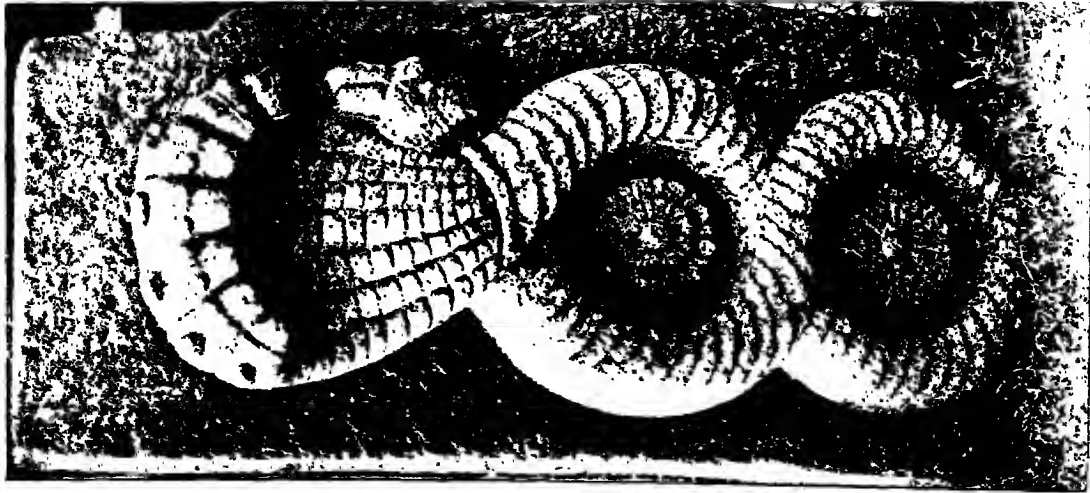
2. BACK VIEW OF MAHALINGESVARA TEMPLE AT SANTE-BACHAHALLI



BRAHMESVARA TEMPLE AT KIKKERI



THREE NAGA STONES



Mysore - Archaeological Survey

was received also from Mr. B. Padmaraja Pandit of Chāmarājanagar, registers a grant to a Jaina basti at Talkāḍ in 807 by the Rāshtrakūṭa prince Kamba-Dēva. Two more modern plates received from the Murgi maṭha of Chitaldrug, both dated 1796, record grants to two Lingāyat gurus by Vira-Rājendra, the Rāja of Coorg.

39. Altogether the number of new records together with revised copies of printed inscriptions procured during the year was 143. Of these, 138 belong to the Mysore District, 5 to the Chitaldrug District, and 3 to the Kaḍūr District. The inscriptions in the South Indian Vernaculars noticed by me during my northern tour were 102—49 at Hampe, 32 at Bādāmi, 15 at Tirupati, 4 at Ellōra and 2 at Daulatabād. If these are added to the above number the total will be 248. Of these, 25 are in Tamil characters, 5 in Nāgari, 4 in Telugu, and the rest in Kannāḍa. The number of villages inspected during the tours in the State was 24 in all.

40. While on privilege leave I examined the large number of palm leaf manuscripts, numbering about a hundred, in the private library of Mr. M. T. Narasinha Iyengar, B.A., Retired Assistant Professor of the Central College, Bangalore, living in Malleswaram. They were found to contain several Sanskrit poems and dramas, a large number of Sanskrit and Tamil work—bearing on the Viśiṣṭādvaita philosophy, works bearing on logic, grammar, rhetoric, medicine, ritual, and Vēdānta, and commentaries on a good number of Sanskrit and Tamil works. Several of the works are unpublished.

#### *Office work.*

41. The two Monographs, one on the Kēśava temple at Belūr and the other on the Lakṣmīdēvi temple at Dodḍa-Gaddavalli, which were printed in June last, have been published as Nos. II and III of "Architecture and Sculpture in Mysore" in the Mysore Archæological Series. Another Monograph on the temples at Halebid is under preparation.

42. The printing of the translations of the Kannāḍa texts of the revised edition of the Sravāṇa Beḷgoḷa volume has not made much progress, only 15 pages having been printed during the year.

43. The printing of the General Index to the volumes of the Epigraphia Carnatica is making very slow progress, only 8 pages having been printed during the year.

44. With regard to the revised edition of the Kaṇṇāṭaka-Śabdānuśāsanaṃ, an index of technical terms occurring in the work was prepared and sent to the press.

45. In connection with the Supplement to Volumes III and IV (Mysore) of the Epigraphia Carnatica, about 380 pages of the transliterations of the Kannāḍa texts were prepared and sent to the press, as also about 245 pages of the Kannāḍa texts relating to the Supplement to Volume IX (Bangalore). The Supplements to Volumes X and XII (Kolar and Tumkur), each consisting of about 500 newly discovered inscriptions, are also receiving attention.

46. Selections from the inscriptions concerning matters of historical and social interest did not make any progress during the year owing to pressure of other work.

47. An Index to the Annual Reports of the Department was prepared and sent to the press. A catalogue of the books in the Office Library is being got ready for the press.

48. A revised chapter on "Language and Literature" was written out and sent to the Compiler of the Mysore Gazetteer. Some preliminary work has also been done in connection with the other items required for the Gazetteer.

49. About 40 photographs of views of temples, etc., were sold at the Archæological Office. An order for about 350 photographs has been received from the "Museum of Fine Arts," Boston, Mass., U.S.A. Forty copies each of the Belur and Dodḍa-Gaddavalli Monographs were sold in England through Messrs. Probsthain & Co., Booksellers, London.

50. The Photographer and Draughtsman prepared illustrations for the Annual Report for 1919. He went out on tour to Arsikere and Krishnarājapēte

Taluks to photograph and sketch some temples of archæological interest. He also printed a number of photographs brought from tour.

51. The Draughtsman prepared seven plates illustrating the temples at Halebid, Sômanâthapur, Arsikere, Bastihalli, Sindagaṭṭa and Sante Bâchahalli.

52. The Assistant Photographer acting for the Half-tone Engraver mounted the Half-tone blocks prepared for the Annual Report for 1919. He accompanied me on my North Indian tour and took photographs of a number of buildings and sculptures. He also printed a good number of photographs for the office file and for sale to the public.

53. A list of the photographs and drawings prepared during the year is given at the end of Part I of this Report.

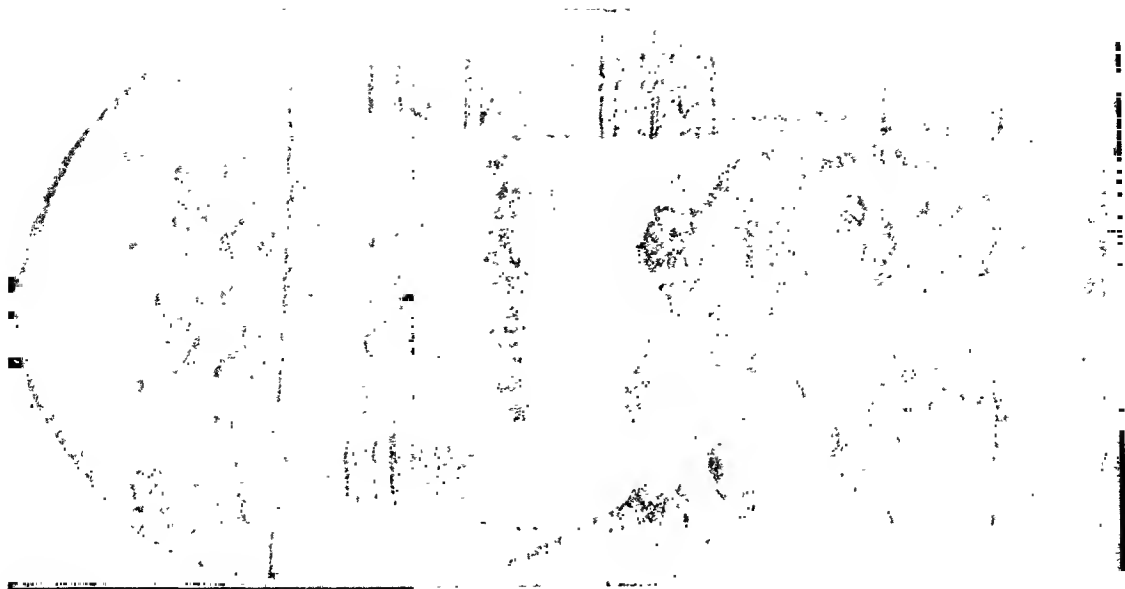
54. The two copyists of the office transcribed the following works during the year.—(1) Padârthasâra by Mâghanandi (in part), (2) Maisûrarasara-vamśavali, (3) Râmâyanasâra-kavya by the poetess Madhuravâni, (4) Râmâyana-sâra-sangraha by Venkatârya, (5) Sâlagrâma-lakshana, (6) Ghatakarpabhêdi and (7) Daśarthara-sadipikâ by Sudaśanâchârya. They also compared about 800 pages of transcripts.

55. A number of books and manuscripts received from the Huzur Secretary to His Highness the Maharaja and the Inspector-General of Education in Mysore was reviewed and opinion sent.

56. Dr. Farquhar of Oxford, Rev. Father A. M. Tabard, M.A., M.R.A.S., Rev. Father Lobo, Rev. J. P. Larsen, and Captain A. P. Marsden visited the office during the year.

57. The office staff have discharged their duties with diligence.

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ANKANTHALI

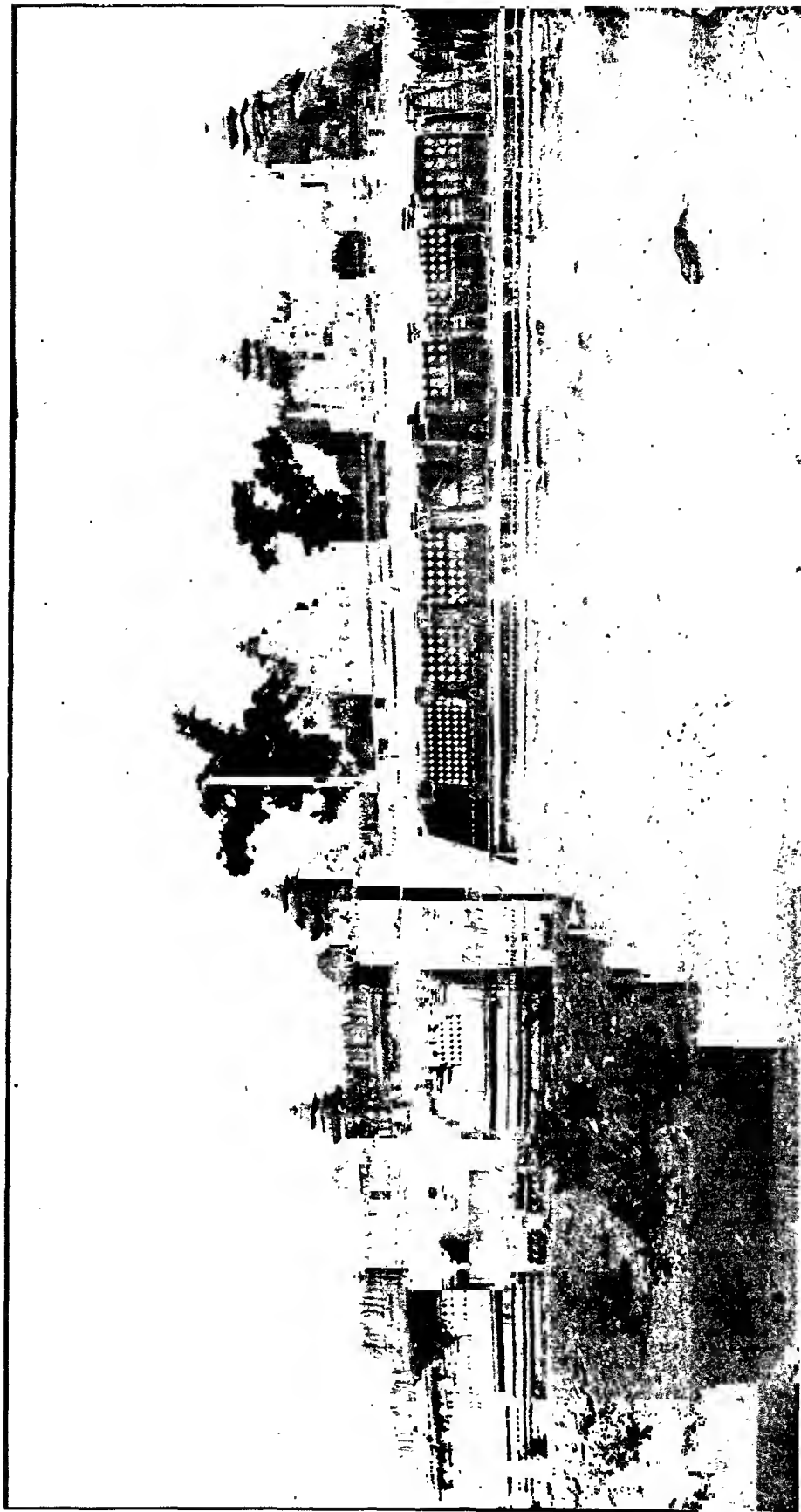


THREE MASTIKALS



Mysore Archaeological Survey

GOVINDANHALI



FRONT VIEW OF PANCHALINGA TEMPLE

[Mysore Archaeological Survey]



## LIST OF PHOTOGRAPHS.

No.	Size	Description	Village	District or Province
1	12 × 10	Varadarajasvami temple, Varadaraja figure	Maddur	...
2	12 × 10	Narasimha temple, stone figures of Rama, Lakshmana, Sita and Hanuman	Do	...
3	10 × 8	Narasimha temple, North-west wall	Do	...
4	8½ × 6½	Narasimha temple, Figure of Yasodakrishna	Do	...
5	6½ × 4½	Narasimha temple, front gopura	Do	...
6	10 × 8	Lakshmiramanasavmi temple, Figure of Venugopala	Mysore	...
7	8½ × 6½	Lakshmiramanasvami temple, Figure of Raja-Odeyar	Do	...
8	12 × 10	Panchalinga temple, Doorway inside	Govindanahalli	...
9	do	Do do	Do	...
10	do	Do Doorway with Dvarapalaka figure	Do	...
11	do	Panchalinga temple, Interior view	Do	...
12	do	Do West view	Do	...
13	do	Do East view	Do	...
14	do	Do West tower 1	Do	...
15	do	Do do 2	Do	...
16	do	Do do 3	Do	...
17	do	Do do 4	Do	...
18	do	Do do 5	Do	...
19	do	Do do 6	Do	...
20	do	Sangamesvara temple, East view	Sindagatta	...
21	do	Do West view	Do	...
22	do	Mahalingesvara temple, West view	Sante-Bachahalli	...
23	8½ × 6½	Mastikal	Ankanahalli	...
24	do	Do	Do	...
25	do	Do	Do	...
26	do	Do	Do	...
27	do	Naga stone	Kikkeri	...
28	do	Do	Do	...
29	do	Copper plates (one set)	Aldur	...
30	do	Do	Do	...
31	do	Do	Do	...
32	do	Do	Do	...
33	do	Do	Do	...
34	do	Do	Do	...
35	8½ × 6½	Do seal	Do	...
36	do	Do (another set)	Do	...
37	do	Do	Do	...
38	do	Do	Do	...
39	do	Do seal	Do	...
40	do	Lamp pillar at Chatussringi	Poona	...
41	12 × 10	Elephanta cave Panels	Elephanta	...
42	do	Do do	Do	...
43	do	Cave No. 3, Figure to right of entrance	Kanheri	...
44	10 × 8	Do Interior view	Do	...
45	8½ × 6½	Do Panel to left of entrance	Do	...
46	do	Cave No. 4, Stupa inside	Do	...
47	12 × 10	Do Interior panel	Do	...
48	do	View of Godavari river	Nasik	...
49	do	View of Ramesvara temple	Do	...
50	8½ × 6½	View of Wall do	Do	...
51	do	View of Kalarama-mandir	Do	...
52	12 × 10	Pandava Guha, Cave No. 3	Do	...
53	8½ × 6½	Do do 18	Do	...
54	do	Do do 18 (side view)	Do	...
55	8½ × 6½	Do Cave No. 11, figure	Do	...
56	do	View of Fort	Daulatabad	...
57	do	Kailasa temple	Ellora	...
58	do	Do	Do	...
59	12 × 10	West view of Fort	Badami	...
60	do	Cave No. 2, Figure of Paravasudeva, etc.	Do	...
61	8½ × 6½	Cave No. 1, Panel	Do	...
62	do	Cave No. 2 do	Do	...
63	12 × 10	Vithala temple, View from south-east	Hampe	...



## LIST OF PHOTOGRAPHS— (Concl'd.)

No.	Size	Description	Village	District or Province
64	8½ × 6½	Vithala temple, View from south-east	Hampe	Madras
65	do	Hazar Rama temple, South-west view	Do	Do
66	do	Krishna Temple, South-west view	Do	Do
67	12 × 10	Virupaksha temple, West view	Do	Do
68	8½ × 6½	Do do	Do	Do
69	do	View of Hemakuta Hill	Do	Do
70	do	Do do	Do	Do

## LIST OF DRAWINGS.

No.	Description	Village	District
1	Detail of Chennakesava Temple (partly finished)	Somanathapur	Mysore.
2	Plan of Siva Temple	Arsikere	Hassan.
3	Detail of Hoysalesvara Temple	Halebid	Do
4	Ceiling of Parsvanatha Basti	Bastihalli	Do
5	Plan of Sangamesvara Temple (partly finished)	Sindagatta	Mysore.
6	Plan of Mahalingesvara Temple	Sante Bachahalli	Do
7	Plan of Halavukallu Temple	Arsikere	Hassan.

## PLATE XX.

## NARASIMHARAJAPURA PLATES OF THE GANGA KING SRIPURUSHA.

(I b)

1. svasti | jayati jagad-ēka-bhānuḥ syādvāda-gabhasti-dīpitaṃ yēna para-  
samaya-tinnira-pa-
2. ṭalaṃ sākshātkṛita-sakala-bhuvanēna | Nirgrantha-vratachāri-sūri-va-  
chanān nistripśa-ya-
3. shṭyā kriti yō duśchhēdam akhaṇḍayat prithu-śilā-stambhañ jayābhyudya-  
taḥ jātas tasya
4. kulē kulāchala-samāḥ Kāṇvāyanānvāgataḥ śrīmān Koṅgaṇi-rāja ity asa-  
drīṣa-
5. s tad-vamśajāḥ Kshatriyāḥ || ēvaṃ ādishv anēka-nṛipati-vṛishabhēshvaticrā-  
ntēshu tad a-
6. nvayē vikrama-traya-vaśikṛita-rāja-lōkō Mādhava-mahādhirājas tat-  
putraḥ

(II a)

7. Harir iva vaśikṛita-ripu-rakshō-gaṇaḥ Hari-varmna-mahādhirājas tat-  
priya-tana-
8. yaḥ Vishṇur iva vyāpta-bhuvanō Viṣṇu-varmna-mahā-rājas tasya dviti-  
ya iva
9. Mādhavō Mādhava-mahādhirājas tat-putraḥ avinīta-nṛipati-maṇḍalēshv  
Avi-
10. nitas tat-putraḥ durvvinita-Kalan Durvvinitaḥ akāryyēshv avinitō Mu-  
shkaras ta-
11. t-putraḥ tasya vikrāntānēka-parākramaḥ Śrīvikramas tat-putraḥ sakala-  
guṇa-
12. gaṇādhishṭhānaḥ śrīmān Śripurushaḥ rakshēt prabuddha-sarasīruha-chāru-  
nētraḥ

(II b)

13. śrī-Bhīma-kōpa-nṛipatiḥ prithivīm ananyān yuddhēshu yasya bahuśō  
niśitāsi-
14. kṛitta-mātaṅga-śōṇita-jala-snapitā Jaya-śrīḥ | tad-anukūla-varttishv agra-  
gaṇyaḥ
15. Paṣiṇḍi-Gaṅgānvayō Nāga-varmnā Gaṅga-rāja iti kṛitābhishēkaḥ tat-  
syālaḥ
16. Kadamba-kula-bhāskaraḥ śrī-Tuḷu-ādi-nāmāchābhyān Tagare-janapadē  
Mallava-
17. Ili-nāma-grāmō dattaḥ | udaka-pūrvvam Tōḷagrāma-chaityālayasya taj-  
janapada-vā-
18. sināḥ || nirmūla-Kōśika-vamśan dharṇmaparan chāru-Manali-mane-  
oḍeyon valaṃ

(III a)

19. tamnā-kshêtrôchitamān samyagdarśana-viśuddhanuṃ valig ittān mukha-  
m āge Tōḷa-
20. r-oḍeor sukhāḍhyar elpattaru-pradbānarum oḍāne nikhila-sākshigaḥ avarē  
su-
21. karade nara-sāsanaṅgaḥ āydōr endumaḥ | sva-dattaṃ para-dattaṃ vā yō harēti
22. vasundharā shasṭīḥ varsha-sahasrāṇi viśṭyāyān jāyatē krimiḥ ||
23. Śāntisēne-abbegaḥ ittadu | Perbbāliyā valī | namō Jinēbhyah |

## PLATE XXI.

NARASIMHARAJAPURA PLATES OF THE GANGA KING SIVAMARA.

## A

(III b)

1. svasti śrīmat-Śivamārar prithuvi-rājyaṃ-keye Vittarasaṃ Sinda-nād  
ençhāsirakkam erettanaṃ-keydu
2. Tagare-nād erpattunān ālvandu Tollarā chēdiyakke Karināniyān koṭṭar  
adarkke Tollarā Kōsigaru
3. elpattaru-sāndāruṃ sākshiyu nara-śāsanam āge idān alidor pañcha-mahā-  
pātaka-samyuktan akke
4. sva-dattaṃ para-dattaṃ vā yō harēti vasundharāṃ shashṭi-varsha-saha-  
srāṇi viśṭhāyāṃ jāyatē krimiḥ †
5. niravadyan Kṛishṇanā nal-sutan uru-Raviyā sūnu Kāmālayaṅ āmara-  
putran Sēda-varmaṇiḥ amala-tanayan chāru-Kādamba-rājya-
6. kk arhan śrī-Mādhavēndraṅ anagha-tanayan Viśṇu-rājan mahēchchhan  
sthira-Tollar chēdiyakk end urutara-Karimānākhyamān ottu koṭṭan ||

## B

(IV a)

1. svasti śrīmat-Śivamāra prithuvi-rājyaṃ-keye avarā māmāṅga! Vijayaśakti-  
arasa ko-
2. tṭadu Dēvigere ā-kelāge aru-gaṇḍugaṃ vede maṇṇuṃ Kolunuṅgiyā ondu  
pālūṃ
3. munde Nriyā uñchamūṃ koṭṭar Ayyagāḍaruṃ Ājagiyaṃ Toliyavalli-  
yaṃ Māma-
4. ddūrarūṃ Goddeṃāṇiyaṃ Kiriyaḡgāṃigaṃ Sindagāṃigaṃ Poliki-  
gāṃiga-
5. ruṃ Gaṅgeye ayvadinvarūṃ kāppuṃ sākshigaḡṃ āge mattuṃ Pervvogu-  
liyā ma-
6. hājanamūṃ Gaṅgarasārā magan Kottugiliponu Magge-odeoruṃ Kivuvugu-  
liyā Viṇeyaruṃ Māguḍiyā nāḍaruṃ ennevarūṃ

(IV b)

8. kāppu sākshiyuṃ āge koṭṭadu Mūlivaḡliyā chēdiyake idā-
9. n alidor pañcha-mahā-pātaka-samyuktan akkuṃ sva-dattaṃ para-dattaṃ  
vā yō rurēti
10. vasundharā shashṭi-varsha-sahasrāṇi viśṭhāyāṃ jāyatē kkrimiḥ dēva-svan  
tu vi-
11. shaṃ ghōraṃ na vishaṃ vishaṃ uchyatē vishaṃ ēkākkinaṃ hanti dēva-  
svaṃ pnta-pautrikaṃ
12. śrī-Belavara kāḍa Simvaraṃ arasaṃ idan alira
13. pañcha-maha-patakamra sayukta para-data vā yō harēti vasu-

(V a)

14. dara shashṭi-varisha-sahasraṇi viṭṭaya jētē kimi
15. eraḍu-phalliya ippatu-gaḍuga bede ara maṇu
16. i-daḡavayikāru basadige naḍagu melaya muva-
17. muvatu-gaḍuga bata sidhaya Muṇḡganapanu adarake
18. sakshi Tolala Kāsikar ulpatara sadaru idan alira pañcha-mā-pataka

## PLATE XIX, 2.

CHAMARAJANAGAR PLATES OF THE RASHTRAKUTA PRINCE  
KAMBA-DEVA. A.D. 807.

*Third plate.*

1. . . . . du-vishayē Vadanaguppe-nāma-grāmaḥ Tala . . . . .
2. ti vijaya-skandhāvare triṇṣad-uttarēśhv atitēśhv Saka-varshēśhu Kārti  
. . . . .
3. Paurṇamāsyām Rōhiṇi-nakshatrē Sōma-vārē Koṇḍakundayānvayā . . . . .
4. ṇa-Kumāraṇandi-bhaṭṭārakasya śishyaḥ Eḷavāchāryya-guruḥ tasya śishyaḥ  
. . . . .
5. prāṇi-litaḥ sākṣhāt siddhāntānugamōdvataḥ śāntas sarvajña-kalpōya . . . . .
6. smai tam grāmam adāt sva-putra-śrī-Śaṅkaragaṇṇa-vijñāpanēna śrī-  
Kambadēvaḥ . . . . .
7. . . . .

## PLATE XXII.

1. STONE INSCRIPTION OF GANGA-GANGEYA AT DANUGUR.  
MALVALLI TALUK. A.D. 960.

1. kara-nāṣṣṭha-sataṅgaḥ āge Saka-bhūpātita-saṁvatsaram va-
2. risham māḍḍida Ravudram Āśvayujalol chandrārkkar ulḷannegam dhare-  
mukhyāuvaya-Nācha-
3. maṅge mudadiṁ kal-nāṭu-kottam sitākaram āgirppade Gaṅgan ūrjjita-  
Dhanur-nuāmāṅkita-
4. grāmamam || svasti Satyavākyaṁ Gaṅga-Gāṅgēyaṁ Gaṅga-Nārāyaṇam  
Jayaduttaraṅga śrīmat-Puṇi-
5. . . . gaḍe-Māchayya-pramukha-karaṇamam besappa muttirppudu seṭṭi  
ādhi mukhya-simegaḷu nāḍ ola-
6. gaṇa Dhanugūram kal-nāṭu gottudū Siddūram kiru-dereyol tiru pugidu  
sikkalu maga tā-
7. mu mā . . ttiyola naḍeyisa . . . . . gāvunḍa Biyaḷammanṅe moduvey-ole  
Dhanugūram ka-
8. l-nāṭi gaḍiyola . . . . . ge Kasavayyan akkaram Nāgavarimmayyan  
akkaram
9. . . . . yyan akka . . . . . Mārayyan akkaram maṅgaḷam aha śrī

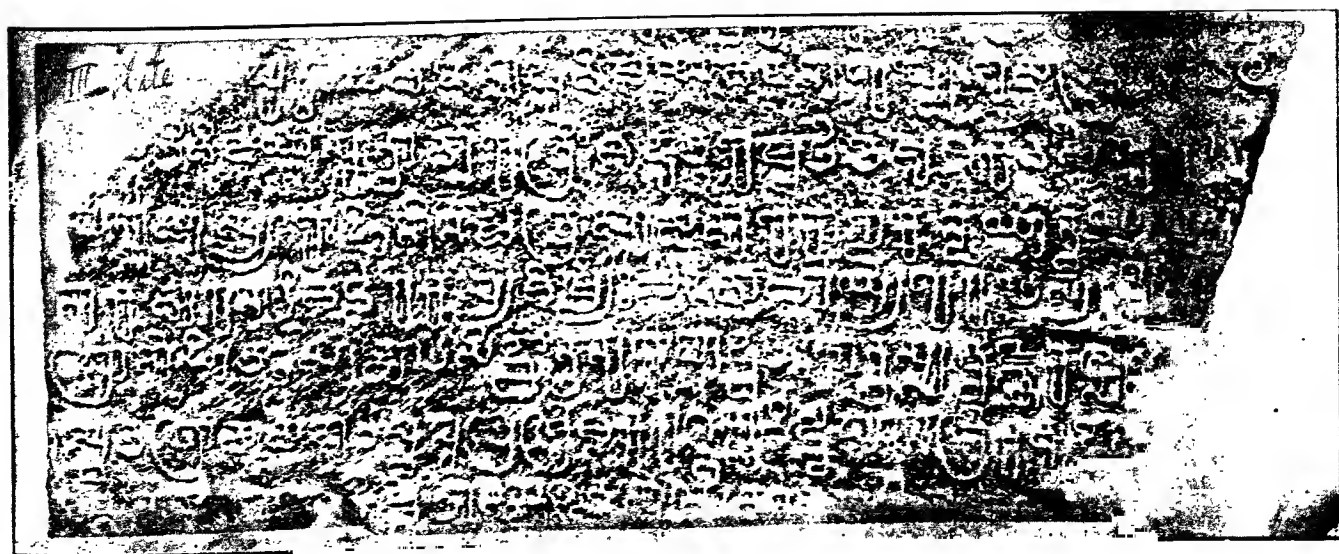
2. STONE INSCRIPTION IN OLD CHARACTERS BUT WITH A  
MODERN DATE AT HAGALHALLI, MALVALLI TALUK.

1. bhādrām astu Jina-śāsanāya Keḷale-nāḍa
2. Tippūra tirtthada acharyaru śrī-mūla-saṅgada
3. Kranūrggaṇada Tintriṇka-ga-lehḷhada dhyāna-dhāraṇa maunānushṭāṇa-  
japa-samādhi-sila-guṇa-sandar appa-
4. n ī-Mēgachandra-siddhānta-dēvara śishyaru Kumudachandra-paṇḍita-dē-  
vara sādharminigaḷu Śrutakirtti-paṇḍita-dēvara A-
5. dināta-paṇḍita-dēvara guḍḍam Chāma-gāṇḍam Saka-varsham śā-
6. yirada-aṇu-nūra irpatt-ondaneya Īsvara-
7. saṁvatsarada māgha-māsada suddha-pakshada
8. triyōdasi Sōma-vāradandu śrī-Tippū-
9. r-ttirtthada halli Hadarivāgila bhūmikāram
10. Tellara-kulada Eṇyaṅga-gāvundana magam

11. Dêva-gâvundam âtana magam Kava-gâvundana ma-
  12. gam Châma-gâvundanu kalla-gânamam mâdisidam
  13. maṅgaḷam ahâ śri || Tippûr-tirtthada haḷḷi hannerada-
  14. ra ûmmeyan oḍeyam Paṇḍitôjana hasta-kausalyam || idan alidam
  15. Gaṅgeya taḍiyalu taṅgeḷu-kavileyam Bâṇarâsiyam alidam ||
-



1. VENUGOPALA IN LAKSHMIRAMANA TEMPLE AT MYSORE



2. CHAMARAJANAGAR PLATES OF THE RASHTRAKUTA PRINCE KAMBA-DEVA. A. D. 807.



## PROGRESS OF ARCHÆOLOGICAL RESEARCH.

### PART II.

#### 1. Epigraphy.

58. A large number of the new records copied during the year under report can be assigned to specific dynasties of kings such as the Ganga, the Chālukya, the Rāshtrakūṭa, the Chōla, the Hoysala, and those of Vijayanagar and Mysore. There are also some records which relate to the chiefs of Ummattūr and Coorg. Among the epigraphical discoveries of the year, a set of copper plates received from Narasimharājapura and a copy of another received from Chāmarājanagar are of some historical value. The former, relating to the Gangas, records grants to a Jaina temple during the reigns of Śrīpurusha and his son Saigoṭṭa Śivamāra and brings to notice for the first time a collateral branch of the Ganga family styled *Pasiṇḍi-Gangānvaya*. The latter, relating to the Rāshtrakūṭas, registers a grant in A. D. 807 to a Jaina guru named Vardhamāna by prince Kamba-Dēva when his victorious camp was at Taḷavanapura or Talkāḍ. The grant was made at the request of Kamba-Dēva's son Śankaraganna. A worn inscription at Kūligere, Malvalli Taluk, which refers itself to the reign of Satyavākya Permaṇaḍi, is the earliest Ganga lithic record copied during the year. Its period may be about A. D. 870. Another at Kāḍukottanhalli of the same Taluk, dated A. D. 986, mentions a new ruler of the name of Gōyara. Two epigraphs at Basti-Hoskōte, Krishnarājapēte Taluk, state that the two ruined Jina temples there were built in about 1117 by Puṇisa, general of the Hoysala king Viṣṇuvardhana, and his wife Jakkavve. An inscription of the Vijayanagar king Achyuta-Rāya, copies of which are found in Dāvangere and Holalkere Taluks of the Mysore State, and at Hampe, says that in 1539 the king pleased Viṣṇu by giving Ānandanidhi and thus making Kubēras of Brāhmins. There has been much speculation about the interpretation of Ānandanidhi which some scholars have taken to represent a bank or fund started by Achyuta-Rāya for the benefit of the Brāhmins. But according to Hēmadri it is the name of a gift and has nothing to do with a bank or fund. Another inscription at Hampe, dated 1533, is of some interest as it contains a Sanskrit verse composed by a poetess of the name of Tirumalamma in praise of the Suvarṇamēru gift made by the same king. A copper plate inscription in the possession of the Lingayat maṭha at Uḷlamballi, Malvalli Taluk, records a grant in 1673 by the Mysore king Chikka-Dēva-Rāja-Oḍeyar to Rudramunidēvarādhya of the above maṭha for having presented *prasāda* from the Mallikārjuna temple at Śrīsaṭṭa, which, it is stated, helped the king in gaining undisputed possession of the kingdom.

#### THE GANGAS.

59. About half a dozen records relating to the Ganga dynasty were copied during the year. They include a set of copper plates recording grants during the reigns of Śrīpurusha and his son Sivamāra. Of the others, one refers itself to the reign of Satyavākya Permaṇaḍi, one to that of Ganga-Gāṅgēya, and one to that of Permaḍi. A few more inscriptions which from their palaeography clearly belong to the Ganga period, though they do not name any king of that dynasty, will also be noticed under this head.

##### *Śrīpurusha.*

60. The plates referred to in the previous para (Plates XX and XXI) are five in number. Each plate measures 9" by 24", the first and last plates being inscribed on the inner side only. They are strung on a ring which is 3½" in diameter and ¼" thick, and has its ends secured in the base of an oval seal measuring 1½" by 1". The



seal bears in relief an elephant standing to the proper right. The writing is in Haḷa-Kannāḍa characters. The plates contain three inscriptions engraved by different hands as evidenced by the difference in the forms of the characters. The inner side of the 1st plate, the two sides of the 2nd and the inner side of the 3rd contain one inscription which refers itself to the reign of Śripurusha; the outer side of the 3rd plate bears an inscription of the reign of Śivamāra, son of Śripurusha; and the remaining plates also have an inscription of the reign of Śivamāra. The set of plates is in the possession of Lakshmiśēna-bhaṭṭāraka-paṭṭācārya of the Singangadde Jaina maṭha at Narasimharājapura, and was received for examination through Mr. B. Padmaraja Pandit of Chāmarājanagar.

61. The language of the inscription of Śripurusha is Sanskrit with the exception of two *kanda* verses at the close (lines 18-21) and a final sentence (line 23) which are in old Kannāḍa; and, barring the two opening verses, another in the middle (lines 12-14), and an imprecatory verse at the end, the whole is in prose. The record is of some interest as possessing a few peculiarities not met with in the other grants of the dynasty:—(1) it does not open with the usual invocation of Padmanābha, but invokes Jina; (2) it attributes the feat of cutting off a stone pillar not to Kongani-Rāja but to an ancestor of his; (3) it states that the descendants of Kongani-Rāja were Kshatriyas; (4) it does not mention Mādhava as the son and immediate successor of Kongani-Rāja, but says that he succeeded him after several others had ruled; (5) it styles Vishṇugōpa Vishṇuvarma; (6) it makes Śripurusha the son of Śrivikrama. The unusual names for kings, Avinita and Durvinita, which mean ill-behaved or wicked, are explained in this record by stating that they were so only in respect of *avinīta* kings and *durvīnīta* Kali. A similar explanation is also given in the Tagare plates of Polavīra (*Report* for 1918, para 74). The plates also bring to notice, perhaps for the first time, a branch of the Ganga family known as Pasiṇḍi Gangānvaya, a chief of which, named Nāgavarma, unites with his sister's brother Tuḷu-āḍi of the Kadamba family to make the grant. The inscription bears no date. In spite of the peculiarities referred to above, I venture to think that this grant is a genuine record of about the close of the 8th century. Its language is not corrupt; its orthography is unexceptionable; its characters are free from blunders; and its execution is good throughout.

62. We may now proceed to examine the inscription in detail. As stated in the previous para, it opens with two Sanskrit verses. The first, which is in praise of Jina, may be rendered thus—"Victorious is the sole sun of the world who has witnessed all the worlds and who by the rays of the *śyāṁvāda* has illuminated the veil of darkness of the other creeds". Then the record proceeds to give the genealogy thus:—In the race of that fortunate one who, intent on victory, cut off by order of a Nirgrantha or Jaina sage a huge stone pillar with his sword was born the matchless Kongani-Rāja of the Kānvāyana-gōtra. His descendants were Kshatriyas. After many such kings had passed away arose in that line Mādhava-mahādhirāja who subdued kings by his three-fold prowess (*otherwise* three steps); his son who, like Hari, subdued the hosts of the demons his enemies, was Harivarma-mahādhirāja; his dear son who, like Vishṇu, took possession of (*otherwise* pervaded) the world was Vishṇuvarma-mahārāja; his (son), like a second Mādhava, was Mādhava-mahādhirāja; his son was Avinīta (who was so only in respect of the hosts of ill-behaved kings; his son was Durvīnīta (who was so only) in respect of the wicked Kali; his son, *avinīta* in respect of evil deeds, was Mushkara; his (son) was the valiant Śrivikrama; his son, the abode of all good qualities, was the illustrious Śripurusha, also known as Bhīmakōpa, who was the undisputed ruler of the whole earth and in whose battles the goddess of Victory was bathed in the water the blood of the elephants cut asunder with his sharp sword. The inscription then goes on to say that the chief of his friends (*anukūlavarti*) Nāgavarma of the Pasiṇḍi-Ganga family, who was anointed as Ganga-Rāja, and his sister's brother, a son in the Kadamba family, named Tuḷu-āḍi, united in making a grant, with pouring of water, of the village of Mallavalli situated in the Tagare country to the *chaityātaya* or basti in the Tolla village situated in the same country. Then follow two Kannāḍa verses stating that the pious and virtuous Maṇali Mane-oḍeyon of the spotless Kōśika-vamśa made a grant of land, and that the seventy-six *pradhānar* (? great men) including Tolla-oḍeyon were witnesses to the grant and thus formed, as it were, inscriptions in the shape of men (*nara-śāsanangal*). After





IIIb

A

Handwritten text in Grantha script, likely a royal inscription or legal document, showing several lines of text in an ancient script.

IVa

B

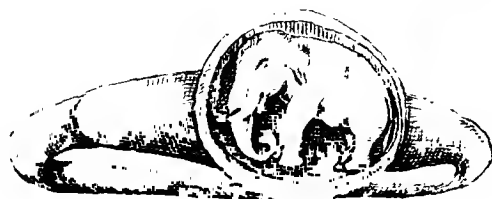
Handwritten text in Grantha script, continuing the inscription or document, showing several lines of text.

IVb

Handwritten text in Grantha script, showing several lines of text.

Va

Handwritten text in Grantha script, showing several lines of text.





the usual imprecatory verse *sva-dattam* etc. the record closes with the statement that Śāntisēne-abbe made a grant and with the expression 'obeisance to the Jinas'. The inscription is not dated: its period may be about 780. The Tagare country or district is also mentioned in the Tagare plates of the Kadamba king Bhôgivarṇa (*Report* for 1918, para 71).

A stone inscription of the same king at Pūrigāli, E. C., III, Malvalli 87, now revised, states that while Śripurusha-mahārāja was ruling the earth, and Kundasatti-arasa was governing the Vaḍagare-nāḍu Three-hundred, and Singadi-arasa of Mudugondūr was governing Puvagāma. Chavuttan of Attigāli built the tank Konganikere and granted it to the *bōras* (? palankeen-bearers) who fought ? during the destruction of the village. Then follow these imprecatory sentences:—He who destroys this charity shall incur the sin of having destroyed Vāraṇāsi, tawny cows and Brāhmins. Even he who helps in the destruction shall incur the same sin.

#### *Śivamāra.*

63. Two inscriptions, of the reign of Śivamāra occur, as stated in para 60, at the end of the plates of Śripurusha dealt with in paras. 60 to 62. One of them (Plate XXI A) tells us that while the illustrious Śivamāra was ruling the earth, Viṭṭarasa, while governing the Sindanālu Eight-thousand and the Tagare-nāḍu Seventy, granted Karimāni to the *chēḍiya* (*chaitya*) of Tolḷar, and that Kōsigai of Tolḷar and the seventy-six great men were witnesses to the grant and *nara-śāsanas* (see previous para.). After the usual imprecatory sentence and verse the record closes with a stanza giving the genealogy of the donor and mentioning the grant made by him. The genealogy is as follows:—The faultless Krishna; his good son Ravi; his son Kāmālaya; his son Sēdavarṇa; his son, worthy of the lovely Kādamba kingdom, Mādhavēndra; his son the pure and noble-minded Vishṇu-Rāja (or Viṭṭarasa), the donor. Viṭṭarasa, the feudatory of Śivamāra, was apparently a chief of the Kadamba family. The other inscription (Plate XXI B) states that during the rule over the earth of the illustrious Śivamāra his maternal uncle or father-in-law (*māmangal*) Vijayaśakti-arasa granted to the *chēḍiya* (*chaitya*) of Mūḷivallī land that could be sown with 6 *kaṇḍugas* of seeds below Dēvigere and parts of the villages Kolunungi and Mundenūri. The protectors of, and witnesses to, the grant were Ayyagādar, Ājagiya, Toliyavalliyar, Māmandūrar, Gondemāniyar, Kiriya-gānigar, Sinda-gānigar, Polki-gānigar, and the fifty of Gānge, as also the *mahājanas* of Pervogūḷi, Gangarasa's son Kottugilipon, Magege-oḍeyor, Viṇeyar, of Kīruvugūḷi, and the inhabitants of Māgudi-nāḍu. Then follow the usual imprecatory sentence and two imprecatory verses, a supplementary grant closing with the same, and a further grant of land and taxes to some *basadi*, the witnesses being Kōsikaṛ of Tolḷar and the seventy-six great men. A noticeable peculiarity of this record is the use of the *bindu* over the letter to represent the *anusvāra* and to the right of the letter to show that the next one is to be doubled. Neither of these records is dated, but as Kōsikaṛ of Tolḷar and the seventy-six great men are mentioned as witnesses in all the three grants, it is reasonable to conclude that the period of Śivamāra's inscriptions is not far removed from that of Śripurusha's. It is very probable that Viṭṭarasa and Vijayaśakti-arasa of these records were close relatives of Kundasatti-arasa of Śripurusha's epigraph and belonged to the same family.

#### *Satyavākya Permānadi.*

64. A worn inscription at Kūligere, Malvalli Taluk, is dated in the first year of Satyavākya Permānadi's coronation which is stated to correspond with the cyclic year Vijaya. It seems to record an agreement between the *gāmuṇḍugal* of Bhattāraka-Tippeyūr, and Duggayya, Mādayya and several others (named) on the one side and Paṭṭabe's son Nīṭiga, Bāsakka's son Bīramāṇḍala, Chandakka's son Sagarāmāra and some others (named) on the other side, but the details are not clear. The payment of a certain number of *gaḍyāgas* and the measuring out of a certain number of *kaṇḍugas* of grain are mentioned. There is also the statement that in the absence of kings their queens were entitled to receive payment. The king referred to in this record is most probably Rājamalla II who succeeded Nītimārga I in about 870. But the cyclic year Vijaya corresponds to 873. We have therefore to suppose that this is the correct date of his accession or take Vijaya as an epithet meaning 'victorious'. It is curious that in mentioning one

of the parties to the agreement the names of their mothers are given in each case. Two more epigraphs copied at Parasaiyanhundi, Mysore Taluk, and at Rāvandūr, Malvalli Taluk, may belong to the same reign, though there is some variation in the titles applied to the king. The former states that while the supreme lord of the city of Kuvalāla, Satyavākya Konguṇivarma-dharma-mahārājādhirāja was ruling the earth, Doragonḍa granted land to provide for a perpetual lamp for the god . . . . kēlīśvara. The other inscription is too much worn to make anything out of it, the legible portion merely giving the name of the king, Konguṇi-mārāja, and mentioning the places Mērumangala, Gangavādi, Vaḍagare-nāḍu, Perugāval and Kīrugāval.

#### *Ganga-Gāṅgēya.*

65. An inscription (Plate XXII, 1) at Danugūr, Malvalli Taluk, dated 960, states that Ganga-Gāṅgēya, who has also the other titles Satyavākya, Ganga-Nārāyaṇa and Jayaduttaranga, granted in an assembly of his chief accountants and merchants, as a *kalnāṭṭu*, the village of Dhanugūr to Nāchama for as long as the sun and moon endure. Then follow the signatures of Kasavayya, Nāgavarmayya and several others. We know from other records that Ganga-Gāṅgēya was a distinctive title of Bātuga, younger brother of Rājamalla III.

#### *Permāḍi.*

66. A fragmentary *viragal* at *bēchirākh* Mālāgāla, Mysore Taluk, which appears to be dated 1044, mentions a king Permāḍi and records the death of some one in battle. The king referred to here was probably one of the last rulers of the dynasty.

67. A few other epigraphs which, judging from their palaeography, are assignable to the Ganga period, may also be noticed here. A Jaina epitaph at Hullēgāla, E. C., III, Malvalli 36, now revised, records that Nōlamayya, having renounced wealth and every kind of attachment and having observed the vow, ascended to the highest place and obtained heaven and eternal bliss. The date of this epitaph may be about 950. A *viragal* at Kyātagaṭṭa, Malvalli 11, now revised, records the death of Sāmantayya's son Kuṇunga who is described as a Bhīma to the host of the Sakaras. The period of this record may be the same as that of the previous one. A worn epigraph at Kāḷukottanhalli, Malvalli 25, dated 986, which has now been revised, tells us that when Gōyara was ruling the kingdom, on Ballapa marching on Gangavādi, Arjuna-gāvunḍa's son (fought and fell). Ballapa here probably refers to the Chālukya king Tailapa. Another at Rāvandūr, Malvalli Taluk, records the grant of *bittuvattā* by the three chiefs Asavayya, Duggayya and Nōlamba. The writer of the record was Īśvarayya, son of Sōmayya. The date of this inscription may be about 900. Another at Seṭṭihalli of the same Taluk also records the grant of *bittuvattā* by Ariyamma-seṭṭi, son of Asevayya. Asevayya of this inscription is most probably identical with the one mentioned in the previous record.

#### THE CHALUKYAS.

68. The Chālukya inscriptions noticed at Bādāmi were referred to in paras. 28 and 29. There are two inscriptions of Mangalīśa in Cave 3, one, dated 578, on a pillar, and the other, of about the same period, on the rock outside. Both the records have been dealt with in the *Indian Antiquary*, VI and X. I shall only add a word or two about them. The pillar inscription states that the village Lanjīśvara was granted to the stone temple of Viṣṇu, and the rock inscription repeats the same fact, only it gives the name of the village as Lanjigēsara with a slight variation. The point that has to be noticed here is that Lanjīśvara or Lanjigēsara is the name of the village that was granted and not of the god. In the 9th line of the pillar inscription occurs the expression *layana-mahā-Viṣṇu-griham*: *layana*, according to the dictionaries, means 'a place of rest', 'a house'; and *griham* means the same. In Kannada literature *nayana*, evidently a corrupt form of *layana*, occurs in the sense of a rock-cut shrine. So *layana* may be taken as a synonym of *kal-mane* (stone house) used in the rock inscription. The latter inscription mentions besides the grant of *aṇḍha-visadi* to the garland-makers. The meaning of *visadi* is not clear. It may be supposed to be a corrupt form of *vimśati*, but this does not help us much. The remaining Chālukya record noticed by me at Bādāmi is at the entrance to the Yallamma temple. It has also been dealt with



1. STONE INSCRIPTION OF GANGA-GANGEYA AT DANUGUR, MALVALLI TALUK.

A.D. 960.



2. STONE INSCRIPTION IN OLD CHARACTERS WITH A MODERN DATE (A.D. 1697)

AT HAGALHALLI, MALVALLI TALUK





in the *Indian Antiquary*, VI (p. 139). It refers itself to the reign of Jagadēkamalla II and records the setting up of the *gol* Yôgēśvara in 1139 by the *daṇḍanāyakas* or generals Mahādēva and Pālādēva. I may add that it is not a Jaina record.

#### THE RASHTRAKUTAS.

69. Only one record relating to this dynasty was copied during the year. It is an incomplete copy of a copper plate inscription received from Mr. B. Padmaraja Pandit of Chāmarājanagar who prepared a facsimile of the third plate (Plate XIX, 2) and had scarcely time to copy out the inscription fully as the owner, a resident of some village in the Taluk, took the plates away with a promise that he would bring them again some other time, a promise which was not fulfilled. The Pandit, who is a retired official of this Department, does not know the owner of the plates, but has been making enquiries about him for some time without any result. The set seems to consist of 3 plates and judging from the facsimile each plate measures 7 "by 2½". The available portion of the inscription, which is in Sanskrit, records a grant to a Jaina guru by Kamba-Dēva in 807. With regard to the date, the hundreds of years are not given: the portion reads *trimsad-uttarēshvatītēshu Śakavarshēshu*, thirty beyond Śaka years having passed, *sapta-śatēshu*, seven hundred, being left out. The copy opens thus:—He who meditated on the feet of the parama-bhaṭṭāraka mahārājādhirāja paramēśvara śrīmad-Dhāravarsha-Dēva was the parama-bhaṭṭāraka mahārājādhirāja paramēśvara prithivīvallabha Prabhūtarsha-śrīmad-Gōvindarāja Dēva. It then records that the son of Dhāravarsha-Śrīvallabha-mahārājādhirāja, causer of joy to the whole world by his purity, good conduct and other virtues, abounding in mercy and beneficence, rejoicing in the worship of the lotus feet of Paramēśvara, Raṇavalōka Kamba-Rāja, when his victorious camp was at Talavana-nagara, granted, at the request of his son Śankaraganna, the village of Vadanaguppe, situated in . . . naḍu-vishaya, to the kind-hearted, pious and learned Vardhamāna-guru, disciple of Eḷavāchārya-guru who was the disciple of Kumārānandi-bhaṭṭāraka of the Koṇḍakundānvaya, for the Śrīvijaya-vasati founded at Talavana-nagara (Talkāḍ). Kamba-Dēva's title Raṇavalōka is also given in the Maṇṇe plates (E. C., IX, Nelamangala 61) which record a grant by him in 802 to a Jaina basti at Maṇṇe founded by Śrīvijaya-Rāja, a *mahā-sāmanta* of Prabhūtarsha or Gōvinda III. Judging from the name it is very likely that the basti at Talkāḍ to which Kamba-Dēva made the grant was also founded by the same Śrīvijaya-Rāja. The date hitherto known for Kamba-Dēva was 802, the one given in the Maṇṇe plates, but the present inscription supplies a later date, namely, 807. It also affords evidence of the Ganga country having been in the possession of the Rāshtrakūṭas at that period.

#### THE CHOLAS.

70. A Tamil epigraph at Danugūr, Malvalli 74, now revised, appears to relate to the Chōla dynasty. It is mostly worn, and from the prefix Rājādhirāja of some expressions occurring in the record we may infer that it is probably an inscription of that king's reign. It records an agreement made by merchants, soldiers and others, the details of which cannot be made out. The epigraph states that the refugees of the whole world, possessed of five-hundred *vira-śāsanas*, adorned with many virtues such as truth, purity, good conduct, tranquillity, heroism and so forth, descended from Vāsudēva and Mūlabhadra, (the inhabitants of) the 18 cities, . . . Vēlāpura and the 64 *Ghaṭikāsthānas* who are the children of Paramēśvari of Ayyapolil, the *settis* and *settis'* sons who are the children of Chāmunḍēsvari, . . . the 300 chiefs of victorious parasols, horse soldiers, the Vēlaikkāras of the right hand, soldiers of the great army, bearers of the golden shield, . . . the 1,700 of the direction, having assembled in the temple of Kavarai-Īśvaram-uḍaiyār at Tanuganūr of Rājendra-Śōla-vaṇanāḍu in Muḍigonḍa-Śōla-maṇḍalam along with the *nayra* and *nānā-dēsi*, entered into some agreement. The officer Śōlaśikāmaṇi-mūvēnda vēlār is named at the end. Ayyapolil is Aihole in the Kaladgi District. E. C., III, T.-Narsipūr 138 is a similar Tamil inscription, perhaps of the same reign, and E. C., IV, Heggadadēvankōṭe 17, of 1033, is a similar Kannaḍa record of Rājendra-Chōla's reign. The period of the present epigraph may be about 1050.

## THE HOYSALAS.

71. A good number of Hoysala records in Kannada and Tamil was copied during the year. They begin in the reign of Vishnuvardhana and end in the reign of Ballala III, covering a period of nearly 220 years from about 1117 to 1337. Some printed inscriptions which have now been revised will also be noticed under this head.

*Vishnuvardhana.*

72. Two epigraphs at Basti-Hoskote, Krishnarajapete Taluk, belong to the reign of Vishnuvardhana. One of them, E. C., IV. Krishnarajapete 37, now revised, after wishing prosperity to the Jina-sasana, records that, while the mahamandalésvara, Tribhuvanamalla, capturer of Talakadu, bhujabala-Vira-Ganga-Vishnuvardhana-Poysala-Déva was ruling the Gangavadi 96000 including Kongu residing at Talakadu and Kolalapura, his servant, the great minister and general Punisamayya built the Mûlasthana-basadi of Vishnuvardhana-Poysala-Jinalaya situated to the south of the stone basadi erected by his wife the dananayakitti Jakkiyabbe, and granted to it, with exemption from all imposts, the villages Manikavolal and Mavinakere of Modur-nadu. He also granted, with pouring of water, to all the basadis of Manikavolal Jakki-golaga, *dharma-golaga* and one *hana* for every village in Modur-nadu, three *kolagas* of paddy and one sheaf for every threshing floor, and one *mana* of oil for every oil-mill. A verse states that his favorite deity was Jina, his guru Ajita and his lord Poysalésa (Vishnuvardhana). Jakki-golaga was apparently a *kolaga* of paddy given in the name of his wife Jakkiyabbe. *Dharma-golaga* is a *kolaga* of paddy set apart for charitable purposes. Punisa was a celebrated general of Vishnuvardhana and a devout Jaina. An account of his exploits is given in E. C., IV, Chamarajanagar 83 which is dated 1117. The period of the present record may be about the same. The other inscription which is at the same place consists of a verse in praise of Punisa's wife: it says that the only women that could compare with her were Site and Rukmini. The engraver of the record was Chavachari.

*Narasimha I.*

73. There are four records of this king's reign. One of them at Basti-Hoskote, E. C., IV. Krishnarajapete 36, dated 1165, which has now been re-examined, states that, while the mahamandalésvara, Tribhuvanamalla, capturer of Talakadu Kongu Nangali Gangavadi Nenambavadi Banavase and Hanungal, bhujabala-Vira-Ganga-pratapa-Hoysala-sri-Narasimha-Déva was in the residence of Dorasamudra ruling the kingdom in peace and wisdom, the great ministers Hergade Sivaraja and Hergade Somenya granted, with pouring of water, certain taxes (named) to Hoysala-Jinalaya of Manikkavolal in order to provide for gifts of food to ascetics. The engraver of the epigraph was Mallôja, son of Chendakavôja of Manikkavolal, who, it is interesting to note, challenges people to find a mistake in his work. The record closes with obeisance to Vitaraga (Jina). Another at Hullahalli, E. C., III, Malvalli 52, now revised, which is a *viragal*, records the death during a cattle-raid in 1171 of Sâla-gavunda, son of Manabe-gavunda's Âla-gavunda of Antaravalli in Kelale-nadu, during the rule of (with usual titles) Bhujabala-Vira-Ganga-Hoysala-sri-Narasimha-Déva. The stone was set up by Keti-gavunda, son of Sâla-gavunda. Another at Chikka-Arasinkere, Malvalli Taluk, dated 1171, states that while (with usual titles) the bhujabala-Vira-Ganga, pratapa-Hoysala-chakravarti, sri-Narasimha-Déva was ruling the kingdom in Dorasamudra, the great minister, *sarvâdhikari*, Machayya and a few other officers (named) of the customs department made a grant for the god Made-devaru of Kiriyarasanakere, the *agrahara* of the great minister. To the conquests mentioned in the first inscription are added here Uchchangi and Halasige. The fourth record at Mutnahalli of the same Taluk, also dated 1171, is fragmentary, the right side of the stone being broken. It seems to record a grant to some temple in .... naga-chaturvêdimangala of Vadagare-nadu. Among the titles applied to the king occur—obtainer of the band of five great instruments, crest-jewel of the *mandalikas*, gratifier of the world by Hiranyagarbha and other gifts. Vadagare-nadu is the *nadu* or district situated on the north bank (of the Kaveri).

### *Ballāla II.*

74. There are about half a dozen records of this king, three of them being *viragals*. One of the latter at Kaḍalavāgilu, Malvalli 27, dated 1192, which has now been revised, states that, during the rule over the earth of (with usual titles) Bhujabāla-Vīra-Gaṅga-Viṣṇuvardhana-śrī-vīra-Ballālu-Dēva, Perumālu-nāyaka of Kaḍalavāgilu in Baḍagundu-nāḍu, son of.....nāḍāluva Chaṭaya-nāyaka, fought in the battle with the Polagas and, having rescued.....during the destruction of the village, attained the heaven of heroes; and that a *koḍange* was granted for him. The sculptures on the stone were carved by..... Another at the same place, Malvalli 29, now revised, which bears the same date, records the death during a cattle-raid of the champion over adulterers, unflinching hero, Kāmeya-nāyaka of Kaḍalavāgilu in Baḍabagundu-nāḍu, son of Sōsali-nāḍāluva Magara-Chikeya-nāyaka, during the rule of Ballālu-Dēva. The stone was got prepared by the glory of his family Rātināyaka, the virtuous son of Kācheya-nāyaka, and the sculptures carved by Maṇḍalikāchāri, son of Puradāchāri. Another at Boppasandra of the same Taluk, which appears to be dated 1196, tells us that Bire-gauḍa, son of Kāleya of Bappasamudra near Tippūr included in Keḷale-nāḍu, having rescued cattle, fell. An incomplete inscription at the same place, Malvalli 44, gives merely the titles of Ballāla II. Another at Kalkuṇi of the same Taluk, Malvalli 117, now revised, records that during the rule of Ballāla-Dēva Maḍirāja-hegaḍe of Hiriya-Kūlukuṇi in Baḍagare-nāḍu having erected a temple and set up the god Baḍara-Nāgēśvara, all the *prabhu-gavunḍugal* of Baḍagare-nāḍu and the chief of the *nāḍu* built the Balasamudra tank, set up boundary stones in the middle and granted 20 *gadyāṇas* and some *kaṇḍugas* of land for the god. A supplementary grant of 4 *salages* of wet land by certain *gavunḍugal* is also mentioned. An incomplete Tamil inscription at Maralballi, Malvalli 103, dated 1199, which has now been re-examined, tells us that the mahāmaṇḍalēśvara, Tribhuvanamalla, mahārājādhirāja, paramēśvara, sun in the sky of the Yālava family, crest-jewel of rectitude, pratāpa-chakravartī, śrī-vīra-Vallāla-Dēvar made a grant in order to provide for offerings of rice and decorations for the god Irājarājiśvaram-uḍaiya-nāyanār of Talaikkāḍu *alias* Rājarājapuram.

### *Sōmēśvara.*

75. There are four records of the reign of Sōmēśvara. A worn Tamil *viragal* at *bēchirākh* Kadaballi, Malvalli Taluk, dated 1233, refers itself to the reign of śrī-vīra-Sōmēśvara-Dēvar and records the death of some one in battle. An inscription to the right of the north *mahādvāra* of the Virūpāksha temple at Hampe, dated 1236, seems to record the grant of some money to the temple. Another at Antavalli, Malvalli Taluk, bearing the date 1237, states that the refuge of the whole world, favorite of earth and fortune, mahārājādhirāja paramēśvara, lord of the excellent city of Dvārāvati, sun in the sky of the Yālava family, crest-jewel of the all-knowing, king of the hill chiefs, champion over the Malepas, terrible to warriors, fierce in war, unassisted hero, Śanivārasiddhi, Giridurgamalla, a Rāma in firmness of character, a lion to the elephants his enemies, uprooter of the Magara kingdom, raiser up of the Pāṇḍya kingdom, establisher of the Chōla kingdom, niśśanka-pratāpa-chakravartī, Hovsala-śrī-vīra-Sōmēśvara-Dēvarasa granted, with pouring of water, from the year Hēmanambi (1237), the village Antavalli for the god Rāmēśvara. Another at Gauḍagere, Malvalli 50, now revised, which is dated 1253, records the grant of 4 *salages* of land, as a *dēvamānya*, by (with titles as given above) Hoyisala-śrī-vīra-Sōmēśvara-Dēvarasa to the *paṭṭaṇasvāmīs* Tivaḍi-seṭṭi, Sivarātri Kangāḍi-seṭṭi, Masapitamma and others (named) of Gavuḍagere. An epigraph at Sāhalli, Malvalli 51, now revised, which appears to be dated in 1254 and records the grant of Sāvehalli, a hamlet of Gauḍagere, to Kāḷila-gauḍa, son of Anka-gauḍa, with the condition that he should pay certain sums of money (details given) year after year, by Appājapa of the Kāḷalēśvara temple and the *gauḍu-paṭṭaṇasvāmīs* of Gauḍagere, may belong to the same reign.

### *Nārasimha III.*

76. About half a dozen inscriptions of this king were copied during the year. One of them at Kalkuṇi, Malvalli Taluk, which appears to be dated 1258, states that, while the pratāpa-chakravartī Hoyisala-śrī-Nārasimha-Dēvarasa was ruling the earth, the officer Harihara and the *mahā-praje-gavunḍugal* of Baḍagare made a grant of land with exemption from all imposts for.....of Kalkuṇi. This charity

was to be maintained by the kings of the country. Another at Husagûr of the same Taluk, which seems to be dated 1268, records a grant by Chaṭṭodeya, son of Sēnāpati of Ānebasadi of Talekāḍu, to Māra-gaunḍa's son Mancha-gaunḍa and others during the rule of the pratāpa-chakravarti vīra-Narasinga-Dēva. Another at Kirugāvalu, Malvalli 113, now revised, which bears the date 1272, seems to register a grant as a *dēvadāna* for some god of Sōmanāthapura by a certain *mahā-pradhana*. A *vīragal* at Bendaravāḍi, Malvalli Taluk, dated 1274, tells us that while vīra-Nārasimha-Dēva was ruling the earth, Araḷi-gavuḍa, son of Masana-gavuḍa of Bendaravāḍi, and Siriya-gavuḍa fought and fell during an attack on their village by their agnates. The latter's son Araḷi-gavuḍa set up the stone. Another at Hullēgāla of the same Taluk, which seems to be dated 1279, records that Kariya-Māragavuḍa, son of Kenpa-Kētagavuḍa of Hullavangala, a hamlet of Antravallī of Keḷale nāḍu, fought and fell during the destruction of the village Hullavangala caused by an attack of Nārasinga-dēva, chief of Hebbetṭa, and that some land (specified) was granted to his son Chokka as *nettarn-godage*. A Tamil epigraph at Dodda-Arasinkere of the same Taluk, which appears to bear the date 1283, states that a grant of *pon* was made to the temple of Mādhavap-perumāl at Araṣankirai in Vadakarai-nāḍu with the condition that out of the interest on the sum at the rate of one *pāgam* for each *pon* a perpetual lamp was to be burned before the god. A *vīragal* at Kiragasûru of the same Taluk, dated 1285, records that during the destruction of the village Tenkanahallī Mārappa, son of Peruna-gavuḍa of Kirugatûr, and Aḷiya Māde fought and fell displaying almost equal valour.

### *Tallāla III.*

77. There are several records referring themselves to the reign of Ballāla III. An inscription at Sujalûru, Malvalli Taluk, which appears to be dated 1297, states that, while the pratāpa-chakravarti Hoysala-bhujabala-śrī-vīra-Ballāla-Dēvarasa was ruling the earth, all the *mahājanas* of the great *agrahāra* Sarvajña-Prasanna-chennakēśavapura *alias* Ālugōḍu granted, when Rāmappa of Gobûru was holding the office of *hugade*, certain lands as a *kaṭṭa-godage* to the *mahājanas* and *settis* of Gobûru on certain conditions which cannot be clearly made out. There is also a supplementary grant of land as a *setti-godage* to four *settis* (named) with exemption from the fines *tappu* and *taruḍi* with the remark that the property of the elder brother should go to the younger and that of the younger to the elder. Another at Sōmanhalli of the same Taluk, dated 1300, seems to record an agreement between Periyana-Sambudēva and other *sthānikas* of the Babēśvara temple at Talekāḍu *alias* Kājarājapura and certain *settis* of Būḍihāl, a *dēvadāna* village of the god Babēśvara. A worn Tamil epigraph at Mutnahalli, Malvalli 98, now revised, is dated 1303 and registers a grant of land in Kuḍangaippalli by Kattudayapallai Kūttāvala-baṭṭan of Talekāḍu *alias* Kājarājapuram. Another at Bannahalli, Malvalli 122, which has now been revised, records a partition deed given in 1313 to Mallappanāga-paṇḍita in the presence of the great minister Dādiya Sōmeyadannāyakkā's son Kālānji Guṇmama by the seven *puras*, and the *sthānapatis* of the five *maṭhas*, of Talekāḍu *alias* Kājarājapuram, and several others (named), who acted as arbitrators. There was a dispute between Mallayanna's son, Mallappanāga-paṇḍita, *sthānapati* of .....ganvaśadi, and Sēnāpati-Peṭṭāṇḍai's son, Vanavan, *sthānapati* of Ānaivaśadi, in respect of some villages and a sum of 1,320 *gaḍyānas* received on various occasions, some during the time of king Nārasimha III, some during the time of Rāyappa and some at other times (specified). The arbitrators assembled together and sending for both the parties brought about a reconciliation by an equal division of the villages and the sum of money. Further, as Ānaivaśadi-āḷvar and Velaikkāṇṣvaram-uḍaiyār were not on good terms, it was decided that the villages should be amicably divided; that Ānaivaśadi should receive interior villages, gardens, trees, ovoground, wells underground, and a proper share of the houses in the Aḍaippāri street in exchange for the houses already taken possession of by Kuḷandach-Chēnāpati; and that an equal division should be made of Mallapalli situated near Takkûr in Tenkarai which had been granted for the worship of the god. Thus did the arbitrators grant a stone *śāsana* to Mallappanāga-paṇḍita. By their direction Vāṣu-Nāḷayānan wrote the deed. Then follow signatures of Vairavan and the *sthānapatis*. The engraver was Śāvōja. An epigraph at Husagûru of the same Taluk, dated 1311, states that the seven *puras*, and the *sthānapatis* of the five *maṭhas*, of Talekāḍu *alias* Kājarājapuram, and Āḍidēvarasa of

Ânebasadi and others made a grant of land to certain *gaudas* (named) in connection with the ? repairs of Ânebasadi. Another Tamil inscription at the same village, bearing the same date, records the grant of certain lands (specified) by Ariya-pillai *alias* Śēnāpati, the *sthānapati* of Ânaivaśadi at Talaikkādu *alias* Rājarājapuram, and Śivana-gāmunḍan of Puśukūr in the southern division of Kīlalai-nādu, to Kōmāli, the accountant of Puśukūr, to be enjoyed by him and his descendants. Another record at Jōdi-Chandahalli, Malvalli 77, now revised, which appears to be of about the same period as the previous one, tells us that the officer Kālānchi Gummaṇṇa, the seven *puras*, five *maṭhas*, merchants and all the *prajegaṇḍugal* (several named) of Talakādu *alias* Rājarājapura, gave a *śāsana* embodying certain concessions to four *paṭṭaṇasvāmīs* (named) for founding a new town to the east of Chandahalli. For one year from the date of the inscription they had to pay no taxes; during the second year a small tax in case they had sufficient income; and thenceforward two *haṇas* for every house. The last inscription at Tigadaḥalli, Malvalli 109, which has also been now re-examined, records the grant of a village as a *pura* in 1337 by Mallappa, son of Nāga-paṇḍita, the *sthānapati* of the five *maṭhas* of Talakādu, to Mārābhakta and several others (named), the share of each being specified. The conditions of the grant were that the grantees should pay a small sum of money up to 1339, a slightly increased sum up to 1342, and thenceforward a consolidated sum. They had also to make an annual payment of one *gadyāna* for the god Chandranāthasvāmi. The grant was written by Mallapa, son of the *sēnabōra* or village accountant Basavaṇṇa. Then follows the signature—Śrī-*ṭitariga*—of the donor Mallapa.

#### VIJAYANAGAR.

78. A large number of inscriptions relating to the Vijayanagar period was copied during the year. They begin in the reign of Harihara II and end in the reign of Venkaṭapati-Rāya I, covering a period of nearly 230 years from 1378 to 1606. They include a record of Kumāra-Kampa, son of Harihara II, and one of Anṇala-Dēvi, probably a queen of Dēva-Rāya I.

##### *Harihara II.*

79. There are four inscriptions of this king's reign. One of them at Kundūru, Malvalli Taluk, dated 1378, states that during the rule of Vīra-Harihara-mahārāya .....mkada-ayyagaḷu made a grant of land for the maintenance of a perpetual lamp in the temple of the god of gods, the Mūlasthāna god of Kundūr. Another at Boppasandra, Malvalli 42, now revised, which seems to be dated 1388, records that, while Hariharēśvara was ruling the earth in peace and wisdom, a celestial tree sprung from the . . . viṅga lineage, a celestial jewel of the Baḍavāra family, purifier of the Gautama-gōtra, helper of the poor, a garland of love to royal bards, . . . , Bhaṭṭa-Bāchiyappa's son Bukkaṇṇa of the lineage of Tiḷlas granted, with all rights and taxes (named), free from all imposts, the village Boppasamudra, a hamlet of Hādaravāgilu, excluding former grants for the office of Gauda and for the deities of the village, to Kampappa, Chavudappa and others on condition of the payment of an annual rental of 40 *carahas*. The grant was to continue for as long as the lineage of Tiḷlas, the lineage of Bukkaṇṇa, and the moon and the sun endured. The violators of the agreement were to be considered as traitors to the feet of Harihara-Rāya and to Rāmabhadradēvi-avve, apparently the queen. Then follow signatures of the parties and witnesses. The writer of the grant was *sēnabōra* Basavaṇṇa. Among the taxes mentioned are the tax on the threshing floor, the tax on houses, *kīrikūḷa*, *bēḍa-binnu*, *grāma-gadyāna*, *mēḍi-deṇḇe*, *daḷavīli*, the tax on carts, *hāḷara*, *hombaji*, *daṇṇāyaka-svāmya*, *nōṭa*, *nenapu*, *maḷabraṇa*, the good ox, *nallēṇḍige*, *kūḷu*, *kōṭṭige*, *sollage* and *mallige*. Another on a rock to the south of the storeyed gateway on the Hēmakūṭa hill to the south of the Virūpāksha temple at Hampe, which appears to bear the date 1397, records a grant of land by the king for the god Jāḍeyaśankara. The fourth at Hinikal, Mysore 12, now re-examined, registers a grant on the first lunar day of the month of Māgha in the cyclic year Pārthiva (1425) during the rule of Vīra-Hariyappav-Oḍeyar by the customs-officer Timmaṇṇa in order to provide for lamps and offerings of rice for the god Nannēśvara.

##### *Kumāra-Kampa.*

80. A Sanskrit inscription consisting of three *anuṣṭubh* verses engraved on a boulder to the right on the north bank of the Tungabhadra on the way to Ânegondi

from Hampe, dated 1383, records that on Wednesday the seventh lunar day of the bright fortnight of the month Madhu (Chaitra) in the year Rudhirôdgâri corresponding to the Śaka year reckoned by the moon, the fires, the sky and the Vêdas (1304) prince Kumâra-Kampa, son of Harihara, made an easy ford for crossing the Tungabhadra. It does not seem to be known from other records that Harihara had a son named Kampa, though we learn from E. C., IV, Châmarâjanagar 64, of 1380, and E. C., V, Bêlûr 52, of 1381, that he had a minister of that name.

#### *Bukka II.*

81. An epigraph at Boppasandra, Malvalli 45, now revised, states that while Vîra-Bukkanna-Odeyar was ruling the earth Hiriyanṇa of Tîppûr made a grant of land to some one of Hâdaravâgilu. The record bears no date : its period may be 1405 or 1406.

#### *Dêva-Râya I.*

82. An inscription on the basement of the Hazâr-Râma temple at Hampe consisting of a Sanskrit verse says : "Just as Vâṇi was gracious to Bhôja-Râja, Tripurâmbâ to Vatsa-Râja and Kâli to Vikramârka, just so is Pampâ now gracious to king Dêva-Râya." The record bears no date. There is, however, another inscription just close to it which tells us that Anṇala-Dêvi presented gold vessels for the god in the year Durinukhi. It is very probable that Durinukhi here represents 1416. May Anṇala-Dêvi be a queen of Dêva-Râya I ?

#### *Harihara III.*

83. An epigraph to the left of the north *mahâdvâra* of the Virûpâksha temple at Hampe, dated 1429, appears to record a grant of land for the god by Harihara. The donor is evidently the son of Dêva-Râya I.

#### *Dêva-Râya II.*

84. There are four records of Dêva-Râya II. One of them near a Nâga stone to the left of the road to the north of Ânegondi, dated 1436, seems to register a grant of land for some god during the rule of Dêva-Râya-mahârâya. Mention is incidentally made of Bayiravadêva of Âneyasandi of Hastinâvati. Âneyasandi is probably the old form of Ânegondi. Another at *bêchirâkh* Mâdâpatṇa, Malvalli Taluk, states that, while the mahârâjâdhirâja paramêśvara, śrî-vîra-pratâpa-Dêva-Râya was ruling the earth, by order of his *daṇṇâyaka* or general, Râyanna and the *gûvundugal* of Talakâḍu-mâgaṇi granted in 1439 certain taxes (named) for the god Kîrti-Nârâyana. Another at Kyâtanhalli of the same Taluk, bearing the same date, tells us that, while (with usual titles) the elephant hunter Dêva-Râya-mahârâya was ruling the earth, Perumâladêvarasa, the officer of Talakâḍu, granted, as a charity of the great minister Lakhanṇa-daṇṇâyaka and Kêtayya, the village Kêtanahalli and certain taxes (named) in order to provide for the *pavitra* festival and perpetual lamps for the god Kîrti-Nârâyana of Talakâḍu. The last at Kiragasûru of the same Taluk, dated 1440, says that, having been informed that the income from the former grant was quite insufficient for the proper conduct of the services in the temple of the god Vaidyanâtha at Talakâḍu *alias* Gajâranyakshêtra situated on the bank of the great river Kâvēri flowing westward, the great minister Lakhanṇa-daṇṇâyaka, for the long life, health and prosperity of the king, passed an order to the effect that the customs-duties (specified) amounting to 6 *gadyâṇas*, which were being paid to the palace customs office at Belakavâdi by the village Kirugusûr which belonged to the above-mentioned temple, should thenceforward be paid to the temple itself, and communicated it to Râyana-odeyar of Paṭṭana. On receiving the order from the latter officer, Perumâledêva of Talakâḍu wrote the grant and gave it to the temple. Then follow these imprecatory sentences:—Those who violate this charity shall be traitors to Śiva. They shall go to the lowest hell. The daṇṇâyaka mentioned in the second inscription noticed above is no doubt Lakhanṇa-daṇṇâyaka.

#### *Mallikârajuna.*

85. A worn epigraph at Dâsandoddi, Malvalli Taluk, dated 1463, seems to record a grant by the *mahâjanas* of Kundûr during the rule over the earth of śrî-vîra-pratâpa-Mallikârajuna-Râya-mahârâya. A Tamil inscription at the west end of the north wall of the first *prâkâra* of the Śrinivâsa temple at Tirupati, dated 1450, which registers a grant of money for the god by the mahâmaṇḍalêśvara,



*mēdinimisaragaṇḍa, kaṭṭāri-sāluva*, Malagangayadēva-mahārāja's son Śīru-Mallaiyadēva-mahārāja, may belong to the same reign.

*Vira-Nārasimha.*

86. An inscription at the east end of the right wall of the *mahādvāra* of the Śrīnivāsa temple at Tirupati, which consists of a Sanskrit verse, states that king Vira-Nrisimha-Dēva, having weighed himself against gold, made the Vēṅkaṭa hill equal to Mēru with the gold weighed against him in the balance. The reference is to the Tulābhāra gift made by the king.

*Krishna-Dēva-Rāya.*

87. There are many records of the reign of Krishna-Dēva-Rāya in Kannada, Tamil and Telugu. The earliest of them, dated 1509, which stands in front of the *mukha-maṇṭapa* or front hall of the Virūpāksha temple at Hampi, states that Krishna-Dēva-Rāya built the *mukha-maṇṭapa* and the smaller *gōpura* in front of it, repaired the larger *gōpura* over the east *mahādvāra*, and granted on the day of his coronation the village Singināyakanahalli to provide for offerings of rice for the god. (See also *Epigraphia Indica*, I, 351). There is also a copy of this inscription to the right of the east *mahādvāra* of the same temple. Two Telugu epigraphs on the north wall of the first *prākāra* of the Śrīnivāsa temple at Tirupati, dated 1513, record grants to the temple by the king's queens Chinnājiyamma and Tirumalamma. An inscription in the Hazār-Rāma temple at Hampi, which bears the date 1513, registers the grant of 6 villages to the temple by the king for the spiritual welfare of his parents Narasāya-Nāyaka-Oḍeya and Nāgājiyanma. Two more records, of the same date, on the basement of the Viṭhala temple at the same place register grants to the temple by the king, in one case for the spiritual welfare of his parents and in the other for providing offerings of rice for the god. Four inscriptions, two in Kannada and one each in Tamil and Telugu, on the south and east walls of the second *prākāra* of the Tirupati temple, all dated 1514, refer to the king's victory over Pratāparudra-Gajapati and his capture of Udayagiri-durga and record that after his return from the expedition the king along with his queens paid a visit to Tirupati on his way to Vijayanagar and presented jewels, etc., to the god. Two records in the Krishna temple at Hampi, dated 1515, tell us that the king set up in the temple the image of Krishna that he brought from Udayagiri. Another in the Hazār-Rāma temple at the same place, which bears the date 1521, refers to the king's former grant and records that Chika-Timmayadēva-mahā-arasu's son Timma-Rāja made a grant to the temple for the spiritual welfare of his father and Kōnājiyamma, his mother. A Tamil epigraph at the entrance to the Vyāsarāya-maṭha at Tirupati, dated 1523, states that by order of the king and (his subordinate officer) Nārasimharāya-mahārāyar, the *tānattār* or managers of the temple granted a house and certain honors to the breaker of the pride of false disputants, Vyāsātīrtha-śrīpāda-uḍaiyar (see last year's *Report*, para 91). Another on the left outer wall of the *mahādvāra* of the Tirupati temple, dated 1527, records a grant by the king for the god. An inscription near the Narasimha image at Hampi, which bears the date 1529, tells us that the king set up the image and granted the village Krishṇapura. The last on the right wall of the *mukha-maṇṭapa* of the Anantaśayana temple near the same place, is a big Sanskrit record, probably the original of a copper plate grant, which records towards the close the bestowal of the office of accountant on some one by the king (*sthala-lēkhakatām adāt*). It was composed by Sabhāpati. An inscription on the east basement of the first *prākāra* of the Tirupati temple, which registers a grant for the god in 1514 by Nārāyaṇadēva, son of Timmaṇṇa, the *tantrādhikāri* of Agrahāra-Kampasamudra in the Paḍaviḍu kingdom, may be assigned to the same reign.

*Achyuta-Rāja.*

88. There is a good number of inscriptions of this king. One of them at Netṭakallu, Malvalli Taluk, dated 1532, states that, while śrī-vira-Achyuta-Rāya-mahārāya was ruling the earth, seated on the throne at Vidyānagara, the lord of the Ummattūr kingdom, hunter of elephants, *gēṇānka-chakrēśvara, iavādi-kōlāhala, arasanka-sūnegāra*, a Hanumān in crushing enemies, the mahāmaṇḍalēśvara śrī-vira-Mangapa-Rāya's son Malla-Rāja-Oḍeyar granted the village Netṭakallu in Danugūru-sime belonging to Talakāḍu-sime, as a *sarvamānya*, with all the usual rights, to Chikka Sādippa, son of Sādippa-oḍeyar of Danugūr in Talakāḍu-nāḍu.



The signature of the donor—*Śrī-Someśvara*—comes at the end. The chief of Ummattūr mentioned here does not appear to be known from other records. Another at Boppasandra, Malvalli 43, now revised, which is dated 1537, records the grant of the village Bopasamudra of Maḷavali-sthala by Vāraṇāsi Virupanna-ayya, the agent for the affairs of the king, to Nanjayya-hebbāruva, son of Nārasimha-hebbāruva of Maḷavali. Another at Hanakula of the same Taluk, bearing the same date, tells us that . . . rana-nāyaka made a grant of land for the god Vaidyanātha of Talakādu for the merit of some nāyaka (name gone) of Talakādu-sime. The grant was written by . . . rana nāyaka. The record closes with the signature of Nanja-Rāya-Oḍeyar, probably the Ummattūr chief of that name. A chief of the name of Sāluva-Narasimha is also mentioned in the inscription, though the context is not clear. Another at Bommanahalli, Malvalli 75, dated 1542, which has now been revised, records that Virana . . . granted, as a tax-free *gaṇḍa-goḍage*, with all the usual rights, the village of Bommanahalli in Dhanugūr-sthala belonging to Talakādu-sime which had been favored to him as an *umbali* by the king, to Chika-Sāviyapa, son of Sāviyapa.

89. Of the remaining records of this king, two on the basement of the Viṭhala-temple at Hampe, dated 1531, record grants for the god, in one by the king and in the other by the establisher of the Vēdic path, Tālavāka Tirumalayya of the Bhāradvāja-gōtra and Āśvalāyana-sūtra. Another at the same place refers to the Suvarṇamēru gift made by the king in 1533 in the presence of the god Viṭhalēśvara and contains a Sanskrit verse in praise of it composed by the poetess Ōduva (the reader) Tirumakumma. Another at the same place, dated 1534, registers a grant for the merit of the king and of Chikka-Rāya. Another again at the same place, which is dated 1535, says that Chikka-Timmapa made a grant of money to provide for offerings of rice for the god. Two more at the same place, dated 1536, register money grants for the god, in one case for the merit of the king and of Chikka-Rāya as in the epigraph of 1534 noticed above. An inscription on the inner walls of the north *mahādvara* of the Achyutarāya temple at Hampe, which bears the date 1534, tells us that the temple, dedicated to Tiruvengalanātha, was erected by Hiriya Tirumalarāja-oḍeya, son of Lakkarāja-oḍeya, and that the village of Achyutarāvapura was granted to it. Two more inscriptions, or rather a Kannaḍa and a Nāgari copy

of an inscription, consisting of two Sanskrit verses, engraved on the outer *mahādvara* of the same temple, dated 1539, are of some interest. These copies are also engraved in several

other temples at Hampe and its neighbourhood, namely, in the Viṭhala temple at Hampe, in the Anantaśayana temple at Anchanguḍi, and in the Paṭṭābhirāma and Chikka-Hūde temples at Kamalāpura. Further, the two verses are also found in two places, namely, Harihar (Dāvāngere 24) and Nirugunda (Hoḷalkere 123), in the Chitaldrug District of the Mysore State. After specifying the date the first verse states that king Achyuta, by giving Ānandanidhi, made Dhanadas (Kubēras) of Brāhmanas and pleased Mādhava (Vishnu). The second verse says in a rhetorical way that the nine *nidhis* or treasures cannot compare with the king's Ānandanidhi. Dāvāngere 24 opens with this sentence—The two verses in praise of Ānandanidhi made by (with usual titles) Achyuta-Dēva-mahārāya are written below. There has been much speculation among scholars about the meaning of Ānandanidhi. According to Mr. Rice it was a bank or fund started by the king for the benefit of the Brāhmanas, and according to Dr. Hultzsch it was probably the name of the king's treasury or of a village granted by him to the Brāhmanas. According to Hemādri, however, it is the name of a gift or *dāna*, and the details about it are given on pages 583 to 588 of his *Dānakhaṇḍa*. The first verse merely means that by receiving this gift, which was in the shape of a potful of money, the Brāhmanas became very rich.

#### *Sadāśiva.*

90. There are also many records of the reign of Sadāśiva. One of the earliest on a pillar in Cave 3 at Bādāmi, dated 1543, records the construction of a bastion by Koṇḍarāja-mahā-arasu. Though the king is not named in this record, we know that Koṇḍarāja-mahā-arasu was a subordinate of his (see *Report* for 1907, para. 46). Another, of the same date, on a pillar of the temple on the hill to the north-east of the Dharmasālā at the same place, also refers to the construction of a bastion by Era-Krishnappa-Nāyaka, bearer of Sadāśiva's betel-bag, under the superintendence of Koṇḍarāja. Era-Krishnappa-Nāyaka (1524-1566) was the head of the

Bêlûr family of chiefs in Mysore. A third, of the same date, on the besement of the Viṭhala temple at Hampe, records the grant of a village for the god by Tirumalatâtâchârya. Another at the same place, dated 1544, registers the grant of two villages for the god by Kônêṭi-Timmarâja for the merit of his father Koṇḍarâja. The latter was probably the grandfather of his namesake mentioned above. Another at the Chaudêśvari temple at Hampe, which bears the date 1545, states that Jangamayya, the *dalavâyi* or general of Timmarâja, younger brother of Râmarâja, erected some temple. Another, of the same date, at the Ranganâtha temple at the same place, records a grant by Timmarâju for the spiritual welfare of his parents Vallabharâju and Vengalaṃma. A third, of the same date, at Kaḍukottanhalli, Malvalli Taluk, registers the grant of the village Kotanahali together with its hamlets to some one by the mahâmaṇḍalêśvara Tirumalarâjayadêva-mahâ-arasu. The king is not named in this record; but the donor was apparently Aliya-Râmarâja's younger brother who was a subordinate of the king. An inscription at the Anantaśayana temple at Anchanguḍi near Hampe records a grant for the god in 1549. Another at Dâsandoddi, Malvalli Taluk, dated 1554, states that Bâdura Maluka-oḍeya granted, as a *koḍage*, with all the usual rights, the village Âchanahali of Kundûru-sthala belonging to Talakâḍu-sime which had been favored to him by Sadâśiva-Râya and Râmarâjayya, to Chandrasêkhara-oḍeyar, the *prabhu* of Talakâḍu-sime. Another at Mârehalli of the same Taluk tells us that Bâdura Malluka-ayya granted certain taxes (named), which were being paid to the palace, for the supreme god of gods Amritêśvara in the year Sâdhârâṇa. From the previous record we may conclude that Sâdhârâṇa represents 1550. An epigraph on a boulder to the right on the north bank of the Tungabhadra on the way to Ânegondi from Hampe, dated 1556, seems to fix the ferrying charges to be received by the boatmen. Of the other records of this king in the Viṭhala temple at Hampe, one, of 1554, records the erection of a *maṇṭapa* for the swinging festival of the god by Udayagiri Timmarâja, son of Kônêṭaya and grandson of Âravîṭi Râmarâja-Koṇḍaya-dêva; another, of 1558, registers the gift of a village for the god by the king; another, of 1561, states that Kônêṭi-Koṇḍarâjadêva-mahâ-arasu made a grant to his spiritual preceptor Śrîrangâchârya, son of Kandâla-Bhâvanâchârya; another, of 1563, records a grant of land for the god; and the last, of 1564, registers the grant of a village for the god by Srinivâsâchârya. Kônêṭi-Koṇḍarâja is the same as the one that built the bastion at Bâdami (see above). He was the son of Kônêṭirâja and grandson of Peda or Hiri (senior) Koṇḍarâja. It was at his solicitation that Râmarâja requested Sadâśiva to make the grant recorded in the British Museum plates of 1556 (*Epi. Ind.*, IV, 21).

*Venkaṭapati-Râya I.*

91. A Tamil inscription around the Varadarâja shrine in the first *prakâra* of the Śrînivâsa temple at Tirupati, dated 1606, records a grant by Venkaṭapati-Râya I to provide for offerings of rice for the god.

UMMATTUR.

92. Two of the Ummattûr chiefs, Malla-Râja-Oḍeyar and Nanja-Râya-Oḍeyar, were referred to in para 83 when speaking of Achyuta-Râya. An epigraph at Honniganhalli, Malvalli Taluk, mentions an earlier chief Immaḍi-Râya-Oḍeyar. It records that the mahâmaṇḍalêśvara, Śrî-vira-Immaḍi-Râya-Oḍeyar granted, as a tax-free *koḍage*, Honniganahali, a hamlet of Banniyûr belonging to his kingdom, to Mâchapa-gauḍa of Banniyûr in the cyclic year Yuva. As this chief, who had also another name Sôma-Râya-Oḍeyar, ruled up to 1482, we may take the year Yuva to represent 1455.

COORG.

93. Two copper plate grants received from the Lingâyat Murgi *maṭha* of Chitaldrug relate to Virarâjendra, Râja of Coorg. They consist of only one plate each, measuring 17 " by 9½" and 15 " by 8½" and are both dated 1796. Both have at the end the donor's initials *Śrî-Vi* in Kannaḍa, and his signature, *Veer Rajender Wadeer*, in English which is rather peculiar. One of them states that the *râjâdhirâja* râja-paramêśvara prauḍha-pratâpa apratimavîra-narapati, ruler on the jewel throne of the kingdom of Koḍagu, disciple of the svâmi of the Siddâpura-maṭha who was a follower of the doctrines of the occupier of the spiritual throne of

the maṭha in the Upper Cave at Śivagange, a Virāśaiva by faith, Virarājendra-Vaḍeyar of the Bhāradvāja-gōtra Āśvalāyana-sūtra and Rik-śākhā, son of Lingarājendra-Vaḍeyar and grandson of Appājendra-Vaḍeyar, granted, with all the usual rights, five villages (named) with a revenue of 69 *varahas* and a produce of 700 *battis* of paddy, to Śāntavīra-svāmi, the celibate deputy (*charamūrti*) of Mahanta-svāmi of Koḍali who was the celibate deputy of the great Murigi-svāmi, on the occasion of his visit to the Mahadēvapura-maṭha, in order that he might acquire eternal merit and that his forefathers might abide in Śivalōka for ever. The svāmi was to feed Jangamas at the maṭha and give his blessings to the donor on the occasion of Śiva worship. The other, which is mostly similar in contents, records the renewal of a former grant by the same chief. It tells us that (with titles as given above) Virarājendra-Vaḍeyar gave a copper plate to Niranjanadēva of the Abbi-maṭha, the celibate deputy of Śāntavīra-svāmi who was the celibate deputy of Murigi-svāmi, Śāntamallikārjuna-svāmi, and Mahanta-svāmi of Koḍali, registering the re-grant of three villages (named), two of which had been granted to the Abbi-maṭha in 1728, and the third on the occasion of Doḍḍa-Virūpāksha-svāmi's visit to Maḍikēri, by the donor's great grandfather Doḍḍa-Virappa-Oḍeyar. By order of the chief the grant was written by his private secretary Śambaiya. These two inscriptions form Nos. 13 and 14 in the revised edition of "Coorg Inscriptions."

#### MYSORE.

94. There are about half a dozen records relating to the Mysore kings. They include a copper plate inscription of Chikka-Dēva-Rāja-Oḍeyar, and range in date from 1672 to 1859.

##### *Doḍḍa-Dēva-Rāja-Oḍeyar.*

95. An epigraph at Sasyālapurā, Malvalli 38, now revised, which is dated 1672, states that the mahārājādhirāja rāja-paramēśvara vīra-pratāpa *birud-ent-embavara-gaṇḍa*, *dharaṇi-varāha*, worthy occupier of the throne of Paścimaranga-dhāni (Seringapatam), Dēva-Rāja-bhūpāla of Mysore, on a representation made by Gangādharaṇya of the Maḷavaḷi-samsthāna, who had set up the god Gangādharaśvara, that a grant was necessary for the upkeep of the temple, granted the village of Sasiyālapura of Maḷavaḷi-sthāṇa belonging to the throne of Mysore for the services of the god. Another worn inscription at Manchanhalli, Malvalli 69, bearing the same date, which has now been re-examined, seems to register the grant of a village for feeding Brāhmins. It gives the usual titles of a Mysore king and mentions incidentally Narasa-Rāja-Oḍeyar, but the king to whose reign it belongs cannot be made out. Judging from the date, it must also be a record of Doḍḍa-Dēva-Rāja-Oḍeyar.

##### *Chikka-Dēva-Rāja-Oḍeyar.*

96. A copper plate inscription in the possession of the Lingāyat maṭha at Uḷḷamballi, Malvalli Taluk, dated 1673, refers itself to the reign of this king. It consists of only one plate measuring  $14\frac{1}{2}$ " by  $9\frac{1}{2}$ ". After invocation of the god Mallikārjuna of Śrīśaila in company with his consort Bhramarāmbā, and of Śambhu, the record tells us that while (with usual titles) the possessor of the insignia of among others the conch, the discus, the *makara*, the fish, the *śarabha*, the *sālva*, the *gaṇḍa-bhērūṇḍa*, the boar, Hanumān, Garuḍa, the elephant-goad, the axe and the lion, ornament of the Yādava family, Chikka-Dēva-Rāja-Vaḍeyaraṇya of the Ātrēya-gōtra Āśvalāyana-sūtra and Rik-śākhā was ruling the earth seated on the jewel throne at Śrīrangapattana of Kuruvanka-nāḍu belonging to the Maisūru city of the Hoysala-nāḍu, on the holy occasion of a solar eclipse, for the pleasure of the supreme god of gods, emperor of deities, Mallikārjuna in company with Bhramarāmbā, made a grant of 212 *varahas* to Rudramunidevārādhya, a partial incarnation of Rēvaṇārādhya who was the lord of the Rēvaṇārādhya-maṭha at Hullamballi situated to the north-west of Mudndore, a Kailāsa on earth, in Gajāranya-kshētra, a substitute for Kāśī-kshētra, in order to provide for the paraphernalia and expenses of the svāmi's annual pilgrimage to Śrīśaila. It is stated as a reason for the grant that the *prasāda* of the god Mallikārjuna of Śrīśaila presented by the svāmi to the king enabled him to gain undisputed possession of the kingdom. The paraphernalia consisted of 5 *kambis* or bamboo laths for carrying burdens, a musical band, a Nandi flag, parasols, chauris, a palankeen with bearers and a number of retainers. Among the expenses is included the annual fee (18 *varahas*) for a Brāhman who

was to perform *Mrityunjaya-japa* in the Mallikārjuna temple every day naming the *nakshatra* or asterism under which the king was born. The grant closes with the signature of the king —*Śrī-Krishṇa*.

*Krishṇa-Rāja-Odeyar. III.*

97. There are two inscriptions of the reign of this king. One of them on the wall of the *mukha-maṇṭapa* of the Mahālingēśvara temple at Lingāmbudhi, Mysore Taluk, dated 1828, records that Lingājamanni of Krishṇa-viṣā, the lawful queen of the lord of the excellent city of Mahīśūra, rājādhirāja mahārāja vira-narapati śrī-Krishṇa-Rāja-Vaḍeyar, for the pleasure of Chāmundēśvari, erected a temple with a *prākāra* and a *vimāna* or tower adorned with a golden *kalāṣa* or pinnacle, set up in her name the god Mahālingēśvara together with the goddess Lingāmbā, built a new tank named Lingāmbudhi to the south of the temple, and had an order issued by the king to the Mahīśūra-tālōku to the effect that land of the revenue value of 250 *varahas* below the tank should be made over to the temple, as a *sarvamānya*, in order to provide for offerings of rice, lamps, car festival and so forth. The other over the doorway of the Bungalow at Ālanhalli of the same Taluk, states that the building, named Manōranjana-mahalu, was caused to be erected in 1859 together with a choultry by Muddu-Krishṇajamanni of Samukhatōṭṭi-Sannidhāna, the lawful wife of the king.

MISCELLANEOUS INSCRIPTIONS.

98. Some of the inscriptions which cannot be assigned to any specific dynasty of kings will be noticed under this head. An epigraph to the right of the Chāmundēśvari shrine outside the north *mahādvāra* of the Virūpāksha temple at Hampe, dated 1199, seems to record a grant to this temple by Hāchale, wife of Chaḍeya who was the ruler of Kuṛugōḍu in Kuntala-dēśa and a descendant of Kalidēvarasa of the Phaṇi-vamśa (or serpent race). The goddess of the temple is named Pampāmbike or Pampādēvi. A Tamil inscription at Belakavāḍi, Malvalli 84, now revised, states that the oil-mill on which it is engraved was the gift of Agattiyāṇḍār, son of Pitta-jīyar, the *tānapati* of Gangansūlal. The record closes thus—May there be prosperity to Agattiyāṇḍār who did this act of charity. Its period may be about 1200. A *viragal* at Kalkuṇi, Malvalli 116, of about 1200, which has now been re-examined, records that Sirōmaṇiga, having fought and rescued cattle during a cattle-raid, attained the world of gods, and that a grant of land (specified) was made for him. The stone was set up by Kalvara-sāvanta. Another at Kaḍalavāgilu, Malvalli 28, now revised, which seems to be dated 1231, says that.....kōja fell fighting, and that the stone was set up by Dāyōja, son of Dāyōja of Kaḍivāgilu. The record was written by *sēnabōva* Kāmaṇṇa. A fragmentary Tamil epigraph on the basement of the Ānjanēya temple at Dodda-Arasinkere, Malvalli Taluk, of about 1250, seems to register a grant of land for some god by the members of the assembly of ..... vadi-mangalam. Another at Chikka-Arasinkere, Malvalli 6, now revised, states that Pannipēruḍaiyān Nārāyaṇan Vijayapālan had Kompalli granted. The period of the epigraph may be about 1300. An inscription at Sujalūru, Malvalli 119, of about 1300, which has now been revised, tells us that the pillar on which it is engraved was set up by Chāma-gavuda and others (named) as a memorial of Enaga of Chujivūr. Another on the basement of the ruined Īśvara temple to the south of Mārehalli, Malvalli Taluk, which may be assigned to about 1300, records a grant for the god Anṛitārkēśvara by Bira-Gangarāja. A Tamil inscription on the south wall of the ruined Mādhava temple at Dodda-Arasinkere of the same Taluk, of about the same date, registers the grant of 3 *pon* by Achchānammai of the Kauśika-gōtra of Punganūr with the condition that a perpetual lamp must be burned before the god Mādhavap-perumāḷ, out of the interest on the sum. An epigraph at Nadakalpura, Malvalli 57, now revised, which is dated 1313, seems to record that the seven *puras*, and Padmadēvaṇṇa Ganganna, the *sthānapati* of the five *maṭhas*, of Talakāḍu-Rājarājapura, granted the village Haradanāyakanahālī, ? a hamlet of Koratihālī which was a *dēvadāna* of the god Dakṣiṇa-Sômēśvara, on the condition that the grantee should pay annually 33 *gadyānas*. He was also authorised to levy certain taxes (named). Then follows the statement (see para 77) that the property of the elder brother should go to the younger, that of the younger to the elder, and in case there were no heirs it should go to relations; but a tank in such a case became the property of a Śiva temple.

Another at Hinikal, Mysore 13, now re-examined, which seems to bear the date 1347, registers the gift of an oil-mill for the god Nannêśvara by Yalakara-gavuḍa, son of Râma-gavuḍa of Māḷiganahalli.

99. Among the other records, a *viragal* in front of Antarvalli, Malvalli Taluk, dated 1369, records the death of Nâraṇadêva, son of Sânti-gavuḍa of Baḍagaṇakey, in a battle with the Torakas (? Muhammadans). An inscription at Kundûr, Malvalli 89, now revised, which appears to be dated 1383, registers a money grant to provide for sandal for the god Mûlasthanadêva of Kundûr by Channapa, ? steward (*naḍavalikâra*) of the house of Kôṭadêvayya. A worn *viragal* at Hullahalli, Malvalli 53, dated 1387, which has now been re-examined, says that Sômanâthagavuḍa's son (name gone) fought valiantly and fell. The closing sentence states that those who destroy the stone shall be born as dogs. An epigraph on a Tulasibrindâvana at Aruvanhalli of the same Taluk, which appears to bear the date 1389, is almost a copy of Malvalli 15, of the same date, found at the same place. It records that Baḍikôla Bhaṭṭa-Nâgadêva, son of Mâyidêva, caused an altar with the holy basil to be made, and that half of the merit (of this pious act) belonged to Nâraṇadêvi, queen of Bhaṭṭa-Bâcharasa, and the other half to..... dēvarasa. Another on a rock in front of the Rāmalinga temple on the Hēmakûṭa hill at Hampe, of about the same date, states that Bhaṭṭa-Bâchaya had the flight of steps made. Bhaṭṭa-Bâchaya is apparently identical with Bhaṭṭa-Bâcharasa of the previous record. This chief is also mentioned in Malvalli 47, of 1392. See also para. 79. A Tamil inscription on the south wall of the first *prākāra* of the Śrīnivāsa temple at Tirupati, dated 1390, registers a grant to Tiruvēngaḍa-jīyar. Two records at Varakôḍu, Mysore 47 and 43, now revised, which seem to bear the dates 1425 and 1431, tell us that two individuals performed the vow known as Anantana-nômpi. These are Jaina records, though Hindus, too, observe a vow known as Ananta-vrata, which indicate that the pillars on which they are inscribed once belonged to a Jaina temple. A *māstikal* at Aruvanhalli, Malvalli Taluk, which seems to be dated 1430, states that Māla . . . bbe, wife of Prabha-gavuḍa, went to the world of gods and that her son Bāsappa set up the stone. It is very rarely that *māstikals* are inscribed. An epigraph on a boulder to the right on the north bank of the Tungabhadra on the way to Ânegondi from Hampe, which appears to be dated 1453, records a grant of land to the boatmen of Ânegondi. Another to the east of Sāhalli, Malvalli Taluk, which seems to bear the date 1452, tells us that all the *mahājanas* of Gavuḍagere granted certain lands (specified), as a tax-free *koḍage*, to Kāla-nāyaka for having made Sāveyahalli a *pura*. Another at Chikka-Abbāgilu, Malvalli 94, now revised, which appears to be dated 1460, records that Chennai-gavuḍa's son Mārappa-gavuḍa and Appaya's son Chaunnaya of Mālingi renovated the Nārāyaṇa temple at the village. Another at Hinikal, Mysore 11, also now revised, which seems to bear the date 1501, says that Apparāya-hebāruva, agent for the affairs of Rā . . . bhava-ayya, granted the village Guḍihalli for the god Nannêśvara. A Tamil epigraph on the north wall of the first *prākāra* of the Śrīnivāsa temple at Tirupati is dated in the 40th regnal year of Vīra-Nāraṣīṅgadêva-Mādhavarāyar. It is not clear who this chief was and when and where he ruled. An inscription at Sasyālapura, Malvalli 39, now re-examined, which appears to be dated 1517, states that Dēvarasagavuḍa and three others (named) made an agreement with some one and granted him some lands in Halasinatālu of Bhaṇḍivāla-sime with the condition that he should pay 9 *gadyānas* every year. The grant is called a *paṭṭe*. Then follow the signatures of Sāsala-oḍeyar and others. The record was written by Mahalingayya.

100. Of the remaining records, one to the left of the *mahādvāra* of the Vīrabhadra temple at Choṭṭanhalli, Malvalli Taluk, which seems to be dated 1519, records the grant of the village Choṭanahalli to provide for perpetual lamps for the god Vīrabhadra by Mallaya, son of Virupayya of Talakāḍu. Then follow a number of imprecatory sentences the last of which says that he who comes forward with the intention of destroying this charity shall be an outcaste to the *mahā-mahattu* or holy assembly of Vīraśaivas. Another in Kālayya's field at Chikkahalli, Mysore Taluk, dated 1533, tells us that Chinga-hebāruva of Marupura granted, with all the usual rights, the village Chikkahalli, a hamlet of Bûtiganahalli belonging to Marupura-sthāla, to Śāntayadêva of Kāreganahalli on condition of the payment of an annual rental of 27 *gadyānas*. The rental is called *śōtta* (*śrōtriya*)-*guttige* and the grant *śōtta-guttigeya kallu-paṭṭe* (stone roll of the rental). Another near the Māri-chāvaḍi at Kyātanhalli, Malvalli Taluk, which appears to bear the date



1537, registers the gift of 1 *honnu* by Banna-gavuda's Koṭaga-gavuda for the subsistence of the virtuous possessor of pure Śivāchāra, one of the *mahā-mahattu* of heaven and earth, Honnu-oḍeyar of Kadagahāli. The record ends thus: Having once promised, if a man says 'no', he shall be an outcaste both in this world and the next; he shall likewise be an outcaste in respect of *vibhūti* (sacred ashes) and Rudrākshi. Another at the entrance to Kandegāla of the same Taluk, dated 1541, states that Soṭapa-Nāyaka granted the village Kandagala of Marehāli-sthāla which he had received for his office of Nāyaka, to provide for offerings of rice for the god Lakshminrisimha of Jaripura. Another on a pillar of Cave 3 at Bādāmi, dated 1553, seems to record the erection of a temple and the setting up of the god Viṭhala in it by Venkaṭayagāru; and another at the same place, of about the same date, records the setting up of the goddesses Rukmiṇi and Satyabhāmā in the same temple by Chintakuṇṭa Rangayyagāru. The latter closes with the statement that Śrīrangāchārya's holy feet are the sole refuge: he was apparently the guru of Rangayyagāru. An epigraph at Talagavādi, Malvalli 41, now revised, which is dated 1558, registers the grant of a village by the *mahā-nāyakāchārya* Immaḍi-Kempu-Nāyaka. It is not known who this chief was. Another to the right of the Basavaṇṇa temple at Brahmapuri near Harihar records that Tukāna-oḍeyar, agent for the affairs of Malabliāvavitāna-oḍeyar who was again the agent for the affairs of the mahāmaṇḍalēśvara Rāmarāja-Rangaparājayadēva-mahā-arasu, granted, as a *satige-umbali* (grant for the maintenance of an umbrella), some land to the village watchman Kottaḷi-nāyaka. The record is dated in the cyclic year Prajōtpatti which may be taken to represent 1571 as another record of the same chief, Nellore 478 (see List of Inscriptions in the Madras Presidency), is dated 1570. Another on a pillar of the *maṇṭapa* to the right of the flight of nine steps leading to the Narasimha temple on the hill at Mēlkōte, Seringapatam Taluk, says that the *maṇṭapa* was the gift of Singiyapa-Nāyaka. The period of the record may be about 1600. Another, of about 1700, on the boulder overhanging the cave in the same temple, records a grant by Channamma, wife of the accountant (*karanika*) Gōvindaḃya. An inscription at Hāgalhalli (Plate XXII, 2), Malvalli 48, now revised,

An epigraphical curiosity. may be looked upon as an epigraphical curiosity as its palaeography and language are very much older than the date given in it. The date, clearly given in words, is Śaka 1621 corresponding to the cyclic year Īśvara (1697), though the characters and language are older by nearly four centuries. I do not know how to account for this discrepancy. It opens with a prayer that the Jina-sāsana may prosper and then proceeds to say that Chāma-gāmuṇḍa of the Tella family, a landholder of Hādarivāgilu, a village of the holy place Tippūr, and a lay disciple of the *āchārya* of the holy place Tippūr in Keḷale-nāḍu, possessor of the ascetic qualities meditation and so forth, Ādinātha-paṇḍita-dēva of the Tintriṇika-gachchha of the Krāṇūr-gaṇa of the Mūla-sangha, had a stone oilmill made. The spiritual descent of the donor's guru is given thus:—Mēghachandra-siddhānta-dēva, his disciple Kumudachandra-paṇḍita-dēva, his colleague Śrutakīrti-paṇḍita-dēva, his (disciple) Ādinātha-paṇḍita-dēva. The donor's pedigree is also given thus:—Ereyanga-gāvūṇḍa, his son Dēva-gāvūṇḍa, his son Kāli-gāvūṇḍa, his son Dēva-gāvūṇḍa, his son Kāva-gāvūṇḍa, his son Chāma-gāvūṇḍa. The engraving was the skilful handiwork of Paṇḍitōja, possessor of the *ūmme* (?) of the twelve villages belonging to the holy place Tippūr. The orthography, grammar and forms of words in this record are too old to be of the close of the 17th century.

## 2. Manuscripts.

101. The manuscripts examined by me while on leave were briefly referred to in para. 40. I also examined some Kannāḍa manuscripts in the Oriental Library, Mysore. Among the works contained in the manuscripts examined, the following perhaps deserve notice:—(1) Sangraha-vēdāntarakshā by Vēdāntāchārya; (2) Gitāsangraharakshā by *sarvatantra-svatantra paramahamsa-parivrājakāchārya* Śrīvatsāṅka Nārāyaṇa-muni, disciple of Virarāghava-muni; (3) Hariguṇamaṇi-darpaṇa and (4) Ānandatāratamya-khaṇḍana by Śrīnivāsārya of the Śāthamarshaṇa-gōtra, son of Śrīnivāsātātāchārya and Lakshmāmbā, disciple of Kaundinya-Śrīnivāsa-dikshita, and younger brother of Anṇayārya-dikshita: the author says he was able to compose a *prabandha* or work every day; (5) Nyāsōllāsa by Viraraghūdvaha, disciple of Śrīnidhi-yōgi: the author calls himself *śrutiśirō-yōgiśvara*;

(6) Kaṇṭakōddhāra by Champakēṣa, son of Varadāchārya and pupil of Rāmānujāchārya and Samarapungavāchārya; (7) Yativara-champu by Ahōbala-sūri of the Śrīśaila-Ghanagiri family, son of Vēnkaṭasudhimaṇi and Lakshmināmbā, and disciple of Rājagōpāla-muni; (8) Parāṅkuśavatāravaibhava-samarthana by Vēdānta-Rāmānuja-yōgi, disciple of Lakshmaṇa-yōgi; (9) Brahmavidyā-kaumudi by Śrinivāsa, disciple of Śrinivāsa-sūri; (10) Brahmasābdārthavichāra by Krishṇadāsa, disciple of Śrinivāsa-yōgindra; (11) Karmabrahma-vichārayōh kāryakāraṇabhāva-vichārah by Śaṭhakōpārya, son of Rāmānujāchārya; (12) Sampradāya-chandrikā; (13) Adhyātma-chintā; (14) Śārirakanyāyakalāpa-sangraha; (15) Śrībhāshyādhikaraṇa-vichāra; (16) Tirumolikkum Tiruvāymolikkum vivaraṇavivaraṇibhāva-sangati, a Tamil work showing how the poems Tirumoli of Tirumangaiyālvār and Tiruvāymoli of Nammālvār explain each other, by Anantanārayanaḍāsa of the Muḍumbai family; (17) Tiruviruttattukkum Tiruvāymolikkum vivaraṇavivaraṇibhāva-sangati, another Tamil work of a similar nature by the same author; (18) Sanskrit commentaries on (a) Nyāsavimsāti and Nyāsadaśaka, by Śrinivāsāchārya of the Kauśika-gōtra, son of Tātāchārya; (b) Dinācharyā, by Vādhūla-Vīrarāghavāchārya; (c) Ashtaślōki, by Vaiṣṇavadaśa; (d) Yadugirinārayanaṣṭava, by a disciple of Vādhūla-Śrinivāsāchārya; and (e) Mumukshuppaḍi, by Bālasarasvati. All the above works relate to the Viśiṣṭādvaita school of philosophy.

Among other works may be mentioned (19) Apramēyavijaya-champu, a work on the god Apramēya of Maḷūr, Chennapaṭṇa Taluk, by Krishṇa of the Kauśika-gōtra, son of Nārasimha and younger brother of Śrinivāsa; (20) Uddhata-Vrikōdara, a drama by Bhāgavata-Krishṇaśarma; (21) Krishṇarājakaḷōḍaya, a work on rhetoric by Vidvān Anantāchārya; (22) Nṛisimhapārijāta, a work on ritual; (23) Aghavivēchana by Rāmachandrādhvari, son of Ananta-sōmayāji; (24) a commentary on the Rāmāyaṇa of Vālmiki by Kandaḷa-Rāmānujāchārya; (25) Jyautisha-chandrikā by Kālidāsa: the author says that he follows Parāśara's Hōra; (26) Virūpākshaśataka, a Kannāḍa work in the *kanda* metre in praise of the god Virūpāksha of Hanpe by Yōgānanda, son of Chennarāja, lord of Tarimēlapura, and younger brother of Basavarāja; and (27) Bhagavadgīte, a metrical translation into Kannāḍa of the Sanskrit work by a Mādhva author who bears the ominous name Nairaksharakukshi.

Of the other manuscripts examined during the year, *Vēdāntavilāsa-nāṭaka*, also called *Rāmānujavijaya-nāṭaka*, is a Sanskrit drama in six acts by Varadarāja, son of Sudarśanāchārya of Kānchi who was renowned for his skill in composing one hundred verses in a *ghaṭikā* or 24 minutes. The author, who says that he was the 9th in descent from Sudarśana, sister's son of the apostle Rāmānujāchārya, may belong to the close of the 14th century. *Tattvasāra*, a Sanskrit work bearing on Viśiṣṭādvaita-Vēdānta, is also by the same author. *Rāmāyaṇasāra-kāvya* is a good Sanskrit poem written by the poetess Madhuravāṇi at the instance of Raghunātha-Nāyaka of Tanjore (1614-1662). She says that she could compose a hundred verses in half a *ghaṭikā* or 12 minutes. *Mūlarāmāyaṇa* is a Kannāḍa poem in the *ṣaṭpadi* metre by Haridāsa, son of Nanjappārya, a Mādhva Brāhman of Kōlār, who appears to have flourished at the close of the 17th century. *Ghaṭakar-parabhēdi* is a small Sanskrit poem, full of alliteration and rhyme, composed in emulation of the old work of Ghaṭakarpara by Sudarśanāchārya of Vaḍumūr who lived in the 18th century. The work is in the form of an opera in which Krishṇa, Rādhā and her maid are the singers, each stanza being so composed as to contain the name of a constellation of stars. *Mahisūra-doregaḷa-vamśavāḷi* is a small Kannāḍa poem in the *sāngatya* metre written by an unknown Jaina author who lived in the early part of the 19th century. It begins with an account of the Hoysala and Vijayanagar kings and concludes with a brief history of the Mysore kings down to Krisṇa-Rāja-Oḍeyar III. When speaking of the Hoysalas some inscriptions are referred to and correct dates given. The administration of Pūṇaiya, who is stated to have died in 1812, is spoken of in a tone of dissatisfaction. *Rāmāyaṇasāra-sangraha* by Venkaṭārya is a small work in Sanskrit prose chiefly devoted to a discussion of the chronology of the events narrated in the Rāmāyaṇa.

### General Remarks.

102. It is gratifying to note that the architectural and iconographic illustrations and notes, the references to the popular beliefs and traditions connected with the antiquities and the notices of newly discovered early records of historical value

in these Reports continue to receive the warm appreciation of scholars in and outside India. One scholar writes from England: "The admirable Annual Report of your Department for 1919 is, as usual, full of interesting matter. The careful descriptions of the buildings will be greatly prized by students of Indian architecture, and the historical and legendary details which you give throw much light upon the archæological facts. The photographs are very welcome. The full accounts which you give of the new inscriptions are especially valuable, as we may in many cases have to wait long for the full texts, and the classification by dynasties is a facility for reference." Another scholar writes: "Your admirable Report is, as always, full of most valuable and interesting matter of all kinds, especially for the earlier period. Your Reports will always be the main foundation on which the future historians of Mysore will build. I showed Sir W. Ridgeway your mention of a sham fight commemorating the death of Abhimanyu, &c., and he was immensely interested, as it is the only instance of the kind known to him from India, and goes far to support his theory of the origin of the drama". Another writes: "Your excellent Annual Report is, as usual, full of information and beautifully illustrated. I was specially interested in the account of the Smârta Bhâgavatas in para. 98. What you say there is, I think, quite new to European students of Indian religions". Another again writes: "Your Annual Report for 1919 contains of course many items of great interest to me. The Ganga plates of Keregôdi-Rangâpura are of great value in confirming the history of these kings as already compiled. They add to the information hitherto available about Śivamâra-Saygôṭṭa and Vijayâditya. The Binayâditya inscription is a beautiful specimen of the old Kannâḍa characters, equal to those in the Talkâḍ stone of Śrîpurusha, if not better. The different finds in Mysore are important, and the record of the wanderings of Subbarâya-dâsa and his relations with the Mahârâja are very interesting. So are the sculptures in Plate IX. You must be encouraged by the encomiums you receive on your Reports." Another still writes: "I have through the courteous medium of Dr. Hultzsck been referred to your Reports which touch on coins in connection with my work on the 'Copper Coins of India.' The epigraphy, too, in these Reports is of especial moment and deeply interesting, and will I feel sure prove of the utmost value to me". One more scholar writes: "My studies are chiefly occupied with Northern India; but I frequently pick up side lights from the materials you have brought together, and so richly illustrated." Another writes from Germany: "Your Reports contain a mass of valuable information on archæology, epigraphy, and numismatics. The numerous plates are a very useful and pleasing addition."

A European scholar in India writes: "When I finished reading your Report for 1919, it struck me what a vast store of material you are garnering for the benefit of the archæologists of the world, in all the branches of this great science, year after year, for the last twelve years and more. Col. Sir Richard Temple of the *Indian Antiquary*, in the course of a review by him of Dr. J. S. Frazer's latest work in the pages of the *Journal of the Royal Asiatic Society* for October 1919, refers to his being 'a Syndicate in himself'. I do not wish to flatter you, yet, I must compliment you on your also being 'a Syndicate in yourself.' Coming now to the Report, I find it remarkable for the minute mention it makes of the hundreds of lesser temples scattered throughout the three districts of Bangalore, Mysore and Tumkur. Most of these are of village gods and goddesses proving what a stronghold this portion of Karnâṭaka was of pre-Aryan animism. The numberless *mâstikals*, some of which are described in detail, go to strengthen this conclusion. Some of the sculpturing in these temples seem strangely Sumerian, as for instance, a panel at Hasigâla temple in Hoskote Taluk on its south wall which exhibits 'a peacock with the head of a cobra, and facing it a cobra with the head of a peacock (para. 21).' Again, in para 26, you make mention of 'a rude male figure armed with a bow and arrow said to represent a Saiva devotee named Ohila, vulgarly called Vailappa, who used to offer every day his own weight of *guggula* or bdellium to Siva'. This reminds me strongly of the incident in the Saiva Puranas of the South concerning Kannappa Nayanar of the hilly tracts of modern Madura who as a fowler was accustomed to offer every noon to the neglected *linga* of his jungle his day's netting punctiliously. In para 65 the rendering of a Ganga copper plate grant goes on to say of Durvinita having conquered his enemies at the battles of 'Andari, Pennagara, Alattur and Porulare'. Of these places, two, *viz.*, Alattur and Pennagara, continue to-day under the same names as hamlets lying beside



Conjeeveram-Wandiwash District Board road. If these are proved to be correct, then, some additional light will be thrown on the conquests of Durvinita (seventh century A. D.), the Ganga king of Karnataka, over the whole modern North Arcot District. A fact which strikes me more and more year after year is that your work spreads the fame of Mysore all over the world and that outside India this fair country is known more through your Reports than through any other agency. As I said in the commencement, your genius lies in furnishing the eager researchers of the world with facts about the past of a most important portion of the world. You are doing your duty loyally and right heroically, and with conspicuous success." Another scholar writes: "Your extremely interesting Report for 1919 is crammed with the most valuable information which will be of the greatest use to me in my studies". Another writes: "As usual, your Annual Report is very interesting, and I heartily congratulate you. The Keregodi-Rangapura plates are of special importance. The discovery of the *Avantisundari-kathāsāra* by the Madras Oriental Manuscripts Library proves the contemporaneity of Bhāravi, Vishṇuvardhana and Durvinita in the first half of the seventh century. According to your discovery Śrīpurusha was reigning in A. D. 788. This year can be the 62nd year of his reign, because it is very probable that his father did not reign. There is however a difficulty: the Vallimalai inscription (Madras Epigraphical Report for 1889, No. 91) mentions Śrīpurusha as *the son of Śivamāra*."

It is satisfactory to note that this year's survey has brought to light a few artistic Hoysala structures which had not been previously noticed. A noteworthy structure that has come under notice is the double temple at Sindagaṭṭa (para 35). A few *māstikals* and Nāga stones of a high order of merit have been noticed in para 36 and illustrated (Plates XVI and XVII). The notes, though necessarily meagre owing to want of time, about the places and antiquities visited during my tours outside the State given in paras. 16 to 34; will, it is hoped, be found to be of some interest.

Among the illustrations of architecture and sculpture in the present Report, Plates I to III illustrate the Būchēśvara temple at Kōramangala, a fine specimen of Hoysala architecture, with some panels of archæological interest found on it. Plates IV and V exhibit the south view of the Hariharēśvara temple at Harihar and two artistically executed inscription stones standing to the south of it. On Plate XIII are shown a Jina figure and some details of a ruined Jaina basti at Basti-Hoskōṭe. Plates XIV and XV give the ground plan and the front view of the Sangamēśvara temple at Sindagaṭṭa, a good example of a double temple of the Hoysala style, the latter Plate also showing the back view of the Mahalingēśvara temple at Sante-Bāchahalli, also a Hoysala building. Plate XVII exhibits three *māstikals* found at Ankanballi and Plate XVI three fine Nāga stones in the Brahmēśvara temple at Kikkēri. On Plate XVIII is given the front view of the Panchalinga temple at Gōvindahalli, a typical specimen of a quintuple or five-celled temple of the Hoysala style of architecture. Plate XIX shows a good figure of Vēnugōpāla standing in the Lakshmiramaṇa temple at Mysore. Plates VI to X illustrate respectively the Kanhēri caves, Panchavati, the Nāsik, the Ellora and the Bādāmi caves. On Plates XI and XII are illustrated the Virūpāksha, the Hazār-Rāma and the Viṭhala temples at Hampi. Plate V shows besides three lamp-pillars at Chatuśśringi to the north-west of Poona.

My Monographs on the Kēśava temple at Bēlūr and the Lakshmidēvi temple at Dodḍa-Gaddavalli, published during the year, have also been very favorably received. Several scholars have very kindly written to me in appreciative terms of these works. The late Dr. Vincent A. Smith, C. I. E., wrote to me on 24 November 1919: "I have received with much pleasure your excellent monograph on the Belur Temple—a worthy companion to its Somanathapur predecessor. The pillar in Plate XXV is marvellous. The bracket figures and signed works continue to be of much interest. Please see page 309 of my *Oxford History of India* for Abdur Razzak's visit to Belur. Go on with your good work." Another scholar writes from England: "Your Monograph on the Belur temple is a very full and complete guide to the building and gives all the information to be gathered about its history. The illustrations are, as usual with these monographs, the principal feature and they are as good as those previously published, which have received such high praise from all quarters. The get-up of the Dodḍa-Gaddavalli monograph is in every way satisfactory and the illustrations are most excellent. The temple is important

from its early date in the Hoysala period." Another writes from France: "I have just received your splendid volume 'The Kesava Temple at Belur.' Before anything else I have been struck with admiration at the beautiful illustrations so clear and so artistic. They alone would be sufficient to give a precise idea of what was the religious art of the Hoysalas in the 12th century. From these illustrations that art is revealed to us full of power and beauty. No doubt the men of those bygone ages were devoid neither of artistic culture nor of knowledge. I would not even hesitate to say that their works surpass ours a great deal in the purity of their lines and the variety of their conceptions. I send you my heartiest congratulations for your Monograph and I hope that you will continue in the same line to reveal to the world at large the mysteries of the past history of your lovely country. Please accept the expression of my most distinguished sentiments." Another writes from Norway: "Your splendid monograph on the Kesava Temple at Belur is a worthy successor to the many works with which you have enriched us. The book is excellently planned and well executed, and the illustrations are well chosen and well done. I congratulate you and us on your achievement. You have a splendid field of work in the glorious temples and works of art preserved in Mysore, and I think that I only echo the common opinion of scholars when I say that you have, in your numerous publications, shown how well you are fitted for the work of describing and elucidating them. The Mysore State has every reason for being proud of the archaeological work conducted under your able guidance." Another writes from Holland: "Your monograph on the Kesava Temple at Belur is a very valuable contribution to our knowledge of the Hoysala style of architecture. The plates are excellent. Please accept with my sincere congratulations on this achievement my best wishes for the further success of your work. Your monograph on the Lakshmi-devi Temple at Dodda-Gaddavalli is another valuable contribution to our knowledge of South-Indian architecture, which we owe to your researches." Another writes from America: "Many thanks for No. II of the Mysore Archaeological Series—another invaluable monograph." A European scholar in India writes: "Your monograph on the Kesava temple at Belur is most interesting reading, and the photographs are like fairyland". Another writes: "I offer my congratulations and express my admiration for your splendid book 'The Kesava Temple at Belur'. Your book on the Lakshmi temple is a good addition to your so beautiful 'Mysore Archaeological Series'. The temple is very interesting for its plan and structure." Another again writes: "I have read with the greatest pleasure your delightful book on Belur. The pictures in the book are the only ones I have seen of the interior. They are very fine. You are doing an excellent work in producing these detailed books. The brochure on the Dodda-Gaddavalli temple is most interesting. It is well got up, and makes a capital addition to the Series".

The Narasimharājapura plates of the Ganga kings Śrīpurusha and his son Śivamāra ( paras 60 to 63 ) form a welcome addition to the number of the genuine records of the early Ganga dynasty noticed in my previous Reports. These plates appear to be the only copper grants, yet discovered, of Śivamāra. The Chāmarājaganagar plates of Kamba-Dēva ( para. 69 ), though unfortunately incomplete, are of great historical value, as they supply a date later than the one hitherto known for this Rāshtrakūṭa prince and afford evidence of the Rāshtrakūṭa occupation of the Ganga kingdom at that period. These two sets of plates record four grants to Jaina bastis in different parts of the country and thus bear testimony to the prevalence and influence of the Jaina faith in the 8th century.

One of the scholars quoted above refers to the discovery of a manuscript by the Madras Oriental Manuscripts Library which throws some light on the period of one of the early Ganga kings. Judging from its report for the triennium 1916-17 to 1918-19, the Library has to be congratulated not only on this discovery but also on a number of others which furnish items of information of great historical value. I shall however confine my attention to the information supplied with regard to the dynasties which ruled in Mysore, and say a word or two about it. Among the Gangas, Mādhava I is as a rule described in the copper grants as the author of a commentary on Dattaka's aphorisms (*Dattakasūtra-vṛittēḥ prapṇṭā*). Dattaka was the author of the *Vaiśika-sūtras*. The report mentions (page 6) the discovery of a *Vṛitti* or commentary on two *Pādas* of the *Dattaka-sūtras*, which is really a very interesting piece of information. Again, the copper grants state that Durvinita

wrote a commentary on the 15th *sarga* of the *Kirātārjuniya*, which is a poem composed by Bhāravi. Now, the *Avantisundarikathā-sāra*, newly discovered, mentions in its introductory chapter (page 39 of the report) that Bhāravi stayed for some time at the court of Durvinita and that he was a contemporary of Vishṇu-vardhana, evidently the Eastern Chalukya king, and of Simhavishṇu, the Pallava king of Kānchi. Durvinita was a great Sanskrit scholar: he wrote, according to the grants, a grammatical work named *Śabdāvatāra* and translated into Sanskrit the Pāṣāchi *Bṛihat-kathā* of Guṇādhyā. When Bhāravi was with him, he might have exercised his skill in commenting on the 15th *sarga* of his work, which is full of alliteration and other forms of *śabdāṅkāra* or verbal ornaments. Further, the poem *Rukmiṇīkalyāṇa* (page 39 of the report), composed by Vidyāchakravartī, gives a few interesting items of information about some of the Hoysala kings. The author's ancestors were court poets of successive kings of this dynasty from Ballāla II to Narasimha III, as he was the court poet of Ballāla III. Besides this poem he has also written commentaries on the *Kāvya-prakāśa* and the *Alankārasarvasva*, and in the former he has composed as illustrations eulogistic stanzas on his patron. About Ballāla II it is stated that he conquered the Chōla and the Pāṇḍya kings, and defeated the Sēvuna king on the Gōdāvari. Narasimha II's son Sōma married Bijjalāmbā, the daughter of the defeated Pāṇḍya king. Sōma's son Nrisimha III married Paṭṭamāmbā, the daughter of a Pāṇḍya king. Ballāla III is said to have conquered the Kēraḷa, the Pāṇḍya, the Konkāṇa, and Kānchi. Lastly, we learn that two writers, namely, Udgithāchārya, author of a very old commentary on the Rīg-vēda (page 30), and Sarvēśvara, author of *Sāhityasāra*, a treatise on dramaturgy (page 44), belonged to Vanavāsi, the Kādamba kingdom. The latter, also known as Malayaja-paṇḍita, was a pupil of Vāmarāsi-paṇḍita.

BANGALORE,  
30th December 1920.

R. NARASIMHACHAR,  
Director of Archæological Researches  
in Mysore.

ANNUAL REPORT  
OF THE  
MYSORE ARCHÆOLOGICAL  
DEPARTMENT  
FOR THE YEAR 1921

*WITH THE GOVERNMENT REVIEW THEREON*



BANGALORE  
PRINTED AT THE GOVERNMENT PRESS  
1922



# Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. M. 2468—G. M. 62-21-2, dated 5th December 1921.

## Archæological Department.

Reviews the report on the working of the—for the year ending 30th June 1921.

### READ—

Letter No. C. 103-214, dated 10th October 1921, from the Director of Archæological Researches in Mysore, forwarding the report on the working of the Archæological Department, for the year ending 30th June 1921.

ORDER No. M. 2468—G. M. 62-21-2, DATED 5TH DECEMBER 1921.

Recorded.

2. The Director made no tours during the year under report, owing to heavy work at headquarters including the revision of portions of the Mysore Gazetteer. The tour made by the Head Pandit in the Bagepalli Taluk resulted in the discovery of 24 new records.

3. The number of new records examined in the office of the Director was 35. Of these, a set of copper plates received from the Tirumakudlu Narsipur Taluk is of special historical value. It registers a grant in A. D. 963 by King Marasimha of the Ganga Dynasty to a scholar named Vadighanghala Bhatta and gives much additional information relating to the earlier kings of the dynasty. An inscribed metallic Buddhist image from Nepal containing an inscription in Nagari characters and in the Newari language belonging to Monsieur Clemenceau which was sent for examination, is also of some interest.

4. A revised and classified list of ancient monuments in the State with instructions as regards their preservation and inspection was issued by Government during the year.

5. The Architectural Draughtsman visited Belur and Amritapura in connection with the repairs to be executed to the temples in these localities. The Head Photographer and Draughtsman visited Belur, Halebid and Amritapura and took certain new photographs and sketches of the temples in the two former places. Seven plates illustrating temples of interest were also prepared by the Draughtsman.

6. Twenty photographs of views of some temples and 23 copies of the monographs issued by the Department were sold during the year, 16 of these latter being sold in England.

S. HIRIANNAIYA,  
*General Secretary to Government.*

To—The Director of Archæological Researches.

PRESS TABLE.

Exd.—C. R.



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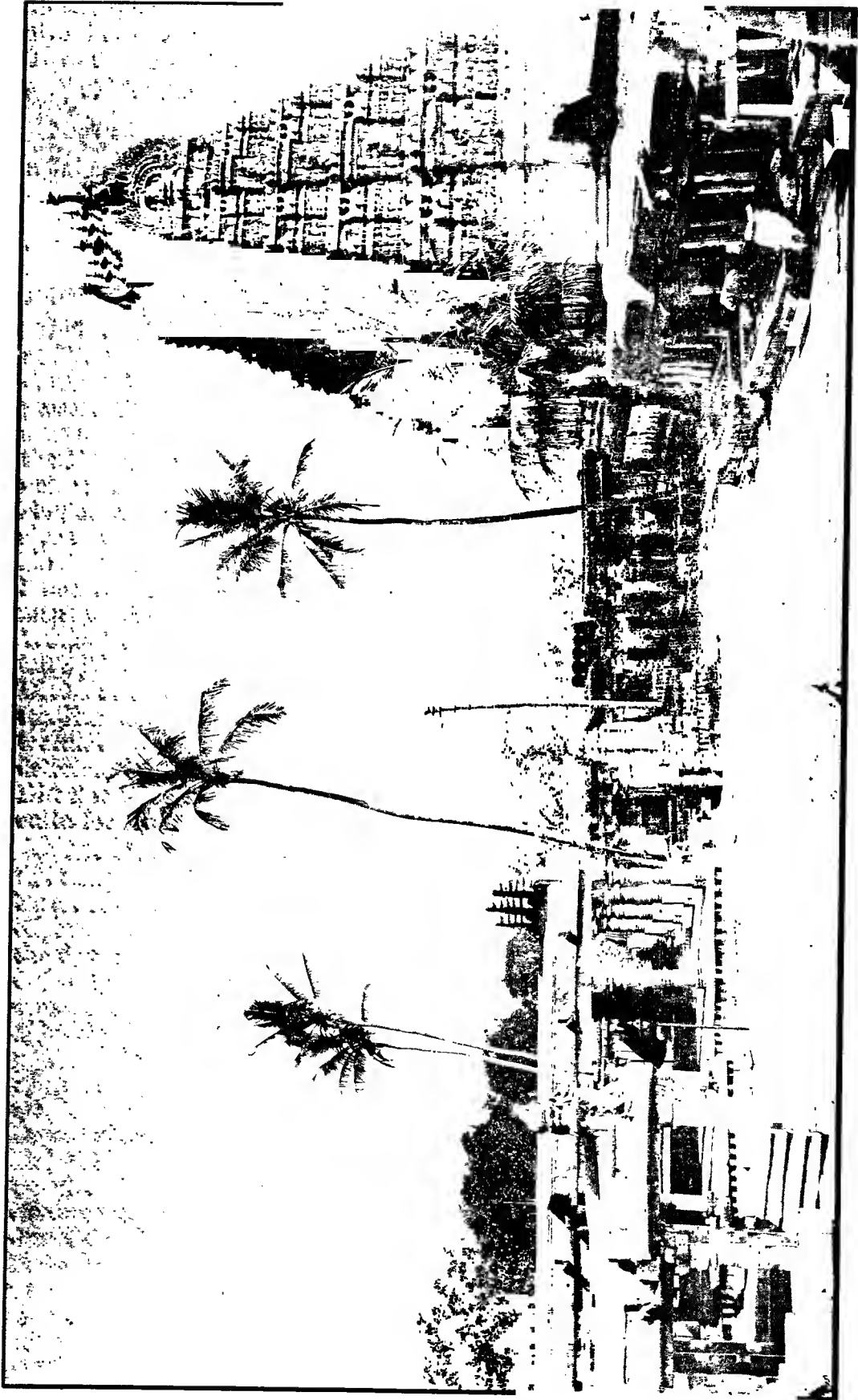
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SOUTH VIEW OF KESAVA TEMPLE AT BELUR.

*Local Station*

# ARCHÆOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1921.

## PART I.—WORK OF THE DEPARTMENT.

### *Establishment.*

In Government Order No. G. 6045-105—G. M. 194-17-8, dated the 14th September 1920, orders were passed regarding the Preservation of Ancient Monuments in the State.

2. In their Order No. G. 9814-15 (1)—G. M. 30-20-6, dated the 20th November 1920, Government sanctioned the revision of the establishment of the Archæological Office.

3. By Government Order No. G. 14280-2—G. M. 30-20-18, dated the 22nd January 1921, Mr. B. Venkoba Rao, B.A., was confirmed as Architectural Draughtsman with effect from the 21st September 1920, his pay being fixed at Rs. 150—10/1—250.

4. In their Order No. G. 18265-325—G. M. 44-20-9, dated the 31st March 1921, Government issued a revised and classified list of Ancient Monuments together with further instructions in regard to their preservation.

5. Mr. R. Rama Rao had privilege leave for eleven days and Mr. B. Venkoba Rao for one month. Bonmarasa Pandit had privilege leave for about one month and leave without allowances for six months. Mr. T. Namassivayam Pillai had privilege leave for nearly one and a half months; N. Nanjunda Sastri and H. Sesha Iyengar for about one month each; Pandit Venkannachar for seventeen days; and M. C. Srinivasa Iyengar for nine days.

### *Tours : Exploration, Inspection of Temples, etc.*

6. Owing to pressure of work at headquarters and instructions from the Government that touring work need not be undertaken in view of the urgency of the work relating to the Gazetteer and much of the other work of the Department, no tours were made by me during the year under report. This accounts for the meagreness of the present Report unlike those for previous years.

7. The Architectural Draughtsman inspected the Kêśava temple at Bêlûr and the Amritêśvara temple at Amritâpura, Tarikere Taluk, in connection with contemplated repairs to those monuments. The Head Photographer and Draughtsman visited Bêlûr, Halebid and Amritâpura and took some fresh views of the temples at the first two places. The Head Pandit made a tour in the Bâgepalli Taluk of the Kôlâr District and brought 24 new records together with revised copies of 6 incompletely printed inscriptions.

8. While in Mysore during the last Dasara I noticed a few sculptures in Palâri-maṭha, Mysore. Jaggu Lâl's choultry situated in Doddapête. These consisted of a standing figure of Hanumân, about 5 feet high, the pedestal on which the god once stood, and a cylindrical pillar, about 1 foot high, resembling a linga, standing on a pedestal, about 1½ feet high. The pillar is sculptured all round with figures in bas-relief: the upper portion showing a five-faced figure (either Subrahmanya or Śiva) and figures of Ganapati, Sûrya, Sarasvatî, and Lakshmi or Pârvatî; and the lower portion seven *rishis* or sages, some with a beard. The top of the pillar has seven holes stopped with round black stones which are said to represent *sâlagrâmas*. From enquiries I learnt that these sculptures belonged to an old institution known as Palâri maṭha which once stood near the modern Power House and that the maṭha having been pulled down the images etc., were removed to Jaggu Lâl's choultry to which the institution had belonged.

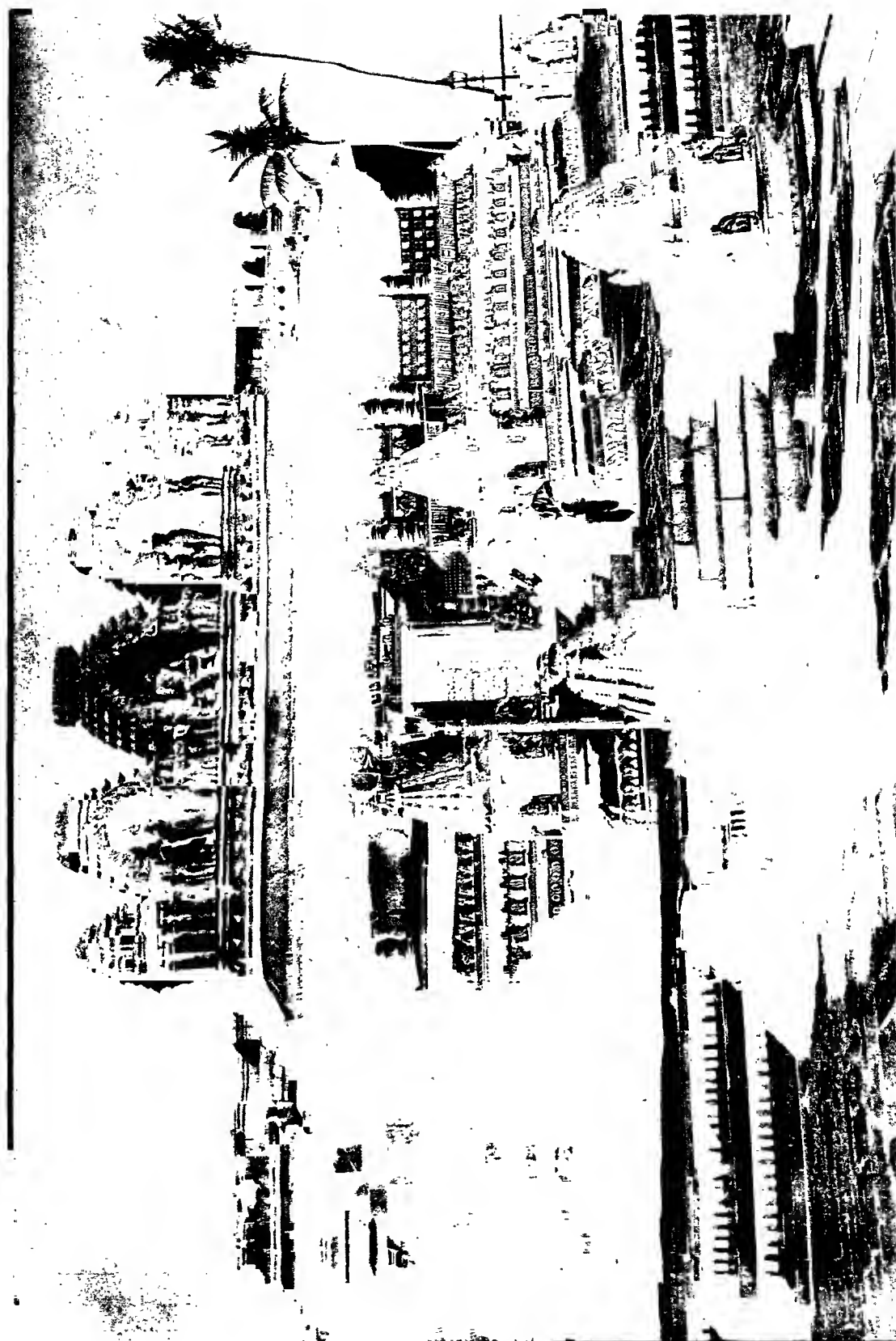
The figures are to be enshrined in a building said to be under construction out of the funds of Jaggu Lal's choultry. To the south of the Police Station in Doddapête, Mysore, is a shrine containing a figure of Panchamukhi Hanumân. The god has three faces in front, one on the crown of the middle face and one on the back, and ten hands, five in front and five on the back. The figure is said to have been set up during Divân Pûrṇaiya's time.

9. While I was in Mysore on another occasion, I examined a large number of palm leaf manuscripts, numbering about a hundred, in the private library of Mr. Aramane Lakshminipati-paṇḍita, a Jaina resident of Kattavāḍi Agrahār, Mysore. They were found to contain mostly Sanskrit and Kannaḍa works bearing on medicine. There were likewise a number of Kannaḍa poems chiefly by Jaina authors, and Sanskrit works, in several cases with commentaries, bearing on grammar, ritual, astrology, Jaina philosophy, rhetoric and cookery. There was also found a Telugu poem giving the story of the Rāmāyaṇa.

10. As stated in para 7, the Architectural Draughtsman visited the temples at Bêlûr and Amritâpura. In letter No. 269—Muz. 201-20-2, dated the 4th January 1921, Government ordered the preparation of a complete scheme for the preservation of the Kêśava temple at Bêlûr. The Architectural Draughtsman was sent out to Bêlûr twice: once to make a joint inspection of the temple along with the Executive Engineer, Hâssan Division, and prepare the necessary conservation notes; and a second time to prepare certain designs, as desired by the Executive Engineer, for the preparation of the estimate. These conservation notes and designs were, after approval by the Director, forwarded both to the Executive Engineer and to Government. His tour to Amritâpura was in connection with letter No. 2258—Muz. 432-17-7, dated the 29th December 1920, in which Government wanted this Department to revise the estimate submitted by the Public Works Department for the repair of the Amritêśvara temple at that village. Here too a joint inspection of the monument along with the Executive Engineer, Kadûr Division, was made and instructions, as approved by the Director, were issued to the Executive Engineer for the revision of the estimate. While at Bêlûr, the Architectural Draughtsman took the opportunity to gather samples of stones showing deterioration, and these were forwarded under instructions from Sir John Marshall, Director-General of Archæology in India, to the Archæological Chemist at Calcutta for examination and advice.

11. The Head Photographer and Draughtsman, as stated in para 7, visited the temples at Bêlûr, Halebid and Amritâpura. The Kêśava temple at Bêlûr has been described and illustrated in my Monograph on that temple. Some scholars expressed the opinion that the Monograph should have included a plate showing the figure of the god of the temple. I was not unaware of this omission. But the difficulty was to procure a photograph of the figure as it is without the drapery, ornaments and *vajraṅgi* or metallic covering. Plate III shows the god with these adjuncts. Three views of the temple, not given in the Monograph, are also reproduced in the present Report. Plate I gives a view of the front portion of the temple and Plate II exhibits the south entrance. In Plate XXVI of the Monograph only a portion of the central ceiling is shown, but Plate IV of the present Report gives a full view of it. Some fresh views of the Hoysalêśvara temple at Halebid have also been procured for illustrating the proposed Monograph on that temple. Plates V and VI exhibit the east view and the south entrance of that monument. The Amritêśvara temple at Amritâpura, Tarikere Taluk, has been described, though scantily illustrated, in my Report for 1912 (paras 45 and 46). Plate VII shows the south view of this temple and Plate VIII the figure of Gajâsura-mardana (Śiva as the destroyer of the Elephant demon) in front of its tower.

12. The Head Pandit's tour in Bâgepalli Taluk and the result of his resurvey were mentioned in para 7 above. The Taluk does not possess any noteworthy old temples, nor any of the Hoysala style of architecture. The inscriptions newly found mostly relate to the Vijayanagar kings with the exception of three fragmentary old records, two in Kannaḍa and one in Tamil, which refer to the Vaidumbas,



SOUTH ENTRANCE OF KESAVA TEMPLE AT BELUR



IMAGE OF GOD KESAVA IN KESAVA TEMPLE AT BELUR.  
*Museo Archeologico Saraceno.*

the Gangas and the Chôlas. The last epigraph is engraved on the back of a figure of Hanumān enshrined in a temple at Chêlûr. It is a Tamil record, dated 1084, referring itself to the reign of the Chôla king Kulôttunga-Chôla I. The fragmentary nature of the epigraph, wanting portions at the sides, top and bottom, affords clear evidence of the image having been carved out of the inscription stone. For other instances of such images see my *Report* for 1915 (para 12) and *Report* for 1916 (para 13).

13. An inscribed metallic image belonging to Monsieur Clémenceau, who visited Mysore some months ago, was received from His Highness the Maharaja for examination and decipherment of the inscription. The image is rather curious : it consists of two figures, a male and a female, seated opposite to, and embracing, each other. The back of the pedestal bears an inscription in four lines in Nāgari characters and in the Nēwāri language which was used by the original inhabitants of Nēpāl. The inscription, which is dated 637 of the Nepalese era corresponding to A. D. 1517, the Nepalese era having begun in A. D. 880, tells us that the image represents Vajrasatva, who is shown in union with his *Śakti* Vajrasatvātīkā. In the Vajrayāna School of Buddhism which came immediately after the Mahāyāna School, Vajrasatva is the Buddha. He is regarded as the sixth Dhyāni-Buddha, the priest of the five Dhyāni-Buddhas, namely, Vajra-Vairôcana, Akshôbhya, Ratnasambhava, Amitābha and Amôghasiddha. He very often bears a thunderbolt or a half-thunderbolt. When not alone, he is in the company of the Dhyāni-Buddhas, and is often identified with the first of them, namely, Vajra-Vairôcana. When alone, he is generally represented with his *Śakti* whose name in Tibet is "Overpowering the Thunder," perhaps a translation of Vajra-Vairôchani. In Nepal, however, she is called Vajrasatvātīkā, and the two are represented in union as in the present case. The two in union are often called Śambara and are worshipped in secret where the uninitiated are not allowed to enter. From the date given in the inscription we see that the image is a little over four hundred years old. We also learn from the inscription that the donor of the image was a Vajrāchārya. In Nepal the son of a Buddhist priest gets his initiation as a *Bhikṣu* in the fifth year of his age ; but at the age of seventeen, if he is not married, he is given a second initiation and is called a Vajrāchārya. On this initiation he gets the privilege of worshipping and pouring ghee in a *hōma* and of holding a *vajra*. It was stated above that the language of the inscription was Nēwāri. This is a monosyllabic language spoken by the original inhabitants of Nepal, as distinguished from the present Pahāri, a Sanskritic language used by the Gorkha conquerors of Nepal. A note on the image and its inscription was submitted to His Highness the Maharaja, and also to the Dewan as desired by him. I have to express my indebtedness to Mahamahôpādhyāya Haraprasada Sastri, M.A., C.I.E., of Calcutta for kind help in the decipherment of this inscription.

14. Other records examined during the year under report were four sets of copper plates, two relating to the Gangas and two to the Vijayanagar kings. The two Ganga grants are said to have been unearthed about six years ago by Siddamallappa's son Kempananjappa, a resident of Kûdlûr situated near Daṇāyakana-pura in Tirumukûdlu-Narasipûr Taluk, while ploughing his land. He removed them to Âldûr, Chāmarājanagar Taluk, and buried them in a field belonging to him in that village. They lay there for nearly six years. About six months ago he took them out and showed them to his friend Sahukar Naganna of Mysore. The latter, anxious to know something about their contents, showed them to Pandit Samacharya of the Mysore Oriental Library who had served for many years in the Archaeological Department. It was with the help of this Pandit that I got the grants from the owner for examination. Of these two records, one (Plate IX) refers itself to the reign of the early Ganga king Harivarma and the other (Plate X), dated A. D. 963, to that of the Ganga king Mārasimha. The latter has to be looked upon as a very valuable find. It is perhaps the longest Ganga copper plate inscription that has yet been discovered. Artistically executed as regards both writing and composition, it gives a full account of the kings of the Ganga dynasty from the beginning and then records a grant by king Mārasimha to a scholar named Vādighaṇḍa-bhaṭṭa. Of the remaining two inscriptions, one, received from Mr. H.



Srinivasa Jois, Deputy Clerk, Office of the Assistant Commissioner of the Chitaldrug Sub-Division, records a grant in 1435 by the Vijayanagar king Dēva-Rāya II to Lakshmidharāya ; while the other, received through Mr. R. Rama Rao, B.A., my Assistant, from the owner Mr. Karanam Hanumanta Rao of Chintanapalli in the Kalyānadurga Taluk of the Anantapur District, states that the Vijayanagar king Venkaṭapati-Rāya I made a grant to Singari-bhaṭṭa in 1589.

15. Altogether the number of new records examined during the year under report was 35. Of these, 30 belong to the Kōlār District, 3 to the Mysore District, and 1 each to the Chitaldrug and Bangalore Districts. According to the characters in which they are written, 10 are in Telugu, 4 in Nāgari, 3 in Tamil, and the rest in Kannaḍa. Some of the printed inscriptions were also checked by a comparison with the originals and corrections and additions made. The number of villages inspected was 30.

#### *Office Work.*

16. The Office was removed from Mallesvaram to the New Public Office Buildings, Cenotaph Road, Bangalore, on the 1st March 1921. Owing to absence of facilities in the new building, the work connected with the photographic and lithographic sections of the office has come to a standstill.

17. The preparation of a Monograph on the temples at Halebid did not make any progress during the year owing partly to the desideratum mentioned in the previous para.

18. The printing of the General Index to the volumes of the Epigraphia Carnatica made very little progress, only 4 pages having been printed during the year.

19. The translations of the Kannaḍa texts of the revised edition of the Sravaṇa Beḷgoḷa volume have been completed. Nearly 70 plates for illustrating the volume have been prepared and a few more are under preparation. An Index to the volume has also been taken in hand.

20. A Supplement to Volume XII (Tumkur) of the Epigraphia Carnatica, consisting of about 300 newly discovered inscriptions (pp. 1-247), was prepared and sent to the press.

21. The work of preparing a revised catalogue of the books in the Office Library is nearing completion.

22. A classified list of the Ancient Monuments in the State was prepared and submitted to Government together with a draft circular and forms to be used by the officers of the Archæological and Revenue Departments.

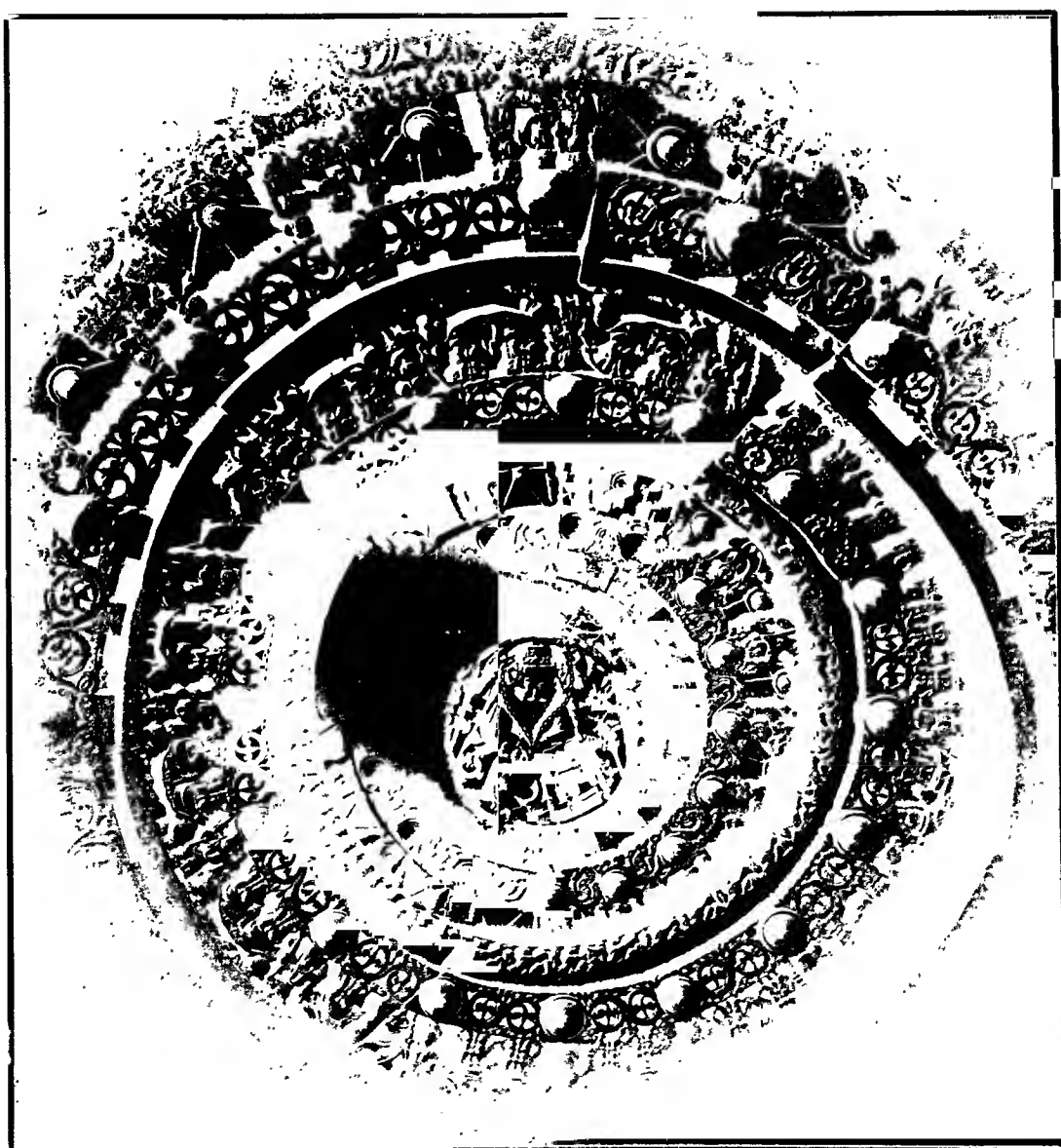
23. Selections from the inscriptions concerning matters of historical and social interest did not make any progress during the year owing to pressure of other work.

24. The printing of the following works in the press made no progress during the year :—(1) Translations of the Sravaṇa Beḷgoḷa volume, (2) Index to the Karnāṭaka Śabdānuśāsanam, (3) Transliterations of the Supplement to the Mysore volume, (4-5) Kannaḍa texts of the Supplements to the Bangalore and Tumkur volumes, and (6) Index to the Annual Reports of the Department.

25. In connection with the revised edition of the Mysore Gazetteer, the preliminary proof of the chapter relating to Kannada Language and Literature has been revised and brought up to date, and a Bibliography added. The sections on Epigraphy and Architecture have also been drawn up.

26. About 20 photographs of views of temples, etc., and 17 copies of the Monographs of the Mysore Archæological Series were sold at the Archæological Office. Sixteen copies of the Monographs were sold in England chiefly through Messrs. Probsthain and Co., Booksellers, London. There was a great demand for photographs during the year under report, but owing to absence of facilities, as stated in para 16, it was not possible to supply the demand.

27. The Head Photographer and Draughtsman prepared illustrations for the Annual Report for 1920. He went out on tour to Bēlūr, Halebid and Amṛitapura to take photographs and sketches of the temples at those places. He also printed a number of photographs brought from tour.



CENTRAL CEILING IN MIDDLE HALL OF KESAVA TEMPLE AT BELUR

*Mysore Art Collection, No. 100*



28. The Draughtsman prepared seven plates illustrating the temples at Gôvindanhalli, Hosahôlalu, Sindagaṭṭa, Kikkêri, Sante Bâchahalli and Arsikere, and the Malik Rihân Dargâ at Sira.

29. The Assistant Photographer and Half-tone Engraver mounted the Half-tone blocks prepared for the Annual Report for 1920. He has been acting for the Head Clerk who has gone on leave for some months. He also printed a few photographs.

30. A list of the photographs and drawings prepared during the year is given at the end of Part I of this Report.

31. The two copyists of the office transcribed the following works during the year:—(1) Uddhata-Vrikôdara, a drama by Bhâgavata Kṛishṇaśarma, (2) Indirâbhyudaya, a *champu* by Raghunâtha-sûri, (3) Śâstrasâra-samuchchaya by Mâghanandi (in part), and (4) Padârthasâra by Mâghanandi (in part). They compared about 200 pages of transcripts. They also did some literary work.

32. A number of books and manuscripts received from the Huzur Secretary to His Highness the Maharaja and the Inspector-General of Education in Mysore was reviewed and opinion sent.

33. Dr. F. W. Thomas of the India Office Library, London, Professor Walter E. Clark of Chicago and Mrs. Clark, Raja Inder Karan Bahadur, Hyderabad, and Messrs. N. K. Majunder, M.A., of Calcutta, Vinayak L. Bhawe, B.A., of Thana, and K. Rama Pisharoti, M.A., of Ernakulam, visited the office during the year.

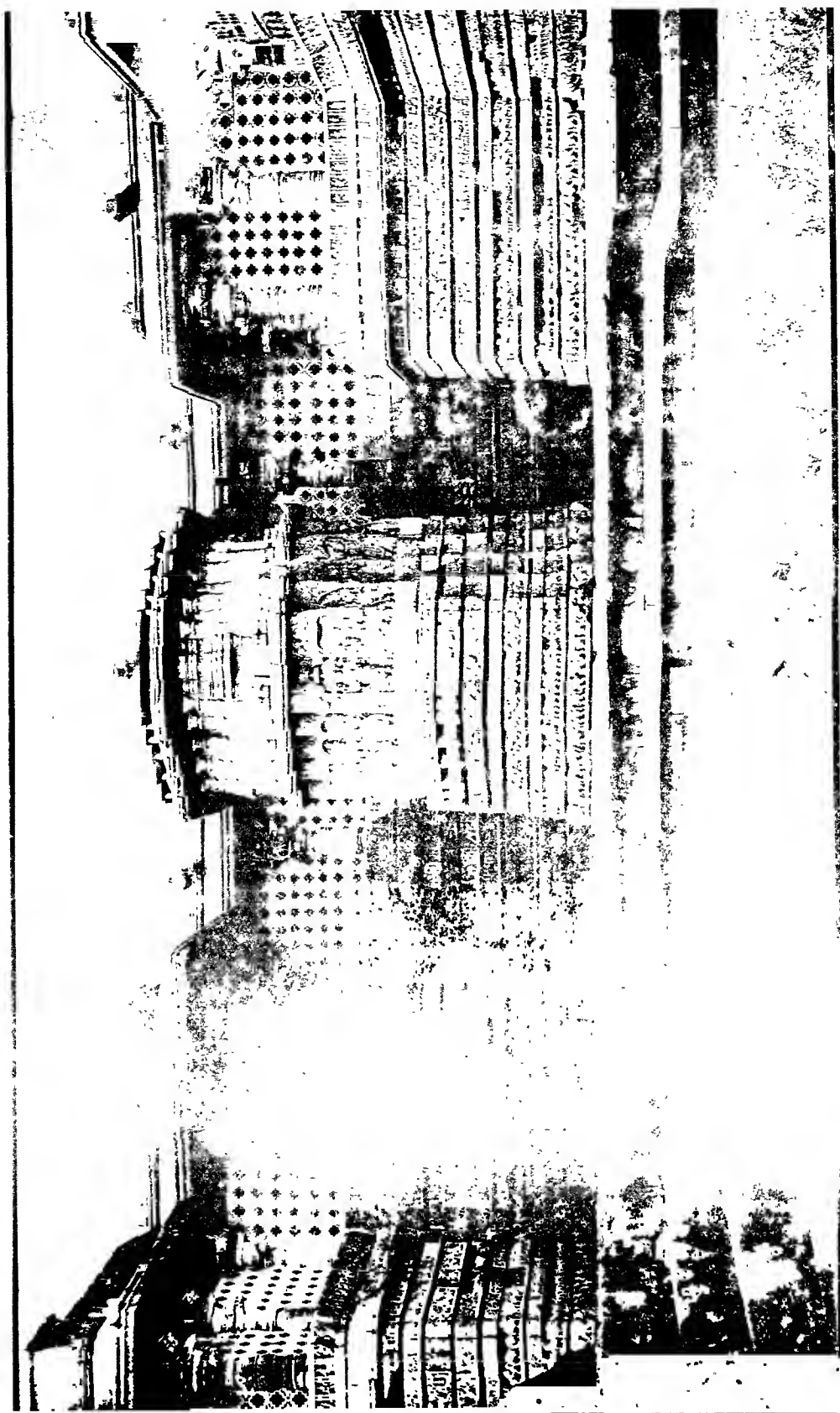
34. The office staff have done their work satisfactorily.

## LIST OF PHOTOGRAPHS.

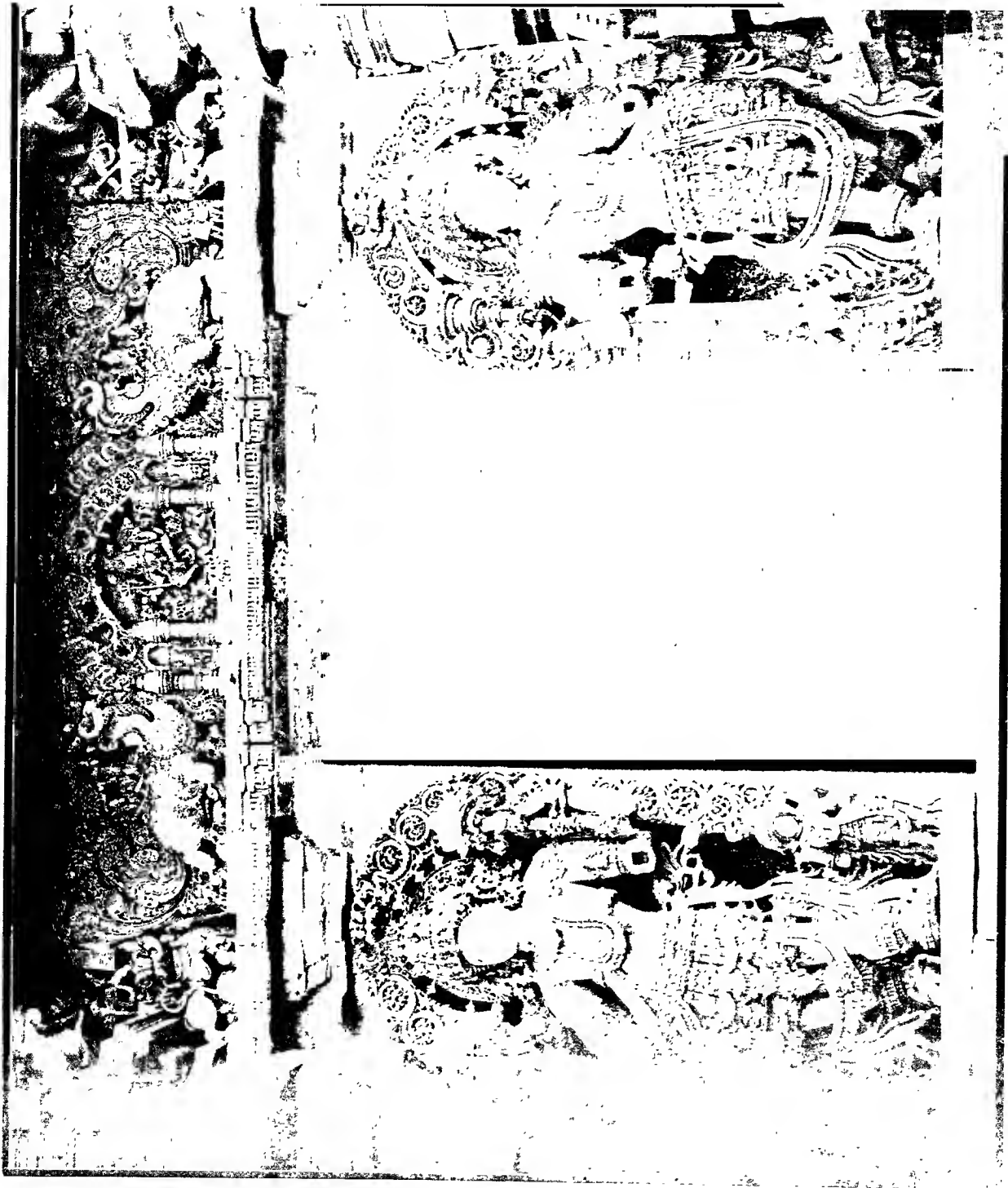
No.	Size	Description	Village	District or Province.
1	10×8	Narasimharajapura plates .. ..	Narasimharajapura.	Mysore.
2	Do	Do do .. ..	Do	Do
3	6½×4¾	Do Seal .. ..	Do	Do
4	8½×6½	Stone inscription .. ..	Danugur.	Do
5	Do	Do .. ..	Hagalhalli.	Do
6	12×10	Kesava figure .. ..	Belur.	Hassan.
7	Do	Central ceiling in Kesava temple .. ..	Do	Do
8	Do	Kesava temple, East view .. ..	Do	Do
9	Do	Do South view .. ..	Do	Do
10	Do	Do West view .. ..	Do	Do
11	Do	Haysalesvara temple, Details .. ..	Halebid.	Do
12	Do	Do do .. ..	Do	Do
13	Do	Do do .. ..	Do	Do
14	Do	Do do .. ..	Do	Do
15	Do	Do do .. ..	Do	Do
16	Do	Do do .. ..	Do	Do
17	Do	Do do .. ..	Do	Do
18	Do	Do North-east view .. ..	Do	Do
19	Do	Do Inside doorway .. ..	Do	Do
20	Do	Do Details .. ..	Do	Do
21	Do	Do Do .. ..	Do	Do

## LIST OF DRAWINGS.

No.	Description	Village	District
1	Sangamesvara temple ... ..	Sindhagatta ...	Mysore.
2	Mahalingesvara temple ... ..	Sante Bachahalli ...	Do
3	Panchalinga temple ... ..	Govindanhalli ...	Do
4	Malik Rihan Darga .. ..	Sira ...	Tumkur.
5	Narayanasvami temple ... ..	Hosaholalu ...	Mysore.
6	Brahmesvara temple ... ..	Kikkeri ...	Do
7	Siva temple ... ..	Arsikere ..	Hassan.



EAST VIEW OF HONSALASVARA TEMPLE AT HALEBIDU.



SOUTH ENTRANCE OF HOYSALESWARA TEMPLE AT HALEBIDU

U. S. T. Collection Survey I

## Plate IX.

KUDLUR PLATES OF THE GANGA KING HARIVARMA.  
SAKA 188.

(Ib) —

1. svasti jitam bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna
2. śrīmad-Jāhnavêya-kulamala-vyômâvabhâsana-bhâskaraḥ sva-khaḍga-
3. yka-prahâra-khaṇḍita-mahâ-śīlâ-stambhaḥ-labdhâ-bala-parâkramô dâra-
4. nâri-gaṇa-vidâraṇôpalabdhâ-brâṇa-vibhûshaṇa-vibhû-
5. shita Kânvâyana-sa-gôtrasya śrīman-Koṅgaṇi-vamma-dhamma-mahâ-
6. rājâdhirājaḥ ta [t] -putra pitur anvâgata-guṇa-yuktô vidyâ-vineya-
7. vihita-vitô samyak-prajā-pālana-mâtrâdhigata-rajyat-prayôja-
8. na vidvat-kavi-kāñchana-nikashôpala-bhûtô nīti-sâstrasya vakti-pra-

(IIa) —

9. yôkti-kuśaḷasya Dattaka-sûtra-vṛiti-praṇêtâ śrīman-Mâdhava-mahâ-râ-
10. jâdhirājaḥ ta [t] -putra pitu-paitâmaha-guṇa-yuktô anêka-chaturdanta-
- yuddhâ-
11. vâpti-chatur-udadhi-salilâsvâdita-yasâ śrīmad-Hari-vamma-ma-
12. hâ-rājâdhirājaḥ dataṇ aṭṭâ-aśīti-utara-mâgê abhyantarê Ja-
13. ya-samvatsarê Mâgha-mâsê amavâsê Sôma-vârê Svâtī-na-
14. kshatrê sûryya-grahanê Taḷavanapurav âdhivasati Lôka-
15. dittar-sammanê putra piti-prabhitt-avichchinnar pravarttamâna-vêda-
16. vêdânta-pârâga sar-kamma-samanusṭhita-samâdi-sampanna Ri-

(IIb) —

17. gvêda sakê Chaḷukivaḍichânvaṇam Bâradvâja-gôtra-Daramôdhara-
18. baṭṭaṅge Baḍagare-nâḍu tinni-sata-mâdhê Bâgeyûr-nâma-grâmaṇi
19. namasyaṇ savva-bâdha-parihâraṇ udaka-puvvakam dattaṇ tasya grâma-
20. sya simântaraṇ puvasya diśi noseyaṇ e ante bandu
21. beliya eḷegalle âgnêyâ diśi beliya pasare e a-
22. nte bendiṇe e dakṣhiṇasya diśi bendiṇe nairâtyâ-diśi Kâvêri-ma-
23. hâ-nadiyoḷ kûḍi udakava nidi êri paśchimasya diśi mahâ-
24. nadi e vâvyâ diśiyiṇ poṇamaṭṭu taṅgêlu puṇuse e

(IIIa) —

25. â pērorbe e bendiṇe uttârasya diśi paḷḷada nâḍaṇ paydu ante . .
26. rbe e sedarivaḍi e isanâ-diśi beṭṭada mûle e beṭṭada maggula-
27. ne bandu kûḍittu pola vêre ḷi tasya dânasya sakshi Gaṅga-râja-ku-
28. la-sakala-sakastayka-purusha Pevvakkavâṇa Maṇugâreya Sêndrika
29. Gajavada Nisanda taḷavagga Mâdiyara Vidyâdara Prituvî-Gaṅga dē-
30. sa-sâkshi Saṇnavati-sahasra-vishayâ prakṛittayaḥ mad-vamśajâ
31. para-mahîpati-vamśajâ vâ padâd ahêtu-manasâ bhuvi bhâvisê
32. vâ tē pâlāyantu māma dharmaṇav idaṇ samastaṇ tēshāmy ahaṇ virachi-
33. tāñjalil êshu murdunâ ḥ sva-datam para-datâg vâ yô ha-

(IIIb) —

34. rêta (va) vasûndari shasṭhiṇi varisha-sahasrâṇi viṣṭayâ jāyata
35. kṛimi ḥ brahma-svan tu visha ghôraṇ na visha visham uchchatê visham
- êkâ-
36. kina honti brahma-sva putra-pautrikaṇ Viśvakrmmacharyyâṇa sasana li-
37. kidam ḥ



## Plate X.

## KUDLUR PLATES OF THE GANGA KING MARASIMHA.

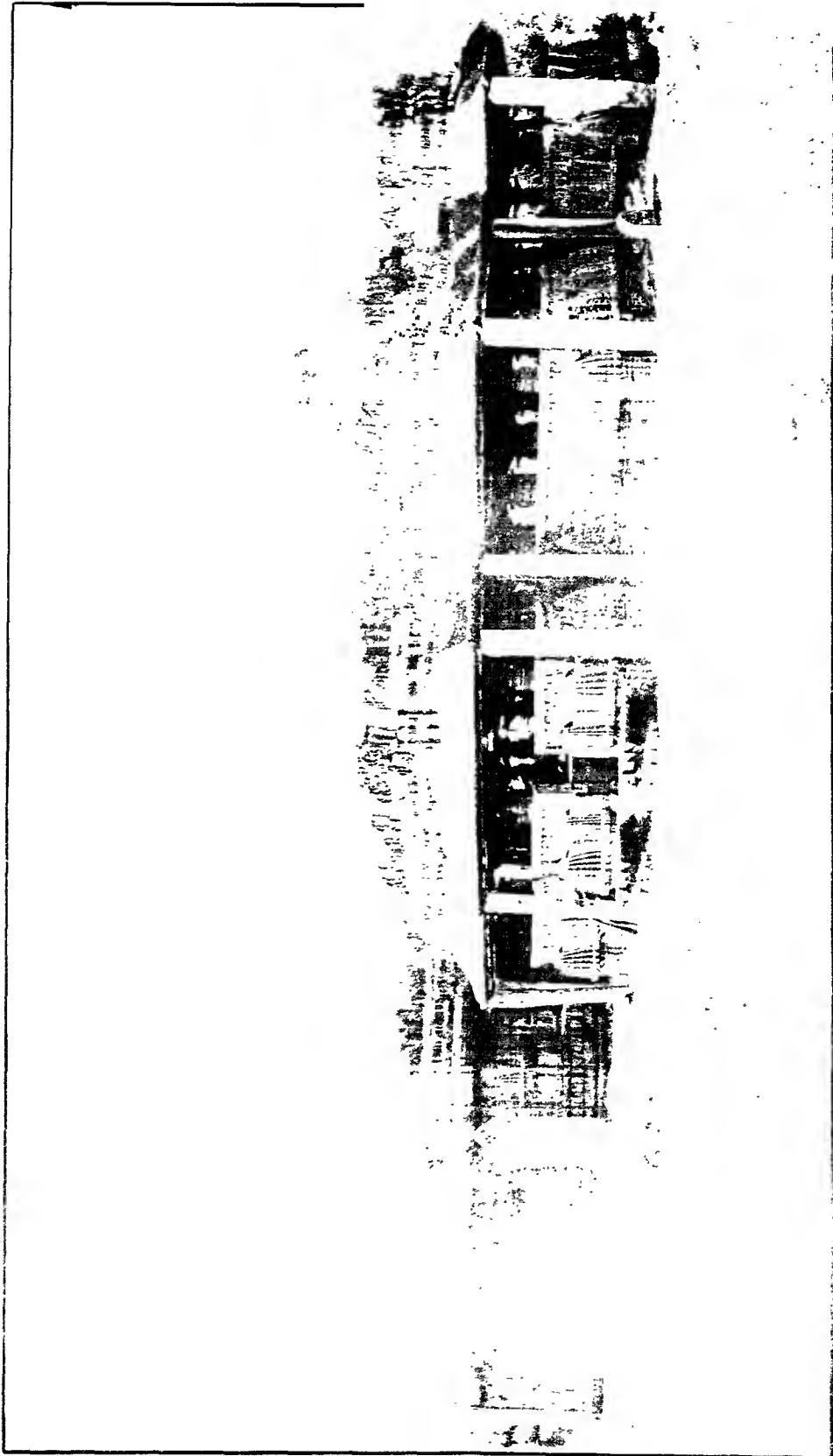
A.D. 963.

(Ib) —

1. svasti jitaṃ bhagavatā gata-ghana-gaganābhēna Padmanābhēna śrīmaj-  
Jāhnavēya-kulāmala-vyōmāva- . . . . .
2. sva-khalgaika-prahāra-khaṇḍita-śilā-stambha-labdha-baḷa-parākramō dā-  
ru-ṇāri-gaṇa-vidāraṇōpa . . . . .
3. bhūṣhaṇa-bhūṣitaḥ Kaṇvāyana-sagōtraḥ śrīmat-Koṇḡuṇi-varmma-  
dharina-mahā-rājādhirājā parama . . . . .
4. cha śrīmad-Arhad-bhaṭṭāraka-śāsana-prasādāsāditōru-vibhavaḥ anēka-  
durddharārāti-matta-mātaṅgōttuṅga-kum . . . . .
5. na-vuktā-paṭaḷa-prakaṭa-tādāna-vibhagna-dhārā-karāḷa-karavāḷa-prabhā-  
bhāsītāyata-bhuja-stambhārūḍha-rāja-lakshmī-latā . . . . .
6. nō bhuja-baḷāvashṭabdhā-dhātṛi-maṇḍalaḥ sva-baḷa-nija-parākramākrānta-  
vairi-chakraḥ anēka-dēsāgatārthi-jana-janita-sāmbra-  
.
7. jya-vinyāsaḥ para-baḷa-baḷāhaka-pralaya-mārutaḥ Gaṅga-kuḷa-kamalāka-  
ra-prahlādakara-mārttaṇḍō mārttaṇḍa ivānurakta-  
.
8. maṇḍalō mṛigadhara iva param-paksha-lakshmī-vighaṭanakarō madāndha-  
sindhura-ghaṭā-ghaṇṭa-raṭana-paṭu-ṭanatkāra-badhirībhūta-sa-  
.
9. mara-samāsāditōdāra-yasāḥ prakhyāta-kuḷānvayō Jayabhūṣhaṇaḥ muni-  
guru-dēvatā-pūjana-paraḥ anavara-  
.
10. ta-dīyamāna-dāna-dhārā-santarppitārthi-madhukara-kadambakaḥ sakaḷa-  
sajjana-stuta-sva-kuḷa-kramāgata-vichitra-guṇa-śekha-  
.
11. ra-śōbhitō Lakshmyā svayaṇ-vṛita-patiḥ śrī-Simhanandyāchāryyasya  
prasādi sva-bhuja-baḷa-parākrama-khalgaika-prahāra-khaṇḍita-mahā-śi-  
.
12. lā-stambhaḥ karṇnikara-pushpēṇa kṛita-lalāṭa-paṭṭōdbhāsītōttamāṅgaḥ  
śrī-Koṇḡuṇi-varmma-dharina-mahā-rājādhirāja-paramēśvara-  
.
13. parama-bhaṭṭāraka-śrīman-Mādhava-mahādhirājaḥ tat-putraḥ pitur anvā-  
gata-guṇa-yuktō vidyā-vinaya-vihita-vṛittaḥ samyak-prajā-pā-  
.
14. ḷana-mātrādhigata-rājya-prayōjanō vidvat-kavi-kāñchana-nikashōpaḷa-  
bhūtō nīti-śāstrasya vaktri-prayōktri-kuśalō Dattakasū-  
.
15. tra-vṛittēḥ praṇētā śrīman-Mādhava-mahādhirājaḥ tat-putraḥ | pitri-  
paitāmaha-guṇa-yuktō nēka-chāturdanta-yuddhāvāpta-cha-  
.
16. tur-udadhi-salilāsvādita-yasāḥ śrīmat-Hari-varmma-mahādhirājaḥ | tat-  
putraḥ śrīman Vishṇugōpa-mahā-rājādhirā-  
.
17. jaḥ | tat-putraḥ sva-bhuja-baḷa-parākrama-kṛaya-kṛita-rājyaḥ Kali-yuga-  
baḷa-paṅkāvasanna-dharina-vṛishōddharanānitya-

(IIa) —

18. sannaddhaḥ śrīman-Mādhava-mahādhirājaḥ | tat-putraḥ śrīmat-Kadamba-  
kuḷa-gagana-gabhastimālinaliḥ Kṛishṇa-varma-mahādhirājasya
19. priya-bhāginēyō vidyā-vinayātisaya-paripūritāntarātmā niravagraba-pra-  
dhāna-śauryō vidvatsu prathama-gaṇyaḥ śrīmā-
20. n Koṇḡuṇi-varmma-dharina-mahā-rājādhirāja-paramēśvara-śrīmad-Avi-  
nīta-prathama-nāmadhēyaḥ | tat-putrō vijṛinibhamāṇa-śakti-trayaḥ
21. Andari-Ālattur-Purulare-Pernnagarādy-anēka-samara-mukha-makhāhūta-  
prahata-śura-purusha-paśūpahāra-vighasa-viha-
22. stikṛita-kritāntāgni-mukhaḥ Kirātārjunīya-paṅchadaśa-sargga-ṭikākāraḥ  
śrī-Durvvinīta-prathama-nāmadhēyaḥ tat-putrō durddā-



SECTIONAL VIEW OF A HOUSE IN THE MOUNTAINS



GAJASCHAMADANA IN FRONT OF TOWER OF AMRITAVARA TEMPLE AT AMBITAPURA.

23. nta-vimarḍda-vimṛḍita-viśvambharādhīpa-mauḷi-mālā-nakaranda-puñja-  
piñjarīkriyamāṇa-charaṇa-yugaḷa-naḷinaḥ śrī-Mushkara-prathama-  
24. nāmadhēyaḥ | tasya putraś chaturddaśa-vidyā-sthānādhigata-viṇaḷa-ma-  
tiḥ | viśeṣhatō'navasēśasya nitiśāstra-vaktrī-prayōktrī-kuśaḷō ri-  
25. pu-timira-nikara-nirākaraṇōḍaya-bhāskaraḥ Śrīvikrama-prathama-nāma-  
dhēyaḥ | tasya putraḥ anēka-samara-sampādita-vijrīmbi-  
26. ta-dvirada-nakha-kuḷiśābhīghāta-vraṇa-samrūḍha-bhāsvad-vijaya-  
lakṣhaṇa-lakṣhīkṛta-viśāḷa-vakshasthaḷaḥ samadhigata-sakaḷa-śā-  
27. śtrārtthaḥ samārādhita-trivarggō niravadya-charitaḥ pratidinam abhi-  
varḍdhamāṇa-prabhāvaḥ śrī-Bhūvikrama-prathama-nāmadhē-  
28. yaḥ | vṛttam | nānā-hēti-prahāra-praviḡhaṭita-bhaṭōrash-kavāṭōtthi-tās-  
rig-dhārāsvāda-pramatta-dvipa-śata-charaṇa-kshōḍa-samma-  
29. rḍda-bhīmē saṅgrāmē Pallavēndram narapatim ajayat yō Viḷandābhi-  
dhānē rāja Śrīvallabhākhyāḥ samara-śata-jayāvāpta-Lakṣmī-viḷasaḥ |  
tasyā-  
30. nuḷō nata-narēndra-tirīṭa-kōṭi-ratnārka-dīdhiti-virājita-pāda-padmaḥ  
Lākshmyāḥ svayamvṛita-patir nNavakāma-nāmā śiṣṭa-priyō'rigaṇa-  
dāruṇa-gīta-kī-  
31. rttiḥ | gadya | tasya Koṅguṇi-varmma-mahā-rājādhirājasya Śivamārā-  
para-nāmadhēyasya pautraḥ sūra-purusha-turaga-vara-vāraṇa-ghaṭā-  
saṅ-  
32. ghaṭṭa-dāruṇa-samara-śirasi nihitātma-kōpō Bhīma-kōpaḥ prakāṣa-rati-  
samaya-samanuvarttana-chatura-yuvatī-janālōka-dhūrttō Lōka-dhū-  
33. rttaḥ sudurddharānēka-yuddha-mūrdhni labḍha-vijaya-sampad ahita-gaja-  
ghaṭā-kēsari Rāja-kēsari | vṛitta | yō Gaṅgānvaya-nirmmaḷāmbara-taḷa-  
34. vyābhāsana-prōllasan-mārttaṇḍō'ri-bhayaṅkaraḥ śubhakarāḥ san-mārgga-  
rakṣhākarāḥ saurājyaṁ samupētya rāja-samitau rājan guṇair uttamai  
rā-  
35. jā-Śrīpurushaḥ chiraṁ vijayatē rājanya-chūḍāmaṇiḥ | Kāmō-rāmāsu  
chāpē Daśaratha-tanayō vikramē Jāmadagnyaḥ

(IIb)—

36. prājyaishvaryyē Baḷārir bbahu-[ . . ]si raviḥ sva-prabhutvē Dhanēśaḥ  
bhūyō-vikhyāta-śakti sphuṭataram akhīḷa-prāṇabhājām vidhātā Dhā-  
37. trā śriṣṭaḥ prajānāṁ patir iti kavayō yaṁ praśamsanti nityam || gadyam  
sa tu prati-dina-pravṛitta-mahā-dāna-janita-punyāha-  
38. ghōṣha-mukharita-mandirōdarāḥ śrī-Koṅguṇi-varmma-dharmma-mahā-  
rājādhirāja-paramēśvaraḥ Śrīpurusha-prathama-nāmadhēyaḥ tat-putraḥ  
39. vṛitta | yasmin prayātavati kōpa-vaśam mahīṣē yānti kṣhaṇād ahita-  
bhūmibhujō raṇāgrē āntrāvaḷi-vaḷaya-bhīṣhaṇam Antakasya vaktrā-  
40. ntaram kṣhataja-karddama-durnirikṣhaṁ || gadyam || sa tu vikhyāta-  
viṇaḷa-Gaṅgānvaya-nabhasṭhaḷa-gabhastimālī śrī-Koṅguṇi-varmma-  
dharmma-mahā-rājā-  
41. dhirāja-paramēśvaraḥ śrī-Śivamārādēva-prathama-nāmadhēyaḥ Saigo-  
tṭāpara-nāmā | kanīyaṁ Vijayādityas tasyāsīt sa jayāṅganā-  
42. samśliṣṭa-vakṣhāḥ saṅkshipta-kālēya-charitō'bhavat | vṛittam | Bharata  
iva kaḷatram mēdinīm aggrajasya prayata-matir agamvām manyatē  
smāvaga-  
43. rhyam sa tu sakaḷa-dharāyām dhārīṇinātha-saṁsat-prathita-prithu-  
guṇō'pi prēmavān sad-guṇaughaiḥ | gadyam | tat-putraḥ śaśadhara-  
44. kara-nikara-viśada-vijaya-yaśō-rāśi-viśadīkṛta-viśva-viśvambharā-  
chakravāḷaḥ samadhigata-sakaḷa-rājya-lakṣmī-samālīn-

45. gitóttuṅga-vakshāḥ | vṛittam | dānē Kānīnam urvvi-bhara-bharaṇa-vidhau  
Śēsham ājau cha Pārttham gāmbhīryē Vāhinīsam Kali-yuga-charitō-
46. danvataḥ śōshaṇē cha dakṣaṇam sad-Bāḍavāgnim śaraṇam upagatasyāvanē  
vajra-bandha-prākāra-prāṇabhājam sthiti-karaṇa-vidhau yaṁ vadanti  
Prajēsam ||
47. gadyam | sa tu Satyavākya-Koṅguṇi-varmma-dharmma-mahā-rājādhi-  
rāja-paramēśvaraḥ śrī-Rāchanalla-pra[tha]ma-nāmadhēyaḥ tat-put-  
raḥ | vṛitta | chā-
48. pōnmukta-śarōtkarāgra-prishitē chaṇḍāsi-vidyut-tatau kōpōddāma-gajēn-  
dra-nīla-jaladē rakta-pravāhē'samē bhīmē yuddha-ghanāgamē haya-ma-
49. hā-vātē ripūn ūrjjitān rājā-Rāvaḍi-nāmnī yas samajayad rājāgraṇīr  
llīlayā || Pallava-Rāshtrakūṭa-Kuru-Māgadha-Mālava-Chōla-
50. Lāṭa-Samvalla-Chalukya-vanīśaja-mahā-nṛipati-pramukhair adhisht̥hitam  
Vallabha-sainyam unnata-mataṅgaja-vāji-bhayākuḷam jayātta-lalanā-
51. kshi-vare-nivahēna samam sa[ma]rē nyapātayat | gadya | sa tu Nīti-  
nārgga-Koṅguṇi-varmma-dharmma-mahā-rājādhirāja-paramēśvaraḥ  
bhagavad-Arhad-bhaṭṭā-
52. raka-charaṇāravinda-yugaḷa-madhupāyamāna-mānasaḥ śrīmad-Ereṅgaṅga-  
dēva-prathama-nāmadhēyaḥ | tat-putraḥ imē Vaṅgāḥ

(IIIa) —

53. Paunḍrāḥ Magadha-narapāḥ Kōshala-nṛipāḥ amī Kāliṅgāndhra-Dramiḷa-  
naranāthās sa-suhṛidaḥ viśīrnnāḥ śastraughaiḥ narapati-vinuk[t]ai-
54. r iti janāḥ prasamsām yasyālam vidadhur anīsam Sāmiya-rapē || gadyam |  
sa tu Satyavākya Koṅguṇi-varmma-dharmma-mahā-rājādhi-
55. rāja-paramēśvara śrī-Rājamalla-dēva-prathama-nāmadhēyaḥ | vṛittam |  
tasyānujō vijita-durjjaya-rājarājō Lakṣmīpatir Mmuraṁ i-
56. va prathitam Harir vva dviṣṭam Mahēndram ajayat Biriyyūr Surūr anya-  
tra Sāmiya-rapē'py atha Būtugēndraḥ | kōpē yaḥ praḷa-
57. yānaḷaḥ sura-kujas tyāgē satishv Aṅgajaḥ vidyāṅgē Naḷinātmaḷō gaja-  
nayē sākshāt Karēnvātmaḷaḥ Koṅgān vāraṇa-bandha-vāraṇa-
58. karān jivvā rapē pañcha-vāry-yuktaḥ prāktana-yōgataḥ kari-śatāny ēkō'  
grahīd durgrahaḥ | gadya | tasya sudūrōtsārīta-sakaḷa-kā-
59. ḷēya-kalaṅkasya nāma-śravaṇa-mātrēṇaivōpaśamita-garvva-gaḷa-graha-  
grīhita-bhūbhṛin-maṇḍaḷasya samasta-śāstrārthānuśāsi-satya-
60. para-vachana-vṛittasya parama-jainasya Guṇaduttaraṅgāpara-nāmadhē-  
yasya svasty Amōghavarsha-dēva-śrī-prithvīvallabha-sutāyām śubha-
61. lakṣaṇa-nikhilāvayava-śōbhitāyām | vṛittam | āśīrvvāda-paramparā-pari-  
ṇatau kallyāṇa-kullyōditau śrī-hṛī-kīrtti-viś(h)ishta-śīla-sami-
62. tai nṛityādi-vidyā-tatau śikṣhā-siddhy-udayāchalōjvaḷa-tatau chandra-  
bbalabbā-prithu-śrīmatyām Ereṅgaṅga-bhūṭaḷapatir jjātaḥ
63. sutō vāg-nidhiḥ || gadyam | sa tu pratipat-kaḷādhara iva pratidinam askha-  
ḷad-udaya-pravarddhamāna-kaḷābhīr abhivarddamānaḥ sva-
64. pitṛivyēṇa Rājamalla-dēvēna śrīmad-Ereyappa-paṭṭa-baddhaḥ | vṛittam |  
yuddhē nṛityat-kabandha-tritayam anuratāsēsha-rakṣhaḥ-
65. piśāchē yasyāyaḥ sa prahārāt patita-gaja-tatēr dhūta-rakta-prasiktē dyō-  
bhūmī rakta-vṛiṣṭēś chiram iva bhavataḥ pāpa-nāsē sma sa-
66. dyō vyāgarjjad-bhūta-varggō Hari-kuḷīsa-hatād bhūbhṛitō'nēkatō vā ||  
tasmin yuddhē Mahēdraṁ Baḷam iva Baḷabhid yō jaghānāryya-vīryya
67. Sūrōrum Nāḍugāṇīm prithutara-Miḍigē Sūlīśailēndra-duggē nanyām  
Tippērum abhraṇliham atīśayavān Peñjaṇādyān adhrishyān vī-

68. grāhyān agrahīd yō jhaḍiti-parigaḷad-durggavad garvva-jālaṃ || gadyaṃ |  
tēna śarat-samaya-samudita-viśadatara-śīśira-kiraṇa-nikarāyamā-  
69. na-paṭutara-yaśaḥ-payōnidhi-majjanōnmajjanōnmūlikṛita-Kaḷi-maḷina-  
gēya-vādyā-nṛitya-vidyōpavidyā-Bharatēna mahā-vaiyyākara-  
70. ṇa-pramāṇikēna samastābhirāmika-guṇa-maṇi-bhrājamāna-nīti-  
mārggaṇa-samasta-sāmantha-lalāṭa-ghaṭṭita-pādāravinda-dvayēna  
71. dhātṛi niravagrahēṇa pālita sa tu Nītimārgga-Koṅguṇi-varmma-dharmma-  
mahā-rājādhirāja-paramēśvara-śrīmad-Eṣgaṅga-dēva-

(IIIb)—

72. prathama-nāmadhēyaḥ | Komara-vedēṅgaḥ || vṛitta | tasya brahma-  
mahīndra-brinda-makuta-vyāsakta-raktātula-chehhāyā-kuṅku-  
73. ma-maṇjarīkṛita-pada-dvandvasya dēvyāṃ prabhuh Chālukyāmaḷa-vaṃśa-  
bhū-Nijagali-kshmāpāla-putryāṃ abhūr Ijākāmbā-vyapadē-  
74. śabhāji tanayaḥ śrī-Satyavākya nripaḥ | rājantī rāja-vidyāṃ dviradana-  
turagārōhaṇaṃ kandukasya kṛidā . . . . .  
75. dhanur asi-latikān nāṭakam śabda-vidyāṃ vaidyaṃ kāvyam pramāṇaṃ  
sa-gaṇita-bharataṃ sētiḥāsaṃ purāṇaṃ nṛityam . . . . .  
76. dyaṃ prathama-vayasi yō'bhyastavān iddha-buddhiḥ || Āndhrā rundraṃ  
giriṇāṃ prithula-jalanidhēr mmadhyam īśaḥ Śakānām Pāṇḍyā . . .  
77. ṇām asura-vivaraṇaṃ samhatih Simhālānām pātālaṃ Kēraḷēndrā Yama-  
mukha-kuharaṃ Pallavās samśrayantē yasminn āla-  
78. mbhabhāji kshitibhuji bhuja-nībhāsi-nistṛiṃśa-yasṭau | gadya | sa tu  
Satyavākya-Koṅguṇi-varmma-dharmma-mahā-rājādhirāja-paramēśvara-  
79. śrīman-Narasimha-dēva-prathama-nāmadhēyaḥ Bīra-vedēṅgaḥ | vṛittam  
tasyānujō yō'jani Rājamallō nāmnādinā durhṛida-  
80. rāja-mallaḥ pūrvvāvanīpālaka-nīti-mārggō nāmnāparēṇāpi cha  
Nītimārggaḥ | pādātāṃ śara-paṇjarair aviraḷair aśvīya-  
81. m ugrāsinaḥ hatvā hastikam ēka-gandhakariṇā mūrtyā Nalambanūigaṃ  
jitvā viśruta-Kottamaṅgaḷa-raṇē bāṇais tribhir dudri-  
82. taṃ kṛitvā bibhyataṃ atyuvāha kṛipayā śrī-Rājamallādhīpaḥ | sa tu  
Nītimārgga-Koṅguṇi-varmma-dharmma-mahā-rājādhirā-  
83. ja-paramēśvaraḥ śrī-Rājamalla-prathama-nā [ma] dhēyaḥ Kachehya-Gaṅ-  
gaṃ | api cha || tasyānujō nija-bhujārjjita-sampad artthi-bhū-vallabham  
samu-  
84. pagamya Dabāḷa-dēśē śrī-Baddegam tadanu tasya sutāṃ sahaiva vāk-  
kanyayā vyavahad ukta-vidhis-Tripuryāṃ | lakshmīm Indrasya  
harttum  
85. gatahati Divi yad Baddegāṅkē mahīśē hṛitvā Lallēya-hastāt kari-turaga-  
śita-chehhatra-simhāsanāni prādāt Kṛishṇāya rājñē  
86. kshitipati-gaṇanāsv agrāṇīr yyaḥ pratāpād rāja-śrī-Būtugākhyāḥ  
samajani vijitārāti-chakraḥ prachandāḥ | kimchātaḥ kinnu nāgā-  
87. d Achalapura-patiḥ Kakkarājō'ntakāsyam Bijjākhyō Dantivarmma  
yudhi nija-vana-vāsivam evājavarmma śāntatvam Śāntalēśō Nūlu-  
88. gu-giri-patir Ddāmarēr ddarppa-bhaṅgaṃ vārddhy-antaṃ Nāga-varmma  
bhayam ati-rabhasād Gaṅga-Gāṅgēya-bhūpāt || Rājāditya-narēśvaram  
gaja-  
89. ghaṭṭōpēna sandarppitaṃ jitvā dēśata Ēmagandugam ahō nirddhatya  
Taṇjāpurī-Nāḷkēḷō-pramukhādi-durgga-nivahān dagdhā gajē-  
90. ndrān hayān Kṛishṇāya prathitaṃ dhanam svayam adāt śrī-Gaṅga-  
Nārāyaṇaḥ | Āryye | ēkānta-mata-madōddhata-kuvādi-kum-

(IVa)—

91. bhīndra-kumbha-sambhēdam naigama-nayādi-kuṭisair akarōj Jayadutta-  
raṅga-nṛipah | tasya kavi-nikasha-bhūmēr Bbaddega-dēvasya
92. guṇa-nidhēh putryāh Rēvakaniminādi-nāmnyāh Chāga-veḍaṅgīti  
nāma-sa[n]jñāyāh | gadyam | sa tu Satyavākya-Koṅguṇi-varmma-
93. dharṇma-mahā-rājādhirāja-paramēśvaraḥ śrī-Būtuga-prathama-nāma-  
dhēyah Nanniya-Gaṅgaḥ | vṛttam | tat-putrō Magadha-Kaṭiṅga-Pā-
94. ṇḍya-Chōḷa-kṣmāpāḷair abhinuta-pāda-paṅkajasya Kṛishṇasya  
prahata-ripu-vrajasya putrī[m] | līlatō vyavahad achintya-nīti-mārggaḥ |
95. sa snēhāt sakāḷa-mahīśa-Kṛishṇa-bhūpād bhūnāthaḥ khaḷu Madanā-  
vatāra-sa[n]jñam chhatram tan narapatibhir naraiś chidāptam  
samprāptō
96. Maruḷa iti prasiddha-nāma | gadyam | sa cha Jina-vara-charaṇām-  
bhōrula-madhupāyamāna-Mānasa-sarōvara iva samāśrita-sakāḷa-
97. rājahamṣa-dhavalāyamāna-dig-anta-viśrānta-kīrttiḥ Kīrttimanōbhava |  
vṛttam | para-kamala-hitatvād Gaṅgamārttaṇḍa-bhūpaḥ kāvi-nu-
98. ta-charitatvān Mānavō Nītimārggaḥ baḷa-ripu-dahanatvād Gaṅga-  
chakrāyudhāṅkaḥ kṛipāṇa-jana-hitatvāt kāmadaḥ kāma-dānāt | ślōkam |
99. yasyāvalōkanam prāptō manyatē kāmīnī-janaḥ mama kāmēti sañjñēyam  
samprāptō'dya kṛitārthataṁ | vṛttam | śaucham śau-
100. cha-mahā-vrataiḥ kavi-varaiḥ kāvyam kṛitārthhārthibhiḥ tyāgaḥ  
K kēraḷa-Chōḷa-Pāṇḍya-nivahaiḥ śauryan nayō nītipaiḥ dharmma-  
dharṇma-
101. parair jjanais subhagatā yasyādarād giyatē sō'yam satya-guṇāmbudhir  
vviḷayatē śrī-Gaṅga-chakrāyudhaḥ | gadyam | sa tu
102. Nītimārgga-Koṅguṇi-varmma-dharṇma-mahā-rājādhirāja-paramēśvaraḥ  
śrī-Puṇuseya-Gaṅga-prathama-nāmadhēyah Kālī-yuga-Bhīmāpara-nāmā
103. || vṛtta | āsī jagad-gahana-rakṣhaṇa-rājasimhaḥ kṣmā-maṇḍalābja-  
vana-maṇḍana-rājahamṣaḥ śrī-Mārasimha iti bṛiṇhita-bāhu-kīrttiḥ
104. tasyānujaḥ Kṛita-yuga-kṣhītipāla-kīrttiḥ | ślōkam | kiśōra-kēsarīvābhūd  
bālyē yō dvishṭa-dantīnām madōmmāda-prabhēdāya srasṭhaḥ  
prakhyāta-
105. vikramaḥ | vṛttam | śrīmad-Guṇṭiya-Gaṅga-bhūbhujī bhujāvasṭambha-  
bhāji sphuraḍ-dōr-ddarppā-ripavō-ṛaṇa-praṇayinaḥ prāyēna maitrī-
106. priyāḥ jāyantē jayinam suhrīn-nija-baḷātōpam nishamyōrjita-śrīkam  
viśruta-kīrttim mṇata-raṇōtsāham mahā-vikramam
107. mitrāṇān naya-nirṇayō bhaya-bhṛitām trātā gurūṇām mātōḥ nētā  
dēva-bhuvō dvishām mṛigadrishām sambhōga-sampatkarah dēvānām
108. vibhava-pradō vinayakṛid vidyā-gurūṇām sadā sarvvēśhām iti kāmuyayēva  
nṛipati-śrī-Gaṅgachūdāmanih | yō vidyā-vibhavēna

(IVb)—

109. yēna vidushām madhyē mahātmāyatē yas śauryōrjita-vikramēna  
duhrīdām chittē Kṛitāntāyatē yas tyāga-
110. prasārēna vandi-vitatēś sōthē nidhōnāyatē yas satyātishayēna viśva-  
manasi śrī-Dharṇmaputrāvatē || dik-chakrākrama-
111. vikrama-krama-kṛitārāti-prasāntē dvijāḥ saṅgrāmārthitayā prasādhana-  
bhṛitō mantraṁ paṭhantaḥ puraḥ yaśya smēra-m-
112. khasya mantra-vidita-trailōkya-buddhēr budhais tyarkyantē ṛaṇa-  
raṅga-bhita-ripubhbi bhūtōpamās tat-kṣhaṇē ||
113. gadyam | tēna śrī-Jinarāja-charaṇa-sarasīruha-madhukarāyamāṇēna  
Jinapati-nityābhishēka-saṅgīḷa-kṣhāli-

114. tó'khīla-kalīla-maḷa-paṭalēna gurūpāsana-vina vinita-matinā sakala-  
śabda-śāstra-vichāra-vishārada-sūkshma-
115. dhishanādhṛishyēna samasta-tarkka-vitarkka-karkkaśa-mati-  
nipuṇa-pramāṇa-naya-nishṇāta-vachana-rachana-chaturēna nikhīla-
116. sāhitya-vidyā-vidagdhā-dhiyā samastāśva-śikshā-suśikshita-buddhi-  
prabōdhēna gaja-śikshā-daksha-pravudhārūdhā-
117. pragādhā-gūdhā-prayōga-kuśalēna sakalētihāsa-purāṇa-vichāraṇa-pariṇa-  
ta-sēmushī-viśēsha-vyavasthāpi-
118. ta-chatur-vvaruṇāśrama-samstūyamānābhinandiyamāna-saurājyēna  
nikhīlam ari-chakram atikramyatām aśēsha-
119. para-vishayam ākramyatām sakala-sva-maṇḍala-valayam paripālyatām  
purāṇa-purusha-charitam anukri-
120. yatām anēka-kalyāṇa-paramparān adhikriyatām samasta-sāmrajya-  
sukham anubhūtām sa tu svikṛitākhalī-Chō-
121. la-bhū-bhagēna pādavashtabdha-nānā-Siṇhaḷādi-dvipaka-kadambakēna  
hastē-kṛita-Kēraḷa-dharā-chakrēna pāṇau-kṛita-
122. Pāṇḍa-mahi-maṇḍalēna sva-bhōgānta-kṛita-Koṅga-Kalīṅga-Kōsha-  
ḷādi-vishaya-viśēshēna vijaya-lakshmi-lakshita-vakshasstha-
123. lēna vira-sikhāmaninā Narapatinā turagādi-bāḷa-saṅkuḷa-pra-  
bālībhūta-dōr-bbālāvalēpam Aśvapatiṃ vijigīshamā-
124. nēnōttara-d(v)ig-vijaya-prayāṇavatā santati-kramāyāta-Gaṅga-rājya-  
lakshmi-lalanā-sambhūta-sambhōgābhilāsha-daksha-
125. kaṭāksha-vikshēpa-līlā-nīlaya-saubhāgya-bhāgya-sampatta-sampannāy iti  
bāḷavad-ubhaya-bāḷa-yuddha-samuddhata-subhaṭa-sumū-

(Va)—

126. . . saṅghaṭṭa-saṅjāta-paraspara-prahāra-parikshata-ksharad-aviraḷa-  
rudhira-dhārā-pravāha-prapūrita-
127. . . nikara-śiras-sarōruha-shaṇḍa-maṇḍitātibhīna-saṅgrāma-bhūmi-  
sarasī-madhya-kṛilālōḷa-līlōḷa-
128. . . nistrimśa-nivāsi-vīra-śrī-vadhū-vallabha iti prachuratara-kari-  
turaga-bāḷa-bahālībhūtāpara-kshitipā-
129. la-durddama-dōrbāḷa-garvva-parvvata-prabhēda-dakshākshūṇa-  
nija-bāhu-daṇḍa-prachanḍa-vajra-daṇḍa-parākrama-vikra-
130. ma-prasarātibhīta-ripu-rājaka-prakṛita-sēvā-prasiddha-mahimān-  
uddhata-vān-manasa-samlakshya-mahōnnati-viśē-
131. sha-pātribhūta-guṇa-pragūṇa-kirttir iti sakala-lakshana-lakshita-  
bhadra-mūrttir iti nikhīla-dig-valaya-nirantara-
132. nichitārtthi-sārttha-dusthiti-santāpōgra-grishma-paritāpa-prasha-  
mana-paṭutara-vipuḷa-dāna-jāḷa-dhārā-varisha-prapū-
133. rita-parāshā-viśēsha-harishita-kavi-jana-stūyamāna-bandī-sa-  
ndōhābhinandiyamāna-gāyaka-tati-gīya-
134. māna-nikhīla-lōkābhimananyamānābhyudaya-paramparōchita-charita  
iti Kalī-maḷa-maḷina-vṛitti-virata i-
135. ti vijaya-lakshmi-vanitā-vaśīkaraṇa-pragūṇa-mantra-tantrādi-  
sāmagrī-prabhāva-prabhava-sāmartthya-sampādita-
136. sva-bāhu-bāḷa-sahāya-bāḷa-bhāva yiti nīchala-pati-bhakti-vinayō-  
ttamsāvabhāsamānōttamāṅga yiti sujana-vacha-
137. nākarṇana-ratnāvatamsa-bhāsura-śravaṇa iti sthira-pratishṭha-  
mṛidu-madhura-vāg-viḷāsōllasitānana-kamaḷa-śrī-sēvyā iti
138. upakāra-smaraṇa-pravaṇāntakkharāṇa-maṇi-hāra-hāri-hṛidaya iti  
ratnākara iva prakhyāta-gambhīra-bhāva iti Manda-



139. ra ivāvichala-prakṛiti-sthirikṛita-sapta-prakṛitir iti Lakshmiḍbara  
iva lakshmi-priya-iti Umāpatir ivômā-priya iti  
140. amṛitakara iva saunya-mūrttir iti mārtaṇḍa iva prachanḍa-  
ripu-timira-shanḍa-khanḍana-shaunḍa-tivra-pratāpa iti  
141. aham iva nija-rājya-bhāra-samuddharaṇa-kshama iti śrī-Kṛishṇa-  
rāja-dēvena svayanḍakṛita-Gaṅgapāḍi-paṭṭa-ba-  
142. ndhōtsavō Gaṅga-maṇḍalikah Satyavākya-Koṅguṇi-varmma-dharmma-  
mahā-rājādhirāja-Kōlālapura-paramēśvaraḥ-

(Vb)—

143. Nandagiri-nāthah Chalad-uttaraṅgaḥ śrīmān Mārasimha-dēva-svāmī  
malayē || Śaka-nṛipa-kālātita-saṁva-  
144. tsarēshu-chatur-ashity-uttarāshṭa-śatēshu pravarttamānēshu Rudhirō-  
dgāri-saṁvatsarē Chaitra-mā-  
145. sē śukla-pañchamyām Budha-vārē uttara-dig-aṅganā-varāṭa-  
dēsa-lalāṭa-tīlakāyamāna-Pippalagrāma-nā-  
146. māgrahāra-samutpannah Pārāśara-gōtraḥ Chaluki-vaḍicha-charaṇō'-  
ddhyayanādhyāpaua-śruta-vyākhyāna-yaja-  
147. na-yājana-snāna-japa-hōmātithi-saṁvibhāgādy-anusṭāna-  
nishṭhā-pratishṭhā-pavitribhūtāntarātmā | vēdāntōpaniśad-vidi-  
148. ta-niśchala-nirmala-nirānaya-nirupadhi-paramātma-prakāśa-  
dahana-pradahyamānāsēsha-karma-jāla-mahā-gahanah ||  
149. mārgga-druma yiva satata-Svarggāpavargga-mārgga-gamana-paṭu-  
tara-chaṭuḷa-charaṇa-pravṛitti-pariśrāntayad āsamprayā-  
150. tāśrami-samūhāśrama | sadā mada-gaja-rāja ivānavarata-dāna-  
pravāha-prasara-santarppita-sa-  
151. kalārthi-santati-madhukara-śrēṇi-jhaṅkāra-rava-vyāvarṇyamāna-  
dānōdayah Śrīdhara-bhaṭṭō'pi | tat-putrah sa-  
152. mabhavat Ayyapa-bhaṭṭō nitya-naimittikādi-kriyā-viśēsha-  
paritarppita-dēva-pitṛi-paramparaḥ satra-  
153. bhōjanābhilāśa-samnilīta-dvija-maṇḍali-samudṛiyyamāna-  
pada-sandōha-nināda-kōlāhala-balaḥlibhū-  
154. ta-samudita-vandi-vraja-paripaṭhyamāna-tyāga-prasara-pra-  
bhūta-mahā-ghōsha-pōshita-yaśap-paṭaha-dhvani-paripū-  
155. rita-bhūmi-vyōma-dig-maṇḍalah maṇḍalāgra-dhārā-jāla-prasami-  
ta-para-pratāpa-dahana-śaraṇāgata-rakshaṇa-daksha-dakshi-  
156. na-bāhu-daṇḍa-prachanḍa-pratāpa-prasara-paritōshita-Varāṭa-  
dēśādhiśvara-narēśvara-sāhasi-virāvatāra i-  
157. vāsana-sāhasa-prasarah | tat-sutas samajani Muñjāryya-pra-  
thama-nāmā Vādighaṅghala-bhaṭṭah prajñā-  
158. [ra]tnānām nidhānam pratibhā-muktānām ākaraḥ | vṛittam |  
alpē prayatnē'py achirē'pi kāle stōkē prayāsē'pi samam  
159. [sa]masta prāg-janma-siddhā iva yaḥ prapēdē sad-vidya-vandyō nir-  
avadya-vidyā || tathā hi nissamśaya-nirvvivāda-

(VIa)—

160. vyutpādita-vyākaraṇa-prakārah brahmēva shabdāgama-tatva-vēdī  
sēvyas sadā yō bhuvi śābdi-  
161. kānām || yas tarkka-tritaya-pratarkka-chatura samstūyatē tārkkikaih  
yō Lōkāyata-lōka-sammata-  
162. matir yyas Sāṅkhya-tatvāpta-dhīḥ yō vēdārttha-vichāra-chāru-  
dhishanō yō Bauddha-Buddhōpamah yō Jai-

163. né'jani Vādighaṅghaḷa iti khyātaḥ kavishv agranīḥ | syādvādōdaya-  
śaīla-bhāskara iva sphārāva-
164. tāra-sphurat-sad-vidyōdaya-khaṇḍitōddhata-mahā-vidvat-tamō-  
dambaraḥ dripyad-vādi-kadamba-kairava-vanōdbō-
165. dhachchhi[d u]dyad-vachō-rōchir yyō bhuvi Vādighaṅghaḷa iti khyātim  
vahaty unnatām | gadyam | yasya niravadya-sā-
166. hitya-vidyā-vyākhyāna-nipuna-dhishanānuguna-vāṇī-visēshā-  
tisaya-chchātribhūta-sakaḷa-vidyā-vinō-
167. dārāma-kaḷa-kanṭha-Gaṅga-Gāṅgēya-bhūpasya sakaḷa-rāja-vidyā-  
pratipādana-pratibuddha-bō-
168. dha-prabōdhita-Vallabha-rāja-katakānēka-vidvaj-janōpajanita-  
pūjā-prakatikṛita-mahimōnna-
169. ti-mahaniya-vidyā-vibhavyasya | tadātvāyati-sughaṭa-mantra-  
kramōpadēśānushṭhāna-vaśikṛitākhi-
170. ḷa-dig-aṅganā-sarabhasa-saumbhōga-sukha-sampanna-Kṛishṇa-rāja-dēva-  
vihita-vachana-sambhāvanā-prabhāvō-
171. panata-sakaḷa-maṇḍalika-sāmanta-santati-prasarasya parōpakāra-  
karaṇē vyasanam para-stri-dra-
172. vyāpahārē sanyasanam sajjana-samsargga-saṅkathāyām anurāgaḥ  
sujanāpavāda-śravaṇa-va-
173. chanē virāgaḥ Jinēśvara-charaṇa-kamaḷārādhane'bhīyōgaḥ muni-  
dvija-dāna-kriyāyām udyō-
174. gaḥ bhitāśrita-samuddharaṇē manaskāraḥ upakāra-smaraṇē samskā-  
raḥ tasmai śri-Gaṅga-[ma]ṇḍa-

(Vib)—

175. ḷikō maṇḍalika-Trinētra śruta-guru-dakshinēti Gaṅgapātyām Pūnātu-  
saṭ-sahaśrābhya-
176. ntarē Baḍagarē śatatraimadhyē || ślōkam || Vādighaṅghaḷa-bhaṭṭāya  
Mārasimhō mahīpatīḥ
177. dhārā-pūrvvam adād grāmaṁ Bāgiyūr-nāmādhēyakam || tasya Bāgi-  
yūr-agrahārasya siddhā-
178. ya-pramāṇam salōham pom-gadyānav irppatt upadēya-pramāṇam  
dhānyam khaṇḍugam nāl-mūru
179. tasya simāntaram āgnēyada kōṇol mugguḍḍeya Nosekall emba  
bīliya kallu teṅkaṇa-deṣeyo-
180. ḷ ante bare āḷadamaram ante bare kal-saṇḍu ante bare guviyuṅ-  
galu ante bare puṇuse-
181. ya kiṛiya kere ante bare Pālkerēya teṅkaṇa kaḍe gōḍi ante bare  
aṅkōle-
182. ya per-mmeḷe ante bare teṅka maiyarisi kiṛugolliyuḷ pokku nairi-  
tiya kōṇol
183. Kāvēriyal kūḍi ante toṛeya naḍuvane yidirēṇi paḍuva peytu vāya-  
vyada kōṇol
184. peggolliya nīrvvugilu baḍagana-deseyol ante bare pērorbbe ante bare  
eraḍu kiṛu-mōra-
185. ḍiya naḍuvana kiṛugallu ante bare bīliya paḍuṅgallu ante bare pērobbe  
ante bare
186. Malligēvāvi ante bare Pālgomb emba puṇuse ante bare obbey  
oḷagaṇa bīliya baṭṭa gallu
187. ante baḍaga kōṇ bokku kallatti ante bare iśānada kōṇol mug-  
guḍḍeya mōraḍiya mēgaṇa

188. biliya baṭṭa gallu ante bare kennāy morāḍi ante bare mûḍana-dese-  
yol eraḍu-beṭṭada naḍuva-  
189. na perggadahū ante bare beṭṭada mēgana koḷavāvi ante band  
āgnēyada kōṇol kūḍittu

(VIIa)—

190. adbhir ddattam tribhir bhuktam shadbhis cha paripālitaṃ ētāni  
na nivarttantē pūrvva-rāja-kṛitāni cha ॥  
191. bahubhir vvasudhā bhuktā rājabhis Sagarādibhiḥ yasya yasya  
yadā bhūmis tasya tasya tadā  
192. phalaṃ ॥ sva-dattam para-dattam vā yō harēti vasundharā sha-  
shṭir vvarsha-sahaśrāṇi viśṭhāyām jāyatē krimiḥ ॥  
193. svaṃ dātum sumahat sakyam duḥkham anyasya pālanam  
dānam vā pālanam vēti dānāch chhrēyōnupālanam ॥  
194. sāmānyō'yam dharmma-sētum nṛpāṇām kālē kālē pālaniyō bhavadbhiḥ  
sarvvān ētān bhāvināḥ pārtthivē-  
195. ndrān bhūyō bhūyō yāchatē Rāmabhadraḥ ॥ yaś chāmushya śrī-Māra-  
siṃha-bhūpati-datta-Bāgi-  
196. yūr-nāmādhēyāgrahārasya lābhād vā lōbhād vā mōhād vā  
dharmmam atikramyāpaharttā sa pañ-  
197. chabhis sakaḷa-jagan-ninditaiḥ pātakais samyuktō bhavati ॥ yaś cha pāla-  
yitā sa dharmmavān dirghā-  
198. yushmān puṇyavā yaśasvi cha bhavati ॥

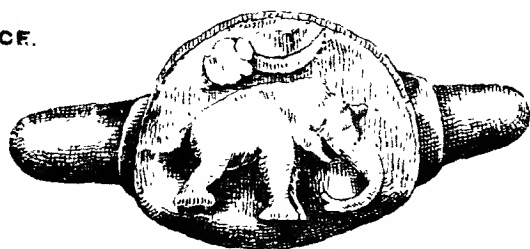
*[A large rectangular area containing dense handwritten text in Tamil script.]*

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॥ b

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III b



SEAL.



## PROGRESS OF ARCHÆOLOGICAL RESEARCH

## PART II.

## 1. Epigraphy.

35. A good number of the new records copied during the year under report can be assigned to specific dynasties of kings such as the Ganga, the Vaidumba, the Chôla and that of Vijayanagar. Among the epigraphical discoveries of the year, a set of copper plates received from the Tirumukûḍlu-Narsipur Taluk is of considerable historical value. It relates to the Gangas and registers a grant in A. D. 963 by king Mârasimha to a scholar named Munjârya *alias* Vâdighanghala-bhaṭṭa. It gives a full account of the Ganga dynasty and is to my knowledge the longest Ganga copper grant yet discovered in the State.

## THE GANGAS.

36. Three inscriptions relating to the Ganga dynasty were copied during the year. They include two copper plate grants, one of Harivarma and one of Mârasimha. The remaining record is a fragment which appears to belong to the reign of Râchamalla II.

*Harivarma.*

37. The plates of Harivarma (Plate IX) referred to in the previous para are three in number. Each plate measures  $9\frac{1}{4}$ " by  $3\frac{3}{4}$ ", the first plate being engraved on the inner side only. The writing is in rude Haḷa-Kannada characters. The plates are strung on a circular ring which is  $3\frac{3}{4}$ " in diameter and  $\frac{1}{2}$ " thick, and has its ends secured in the base of an oval seal measuring 2" by  $1\frac{1}{2}$ ". The seal bears in relief an elephant which stands to the proper right. The plates were in the possession of Kempananjayya, son of Siddamallappa, a resident of Âldûr, Châmarâjanagar Taluk, and are said to have been unearthed by him about six years ago while ploughing his land in Kûḍlûr near Daṇâyakanpura, Tirumukûḍlu-Narsipur Taluk.

38. The language of the inscription is Sanskrit with the exception of the portion (lines 20-27) giving the boundaries of the village granted, which is in old Kannada; and, barring the three imprecatory verses at the end, the whole is in prose. The inscription is similar in contents to the Tanjore plates (*Indian Antiquary*, VIII, 212), of 243, and the Tagadûr plates (E C, III, Nanjangûd 122), of 267, of the same king, and, as far as it goes, to the Merkara plates (*Coorg Inscriptions*, No. 1), of 466, of Avinita-Konganî. Like those grants and others of the dynasty it begins with an invocation of the god Padmanâbha and describes the first king Konganivarma-âharma-mahârâjâdhirâja as a sun in illumining the clear firmament of the Jâhnavêya or Ganga family, as having obtained strength and valour by means of the great stone pillar cut asunder with a single stroke of his sword, as adorned with the ornament of the wounds received while cutting down the hosts of his cruel enemies, and as belonging to the Kâṇvâyana-gôtra; his son Mâdhava-mahârâjâdhirâja as inheriting the qualities of his father, as conducting himself agreeably to his culture and modesty, as having obtained sovereignty only for the sake of the good government of his subjects, as a touchstone for testing gold the learned and poets, as skilled among those who expound and practise the science of politics, and as the author of a commentary on Dattaka's aphorisms; and his son Harivarma-mahârâjâdhirâja as possessed of the qualities of his father and grandfather, and as of a fame, tasted by the waters of the four oceans, acquired in many battles (arrayed) with elephants. The inscription then records that on Monday the new-moon day in the month of Mâgha of the year Jaya corresponding to 88 beyond (? hundred), under the asterism Svâti, on the occasion of a solar eclipse, king Harivarma, residing at Talavanapura, granted, with pouring of water, exempt from all imposts, the village named Bageyur, situated in Badagadhe-nâdu Three-hundred, to Daramôdara-bhaṭṭa of the Bhâradvâja-gôtra Rik-âkhâ and Chalukivâdicha family, son of Lokaḍitta-âarma, well versed in Vêda and

Vêdânta the study of which has uninterruptedly continued in the family, performer of the six *karmas*, and practiser of deep meditation. Then follow details of the boundaries of the village granted. The witnesses to the gift were all the officers of the Ganga royal court: Pervakkavâna, Sêndrika of Marugare, Nirgunda of Ganje-nâdu and Vidyâdhara Prithuvi-Ganga of ? Talavagga-Mâdi. The country witnesses (*dêśa-sâkshi*) were the subjects of the Ninety-six thousand country. After three usual final verses of which *mad-ramsajâh* etc., is one, the record closes with the statement that the grant was written (engraved) by Viśvakarmâchârya.

39. As stated in the previous para, this inscription is similar in contents to the Tanjore and Tagadûr plates of the same king. The Tamil Chronicle attributes to him another grant at Tagadûr in 288 (*Ind. Ant.*, I, 361). The final portion of the present grant mentioning the witnesses and the engraver is almost identical with the corresponding portions of the Tanjore and Merkâra grants, though the latter is separated from the former by an interval of nearly two hundred years. The date given is 188, evidently of the Śaka era though this is not expressly stated, corresponding to the cyclic year Jaya. But Jaya does not correspond to the Śaka year 188, the cyclic year corresponding to the latter being Vyaya. It will thus be seen that the Tagadûr plates and the present grant were issued in the same year, namely, Śaka 188 expired (A. D. 267), though the corresponding cyclic years given in both, Vibhava and Jaya, are wrong. The language of the record is corrupt in several places; its orthography abounds in errors; and its execution is rude. Its palæography too does not coincide with the given period, the cursive form of the letter *kha* being used throughout. These defects together with the discrepancy in the date naturally lead one to suspect the genuineness of the present record. I may add here that the peculiar form of *ja* used in this grant is also found in the Merkâra plates.

#### *Râchamalla II.*

40. A fragmentary *viragal* at Chêlur, Bâgepalli Taluk, mentions one Nonchakûmunḍa, son of śrî-Râchamalla. It seems to refer to some battle that took place at Gungûr. Other names that can be made out are Kâmêśvara and the Mârîti Three-hundred. It is possible that the reference is to the Ganga king Râchamalla II. The period of the record may be about 900.

#### *Mârasimha.*

41. The plates of Mârasimha (Plate X, 1 to 6) referred to in para 36 are seven in number, each measuring 12" by 6½". The first and last plates are engraved on the inner side only. The writing is in beautiful Haḷa-Kannāḍa characters. The plates are strung on a circular ring which is 5" in diameter and ½" thick, and has its ends secured in the base of a square seal measuring 3½" by 3¼". The seal (Plate X, 7), which is beautifully executed, is divided transversely into two unequal compartments, the upper enclosing about three-fourths of the space and the lower about one-fourth. The upper compartment has in the middle a fine elephant in relief standing to the proper right, surmounted by a parasol flanked by *chauris*, with the sun and the crescent at the upper corners. Behind the elephant is a lampstand with what looks like a *chauri* above it, and in front a vase surmounted by a dagger, and a lampstand. The lower compartment bears in one horizontal line the legend *Śrî-Mârasingha-Dêvam* in Haḷa-Kannāḍa characters. A portion of the right hand lower corner of the first plate is broken off, and as the result of this a few letters at the ends of lines 1—6 are missing, but these can to some extent be filled up from the corresponding portions of other grants of the dynasty. The plates were in the possession of Kempananjayya, son of Siddamallappa, a resident of Âldûr, Châmarâjanagar Taluk, and are said to have been unearthed by him, together with the plates of Harivarma (paras 37-39), about six years ago while ploughing his land in Kûḷlûr near Daṇâyakanpura, Tirumukûḍlu-Narsipur Taluk (see para 14).

42. The language of the inscription is Sanskrit with the exception of the portion (lines 178-189) giving the income and boundaries of the village granted, which is in old Kannāḍa. The Sanskrit portion, mostly in prose, also contains a number of verses here and there besides the five imprecatory verses coming at the close. Though partly similar in contents to the Keregôḷi-Rangâpura plates of Râjamalla II (see *Report* for 1919, paras 63-68), the Narsâpûr plates (EC, X, Kôlar 90) of the same king, the Gaṭṭavâḍi plates (EC, XII, Supplement, Nanjangûḍ



[illegible]

11a

Handwritten text in a South Indian script, likely Grantha or Tamil, covering the main body of the manuscript page. The text is arranged in approximately 15 horizontal lines. A large circular hole is present on the left side of the page, partially obscuring the text.





11b

(The text on this plate is highly degraded and mostly illegible due to severe damage and fading. It appears to be a continuation of the inscription from the previous plate, detailing royal decrees and administrative matters.)

111a

(The text on this plate is also heavily damaged and mostly illegible. It continues the narrative of the Ganga King Marasimha's reign, mentioning various officials and the king's activities.)



111 b

IVa







*[The page contains dense handwritten text in Devanagari script, which is largely illegible due to extreme fading and significant ink bleed-through from the reverse side. The text appears to be organized into several horizontal lines across the page.]*

[illegible]











SEAL OF KURLUR PLATES OF THE GANGA KING MARASIMHA.

*Mysore Archaeological Survey.*



269) of Ereyappa, and the Sûdi plates (*Epi. Ind.*, III, 158) of Bûtuga, the inscription is unique in several respects:—(1) It is artistically executed as regards

A unique grant.

both writing and composition,—may be looked upon as a Sanskrit *champu* work of considerable literary merit. (2)

It is the longest Ganga grant yet discovered, consisting, as it does, of 200 pretty long lines of matter. (3) It is the only Ganga grant that I have seen with an ornamental *square* seal and with a label giving the name of the royal donor. (4) It appears to be the first copper plate inscription yet discovered of the Ganga king Mārasimha. (5) Being one of the latest records of the dynasty, it gives a complete genealogy and some items of information, especially about the later kings, not found in other published grants. Considering the quantity of matter contained in it, the inscription is remarkably free from orthographical and other errors. I think it is a genuine record of the period cited in it.

43. We may now proceed to examine the grant in detail. Like the other grants it begins with an invocation of the god Padmanābha, and, after describing the first king Konguṇivarṇa-dharma-mahārājādhirāja paramēśvara parama-bhaṭṭāraka, as usual, as a sun in illumining the clear firmament of the Jāhnavēya or Ganga family, as having obtained strength and valour by means of the great stone pillar cut asunder with a single stroke of his sword, as adorned with the ornament of the wounds received while cutting down the hosts of his cruel enemies, and as belonging to the Kāṇvāyana-gōtra, adds that he obtained great power by favor of the doctrine of Arhad-bhaṭṭāraka; that the pillar of his long arm, illuminated by the lustre of his terrible sword whose edge was rendered blunt by contact with the cluster of pearls in the high frontal globes of the rutting elephants his irresistible enemies, was surmounted by the creeper the goddess of Sovereignty; that he supported the circle of the earth by the strength of his arm; that he subdued his enemies by his strength and valour; that the greatness of his empire was noised abroad by suppliants coming from various countries; that he was the wind at the destruction of the world to the clouds the hostile army; that he was a sun in causing joy to the assemblage of lotuses the Ganga family; that he had, like the sun, loving subjects (*otherwise* a red orb); that he, like the moon, destroyed the prosperity of the hostile party (*otherwise* lost lustre in the dark fortnight); that he acquired great fame in battles (in which people were) rendered deaf by the sharp sound of the bells of hosts of rutting elephants; that he belonged to a celebrated family; that he had victory for ornament (or had the title *Jaya-bhūṣaṇa*); that he was devoted to the worship of sages, gurus and gods; that he gratified groups of suppliants the bees by the stream of gifts (*otherwise* ichor flowing from the temples of an elephant) which he bestowed incessantly; that he was adorned with the chaplet of wonderful qualities praised by all the good and inherited from his ancestors; that he was the self-chosen lord of Lakshmi; that by favor of Simhanandyačārya he (obtained) strength of arm and valour and cut asunder the great stone pillar with a single stroke of (his) sword; that his head was adorned with a frontlet made of *karṇikāra* flowers; and that he was (also known as) Mādhava-mahādhirāja. Then the record proceeds with the genealogy thus:—His son, inheriting the qualities of his father, conducting himself agreeably to his culture and modesty, obtainer of sovereignty only for the sake of the good government of his subjects, a touchstone for testing gold the learned and poets, skilled among those who expound and practise the science of politics, author of a commentary on Dattaka's aphorisms, was Mādhava-mahādhirāja.

44. His son, possessed of the qualities of his father and grandfather, of a fame, tasted by the waters of the four oceans, acquired in many battles (arrayed) with elephants, was Harivarṇa-mahādhirāja. His son was the illustrious Viṣṇu-gōpa-mahārājādhirāja. His son, purchaser of the kingdom with the price of his strength of arm and valour, always ready to extricate the ox of virtue sunk in the mire of the power of the Kali age, was Mādhava-mahādhirāja. His son, the beloved sister's son of Krishṇavarṇa-mahādhirāja—a sun in the firmament of the Kaḷāmba family, of a mind filled with great learning and modesty, possessed of pre-eminent irresistible prowess, worthy of being reckoned first among the learned, was the illustrious Konguṇivarṇa-dharma-mahārājādhirāja paramēśvara, whose first name was Avinita. His son, possessed of the three constituents of regal power spreading everywhere, causer of bewilderment to the fire of Yama by the excess of food in the shape of victims of heroes immolated at the sacrifices of battles at Andari. Ālattūr,

Puruḷare, Pernagara and other places, author of a commentary on the fifteenth *sarga* of the *Kirātārjunīya*, had Durvinita as his first name. His son, whose pair of lotus feet were rendered yellow by the stream of nectar from the garlands on the crowns of arrogant kings vanquished in battle, had Mushkara as his first name. His son, of a clear understanding resulting from the study of the fourteen branches of learning, specially skilled among those who expound and practise the science of politics in all its branches, a rising sun in dispelling the mass of darkness his enemies, had Śrīvikrama as his first name. His son, with his broad chest bearing brilliant tokens of victory in the shape of (scars of) wounds received in many battles by the strokes of the thunderbolts the tusks of lusty elephants, versed in the meaning of all sciences, accomplisher of the three objects of human life, of blameless conduct, of daily increasing glory, had Bhūvikrama as his first name. This king, named Śrīvallabha, obtainer of the goddess of fortune by his victories in a hundred battles, conquered king Pallavendra in a battle (at the place) named Viḷanda rendered terrible by the dust from the feet of hundreds of elephants intoxicated by drinking the streams of blood issuing from the broad chests of warriors struck asunder by various kinds of weapons. His younger brother, with his lotus feet illumined by the rays of the suns the jewels on the tops of the diadems of bowing kings, the self-chosen lord of Lakshmi, beloved by the good, was named Nava-Kāma, his fame in destroying the hosts of his enemies being the theme of song. He, Kogunivarma-mahārājādhirāja, had also another name Śivamāra.

45. His grandson, raging with fury at the head of battle horrid with the assault of heroes, horses, and groups of elephants; Bhīma-kōpa (terrific in anger); captivator of the glances of young women skilled in the art of love; Lōka-dhūrta (captivator of the world); obtainer of complete victory at the head of many arduous battles; a lion to the herd of elephants his enemies; Rāja-kēsari (a lion among kings),—was Kongunivarma-dharma-mahārājādhirāja paramēśvara, who had Śrīpuruṣa as his first name. Ever victorious is the crest-jewel of kings, king Śrīpuruṣa, a brilliant sun in illumining the clear firmament of the Ganga family, a terror to enemies, doer of good, protector of the virtuous path, possessor of a good kingdom, resplendent with excellent qualities in the assembly of kings. To women Cupid, in the use of the bow Daśaratha's son (Rāma), in valour Jāmadagnya (Paraśurāma), in great wealth Balaḥri (Indra), in great glory the sun, in ownership of property Kubēra, possessor of well-known power, creator (*otherwise* benefactor) of all living creatures, a Prajāpati (therefore) created by Brahma,—thus do poets praise him every day. The interior of his palace echoed the sounds of the religious ceremonies accompanying the great gifts made by him every day. His son, a sun in the sky of the celebrated pure Ganga family, was Kongunivarma-dharma-mahārājādhirāja paramēśvara, who had Śivamāra-Dēva as his first name and Saigoṭṭa as another name, and whose anger in battle drove hostile kings in a moment into the mouth of Antaka, horrid to behold, filled with twining entrails, blood and flesh. His younger brother, whose breast was embraced by the lady Victory and who cut short the (evil) course of the Kali age, was Vijayāditya. Though possessed of great (kingly) qualities praised in the assembly of kings in all the earth, this devout and loving (prince), owing to the assemblage of virtues in him, considered, like Bharata, the earth (or kingdom) of his elder brother as his wife not to be approached without reproach. His son, brightening the circuit of the whole earth with the mass of fame of his victory brilliant like the rays of the moon, with his high breast embraced by the goddess of Sovereignty of all the countries conquered by him, was Satyavākya Kongunivarma-dharma-mahārājādhirāja paramēśvara, who had Rāchamalla as his first name, and whom people describe as Karṇa in making gifts, as Śēsha in bearing up the burden of the earth, as Arjuna in war, as an ocean in profundity, as a powerful submarine fire in drying up the ocean the evil deeds of the Kali age, as a strong rampart of adamant in protecting refugees, and as Brahma in maintaining (the world).

46. His son, with his mind resembling a bee at the pair of lotus feet of the adorable Arhat-bhaṭṭāraka, was Nītimārga Kongunivarma-dharma-mahārājādhirāja paramēśvara, who had Ereganga-Dēva as his first name. In the rainy season of a terrible battle fought at Rājārāvaḍi accompanied with initial rain-drops of arrows shot from the bow, lightning of fierce swords, dark clouds of infuriated elephants, high winds of horses, and streams of blood, this eminent king-defeated with ease his powerful enemies. The Vallabha army, terrible with towering elephants and horses, which

was commanded by the Pallava, Rāshtrakūṭa, Kuru, Māgadha, Mālava, Chōla, Lāṭa, ? Samvalla and Chalukya kings and others, he caused to fall down in battle together with the tears of their wives. His son was Satyavākya Konguṇivarma-dharma-mahārājādhirāja paramēśvara, who had Rājamalla-Dēva as his first name. These are the Vangas, the Paundras, the Magadha and Kōsala kings, and these the Kālinga, Āndhra and Dramiḷa kings with their allies, that were pierced by the weapons discharged by this king—thus did the people praise his valour in the Sāmiya battle. His younger brother, conqueror of the invincible Rājarāja, was Būtugēndra, who, as Viṣṇu Mura and as Indra . . . , conquered his enemy Mahēndra in Biriṽr and Sūrūr, as also in the Sāmiya battle. The fire at the destruction of the world in anger, a celestial tree in liberality, a Maunatha to women, a Brahṇa in learning, a Pālakāpya in the science of elephants, he overcame in battle the Kongas who resisted his tying up of the elephants and in accordance with the ancient method mentioned in ? Panchavāri captured, single-handed, hundreds of elephants which were difficult to catch.

47. To him, a devout Jaina, also known as Guṇaduttaranga, who kept at a distance all the stain of the Kali age, by merely hearing whose name arrogant kings lost their pride, and who was possessed of truthful speech and conduct as enjoined by the purport of all sciences, and to Chandrobbalabbā, daughter of the favorite of earth and fortune Amōghavarsha-Deva, a handsome-limbed beautiful lady, the outcome of many blessings, the source of the channel of good fortune, the abode of prosperity, modesty, fame and all virtues, versed in dancing and other accomplishments, was born a son, king Ereganga, a treasury of speech. As the new moon waxes daily with increasing digits, so he grew with daily increasing knowledge of the arts, and was crowned as Ereyappa by his uncle Rājamalla-Dēva. In a battle-field which was soaked with the blood issuing from the elephants falling under the stroke of his sword like mountains struck by the thunderbolt of Indra, and in which demons and *piśāchas* closely followed dancing headless trunks amidst the roars of goblins, the sky and the earth became as it were Pāpanāśa through showers of blood. In that battle he slew Mahēndra, as Indra Bala; and, capturing speedily Sūrūr, Nāḍugāni, Miḍige, Sūlisailēndra, the lofty Tippēru, Penjaṛu and other impregnable fortresses, brought down the pride of their owners. By him—a Bharata in the arts of singing, instrumental music and dancing and in other minor arts, an authority to great grammarians, walker in the path of politics (or morality) illuminated by the jewels of all charming qualities, whose pair of lotus feet were rubbed by the foreheads of all feudatories, and by plunging into and emerging from the milk ocean of whose spreading fame resembling the cluster of rays of the autumnal moon, the stain of Kali was destroyed—was the earth protected without any obstruction. He was Nitimārga Konguṇivarma-dharma-mahārājādhirāja paramēśvara, who had Ereganga-Dēva as his first name. He was also known as Komaraveḍenga.

48. To him, whose pair of feet were rendered red by the rays of the gems in the crown of king Brahma, and to his queen Jākāmbā, daughter of king Nijagali of the pure Chālukya family, was born a son, king Satyavākya. This intelligent prince learnt in his early age the science of politics, riding on elephants and horses, play at ball, wielding the bow and sword, the drama, grammar, medicine, poetry, mathematics, Bharata-śāstra, Itihāsas and Purāṇas, dancing, singing and instrumental music. When he entered the battle-field armed with his sword, the Andhras entered mountain caves, the Śakas the ocean, the Pāṇḍyas . . . , the Sinhaḷas . . . holes, the Kēraḷas the nether world, and the Pallavas the mouth of Yama. He was Satyavākya Konguṇivarma-dharma-mahārājādhirāja paramēśvara, who had Narasimha-Dēva as his first name. He was also known as Biraveḍenga. His younger brother, punisher of hostile kings, had Rājamalla as his first name; and, being a walker in the path of politics (or morality) of former kings, had also another name Nitimārga. Slaying foot-soldiers with his arrows, horses with his sword, and elephants with his single scent elephant, king Rājamalla conquered and put to flight the Nolamba Anniga in the famous Kottamangala battle, and, taking pity on the trembling enemy, took him under his protection. He was Nitimārga Konguṇivarma-dharma-mahārājādhirāja paramēśvara, who had Rājamalla as his first name. He was also known as Kachcheya-Ganga. His younger brother, Būtuga, possessed of wealth acquired by his own arm, went to king Baddega in the Dahāḷa country, and then married his



daughter, along with the maiden Speech, according to the prescribed rites, at Tripuri. The fierce Bûtuga, conqueror of the host of his enemies, who through his valour ranked first in the enumeration of kings,—on Baddega going to heaven to seize the sovereignty of Indra, *i.e.*, on the death of Baddega, took elephants, horses, white umbrellas and the throne from the possession of Lallêya and gave them to king Krishna. Further, from this fierce king Ganga-Gângêya, did not Kakka-Râja, lord of Achalapura, enter the mouth of Yama?; did not Dantivarma, named Bijja, obtain in war the state of living in the forest *otherwise* had he not to flee back to his Vanavâsi?; did not Ajavarma, lord of Śântala (?the Śântaras), become quieted?; did not Dâmari, lord of Nulugugiri, obtain the breaking of his pride?; and did not Nâgavarina tremble with fear? Having conquered king Râjâ-ditya, who was proud of his array of elephants; having driven out Êmaganduga from (his) country; and having burnt Tanjâpuri, Nâlkêlo and other fortresses; this Ganga-Nârâyana gave to Krishna lordly elephants, horses and great wealth. This king Jayaduttaranga cleft open the frontal globes of the lordly elephants the arrogant false disputants of the *êkântamata* (Buddhism) with the thunderbolts the arguments based on the scriptures. He was Satyavâkya Kongunivarma-dharma-mahârâjâdhirâja paramêśvara, who had Bûtugu as his first name. He was also known as Nanniya-Ganga.

49. To him, a touchstone to poets, and to Rêvakanimmadi, also known as Châgavedengi, daughter of the virtuous Baddega-Dêva, was born a son named Maruḷa. This prince, of exceptional skill in politics, married the daughter of the destroyer of the host of his enemies, Krishna, whose lotus feet were bowed to by the Magadha, Kalinga, Pândya and Chôla kings. He also obtained from the affectionate emperor Krishna an umbrella called Madanâvatâra, never obtained by any other king. With his mind resembling a bee at the lotus feet of Jina, like a lake an asylum of all royal swans (*otherwise* prominent kings), of a fame pervading and illumining the points of the compass, Kîrti-Manôbhava (a Manmatha in fame), he was known as king Ganga-mârtanda owing to his attachment to the lotus final beatitude, as Nitimârگا owing to his conduct which was extolled by poets, as Ganga-Chakrâyudha owing to his destruction of mighty enemies, and as Kâmada owing to his affection to the helpless and the fulfilment of their desires. Fond women, on seeing him, think thus: "Our designation Kâmâ has now become fruitful." Victorious is Ganga-Chakrâyudha, an ocean of true virtues, whose purity is lovingly praised by the pure, poetry by great poets, liberality by suppliants, valour by the Kêraḷas, the Chôlas and the Pândyas, policy by statesmen, and virtue by the virtuous. He was Nitimârگا Kongunivarama-dharina-mahârâjâdhirâja paramêśvara, who had Puṇuseya-Ganga as his first name and Kaliyuga-Bhîma as another name.

50. His younger brother, protecting the world as the lion the forest, adorning the circle of the earth as the swan the lotus garden, of a fame resembling that of the kings of the Kṛita age, was Mârasimha, celebrated for (the strength of) his arm. He, of renowned prowess, was in his boyhood like a young lion created for breaking the pride of the elephants his enemies. When this king Guttiya-Ganga prepared himself for war, his enemies, though proud of their arm and fond of war, on hearing of his great valour, wealth and fame, desired his alliance. An example of righteous conduct to friends, protector of those overcome with fear, respectful to gurus, sender of enemies to heaven, giver of enjoyment to women, bestower of dignity on . . . , obedient to teachers—such was king Ganga-chûdâmani and therefore beloved by all. By his great learning he was like a prodigy in the midst of the learned; by his heroic valour he was like Yama in the minds of his enemies; by his great liberality he was like a treasure to the assemblage of bards; and by his distinguished truthfulness he was like Yudhishtira in the minds of all. The Brâhmanas reciting *mantras* in front of him, who was accoutred for war, who had a smiling face, who subdued by his valour his enemies during the conquest of the regions, and who knew the affairs of the three worlds by his statesmanship, were looked upon as evil spirits by his enemies afraid of the battle-field. By him—who was like a bee at the lotus feet of Jina, who washed out all taints with the water of the daily bath of Jina, who was devoted to the worship of gurus, who was an expert in grammar, logic, philosophy and literature, who was skilful in the management of horses and elephants, and whose good government was the theme of praise of the four castes and orders regulated by his

remarkable intellect matured by an investigation of all the Itihâsas and Purâṇas—may be host of his enemies be subdued, may all hostile countries be occupied, may all his kingdom be protected, may the conduct of the ancients be imitated, may continued prosperity be obtained, may the happiness of universal empire be enjoyed!

51. The crest-jewel of heroes king Krishṇa-Rāja-Dêva, who took possession of the whole Chôḷa country, who brought under his control Simhala and other various islands and the Kêraḷa, Pāṇḍya, Konga, Kāḷinga, Kôsaḷa and other countries, and whose breast was embraced by the goddess of Victory, when setting out on an expedition to the north with the desire of conquering Aśvapati who was proud of the strength of his arm due to the possession of large troops of horse etc., himself performed the ceremony of crowning Mârasimha as the ruler of Gangapāḍi, on the grounds that he was quite worthy of union with the goddess of the Ganga kingdom inherited from his ancestors; that he was the beloved of the goddess of Heroism abiding in his sword which was fond of sporting in the lake the battle-field adorned with the assemblage of lotuses the severed heads, and filled with the streams of blood issuing from the wounds, of brave warriors; that he was possessed of the glory of holding the highest rank in being served by hostile kings afraid of the valour of the thunderbolt his arm skilled in splitting the mountain the pride of arm of hostile kings due to their large armies; that he had an auspicious body possessed of all lucky marks; that his conduct was worthy of his great prosperity, the theme of song of poets, bards and singers gratified by the streams of his gifts which allayed the heat of the fierce summer the poverty of all suppliants; that he was averse from conduct tarnished with the stain of Kali; that he was possessed of strength of arm acquired by his skill in captivating by statesmanship and other accessories the goddess of Victory; that his head was adorned with the ornaments (garlands) unswerving devotion and allegiance to his lord; that his ears were resplendent with the jewels the hearing of the counsel of the good; that his lotus face was ever adorned with soft and sweet speech; that his heart was charming with the jewel necklace gratitude for the good done to him; that he was profound like the ocean, unshakable like the Mandara mountain in maintaining the seven constituents of his kingdom, favorite of Lakshmi like Vishṇu, dear to Umâ (otherwise fame) like Śiva, of a pleasing form like the moon, and of a glory capable of destroying the mass of darkness his enemies like the sun; and that he was like himself (Krishṇa-Rāja) able to bear up the burden of his kingdom. Such was Ganga-maṇḍalika Satya-vākya Konguṇivarma-dharma-mahārājādhirāja, supreme lord of Kôḷālapura, lord of Nandagiri, Chaladuttaranga Mârasimha-Dêva.

52. Born in the *agrahâra* named Pippala which was an ornament to the forehead of the lady Varāṭa-dêsa of the north; of the Pârâsara-gôtra; a Chaluki-vadicha-charaṇa; of a mind purified by devotion to the practice of Vêdic study, Vêdic teaching, exposition of the scriptures, performance of sacrifice, officiating at sacrifice, ablution, muttering prayers, making oblations, hospitality to strangers etc.; with the forest of his *karma* burnt up by the fire of the glory of the motionless, stainless, defectless and unconditioned Supreme Soul revealed in the Upanishads; like an avenue tree an asylum of men foot-sore by constant walking in the path leading to Indra's heaven and final beatitude; like a rutting elephant gratifier of the bees the suppliants by the stream of ichor his gifts;—was Śrīdhara-bhaṭṭa. His son, gratifier of gods and *pitṛis* by his daily and occasional rites; filler of the earth, the sky and the circle of the regions with the sound of the drum of his fame accompanied with the shouts of the bards pleased with his liberality and the recitations of the Brâhmanas fed at his sacrificial sessions; quencher of the fire of enemies' valour with the water of the edge of his sword; causer of delight to the lord of the Varāṭa country by the fierce valour of his right arm skilled in protecting refugees; like an incarnation of Vīra full of unparalleled daring;—was Ayyapa-bhaṭṭa. His son, who had Munjārya as his first name, was Vādighanghala-bhaṭṭa, a treasury of the jewels of wisdom, a mine of the pearls of intellect. With very little effort and labour on his part all learning came to him in a very short time as though it had been made ready in his previous birth. For instance, ? author of a grammatical system free from doubt and controversy, he, like Brahma, knew the essence of the science of grammar, and was looked up to as a great authority by grammarians. He was well versed in the three schools of logic, and in the Lōkâyata, Sāṅkhya, Vêdânta and Bauddha systems of philosophy, and in Jainism he became celebrated as Vādighanghala. He was besides an eminent poet. Like a sun on the eastern

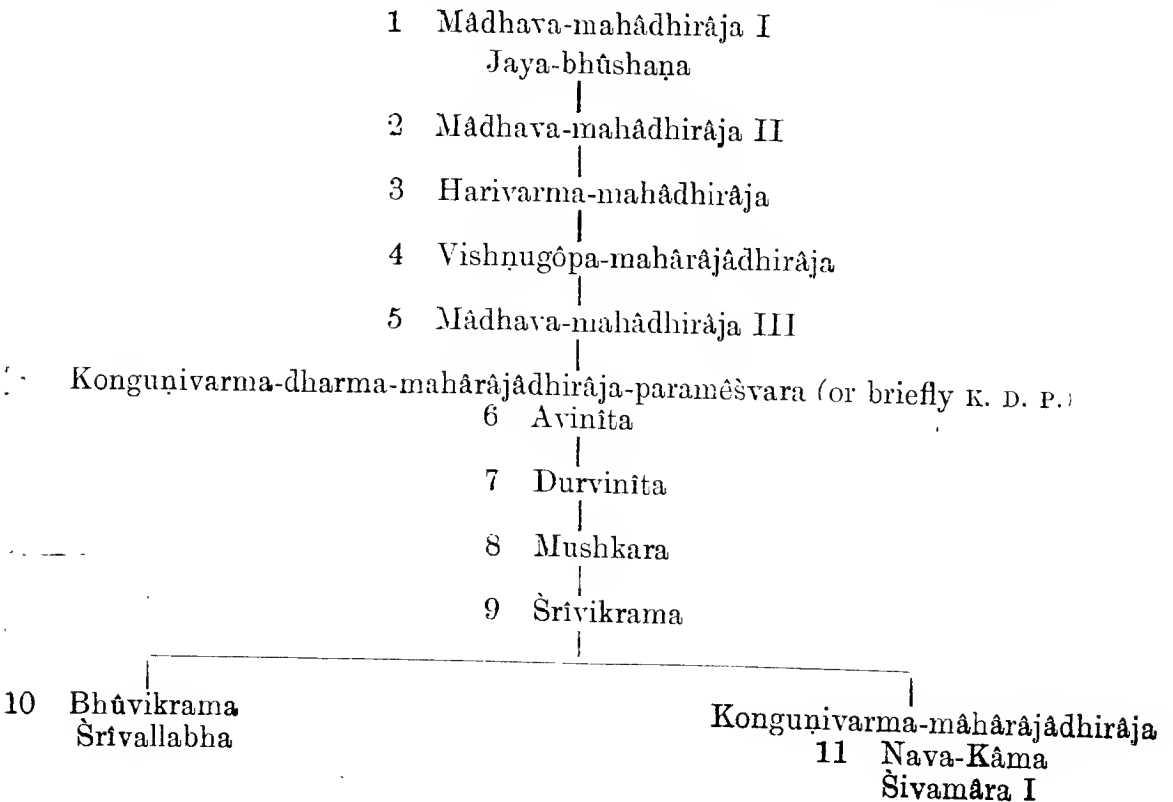
mountain *syādvāda* (Jaina doctrine), he destroyed the mass of darkness arrogant scholars by the resplendent rise of his learning, cut off the expansion of the lilies proud disputants by the rays of his eloquence, and acquired the high distinction of Vādighaṅghaḷa on the earth. His eloquence in the exposition of literature made king Ganga-Gāṅgēya, a cuckoo in the grove of delighters in all learning, his pupil; his instruction in politics induced the learned men of Vallabha-Rāja's capital to show him great honour which showed to the world his greatness and remarkable scholarship; and his counsel to Kṛishṇa-Rāja, which enabled him to enjoy the embraces of the ladies of the points of the compass (*i.e.*, to conquer all regions), procured for him the king's esteem along with that of all his *maṇḍalikas* and *sāmantas*. He showed his eager desire in doing good to others, his renunciation in the matter of seizing others' women and wealth, his love in hearing stories of the good, his aversion in the matter of giving ear to evil report regarding the good, his intentness in worshipping the lotus feet of Jinēśvara, his diligence in making gifts to sages and Brāhmanas, his full consciousness in protecting refugees, and his faculty of recollection in remembering the good done to him.

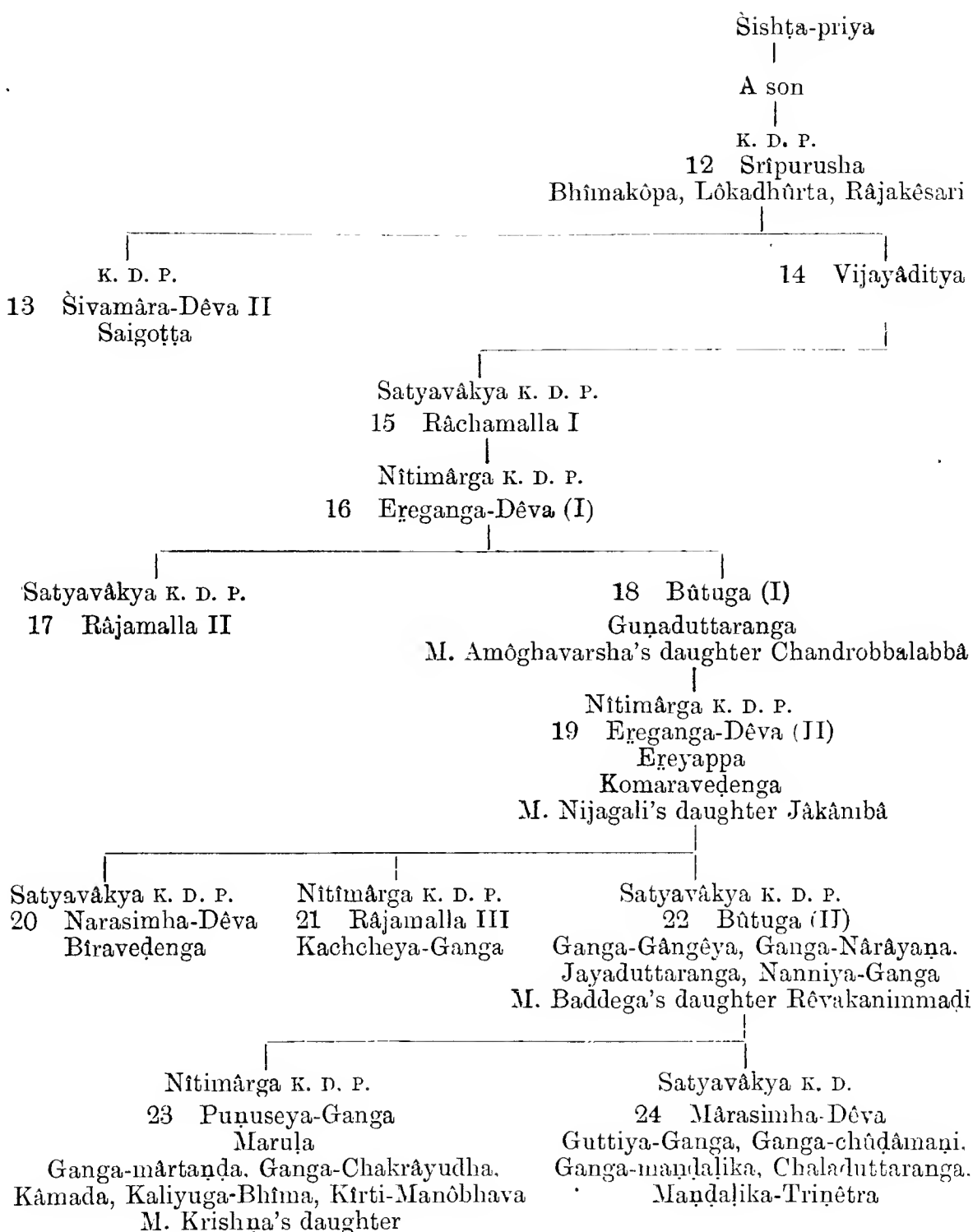
53. To him, Vādighaṅghaḷa-bhaṭṭa, the Ganga-maṇḍalika, Maṇḍalika-Tri-nētra, king Mārasimha, on Wednesday the fifth lunar day of the bright fortnight of the month Chaitra in the year Rudhirōdgāri corresponding to the Śaka year 884, granted, with pouring of water, as *śruta-guru's* (religious teacher's) fee, the village named Bāgiyūr included in the Baḷagare Three-hundred of the Pimāṭu Six-thousand in Gangapāṭi. The income of the village was 20 *gadyāṇas* in cash and 12 *khaṇḍugas* in grain. Then follow details of boundaries of the village. After five usual final verses the record closes with these sentences:—He who violating *dharma* for gain or through greed or ignorance confiscates this *agrahāra* named Bāgiyūr granted by king Mārasimha, shall be guilty of the five great sins condemned by the whole world; and he who maintains it shall acquire *dharma*, long life, merit and fame.

54. Such are the details given in this unusually long Ganga grant, the latest yet discovered of the dynasty. Before proceeding to remark on the new items of information furnished by it, it is desirable to exhibit the genealogy of the Gangas as given in it, as it may be looked upon as almost complete, there having been only two or three steps more before the dynasty was subverted by the Chōḷas.

#### GANGA GENEALOGY ACCORDING TO THE PLATES OF MĀRASIMHA.

Konguṇivarma-dharma-mahārājādhirāja-paramēśvara-paramabhaṭṭāraka





This genealogy is mostly identical with that given in several of the published grants. The points however in which it differs from that given in some may be noted here. Unlike the present grant, the Sūdi plates of Būtuga (*Epi. Ind.*, III, 158) state that 11 was the son of 10, that 12 was the son of 11 and that 21 and 22 were the sons of 20. The Vallimalai rock inscription of Rājamalla I (*Epi. Ind.*, IV, 141) also makes 12 the son of 11. The mention of 12 as the son of 9 in the Narasimharājapura plates (last year's *Report*, para 61), unlike the majority of the published grants, has to be looked upon as a mistake. Like the present grant, the stone inscription EC, VIII, Nagar 35, of 1077, mentions 20, 21 and 22 as brothers. It is worthy of note that from 15 onwards to the end, omitting 18, the titles Satyavākya and Nītimārga are regularly applied to alternate kings. According to this grant Ereyappa (19) was a Nītimārga, as also his second son Rājamalla (21).

55. As stated in para 42, the plates of Mārasimha are partly similar in contents to the Keregōdi-Rangāpura, the Narsāpūr, the Gaṭṭavādi and the Sūdi plates. Some of the new facts given in them may now be noticed together with any peculiarities not observed in other grants. The first king is called Mādhava. The same is the case in a nearly contemporaneous stone inscription at Lakshmēśvar (*Ind. Ant.*, VII, 107), of 968, and in some later records in the Shimoga District, Nagar 35, of 1077, and Shimoga 4, of 1122, which however make Mādhava, the younger brother of Daḍiga to whom a few steps in the pedigree are prefixed. It is also stated in the present record that Mādhava obtained greatness by following the Jaina doctrine, that he severed the stone pillar by favour of the Jaina teacher Simhanandi and that his head was adorned with a frontlet made of *karnikāra* flowers. Shimoga 4 likewise states that Simhanandi presented him with a sword and procured for him a kingdom, and that he placed on his head a coronet of *karnikāra* flowers. There are also other inscriptions and literary works which refer to Simhanandi as the founder of the Ganga kingdom. The Udayēndiram grant of Hastimalla, of about 920, states that the Ganga lineage owed its greatness to Simhanandi. Nagar 35 and 36, of 1077, say that he made the Ganga kingdom and Śravaṇa Beḷgoḷa 397 (New Edition), of 1178, tells us that he was the creator of the Ganga kingdom. In an old commentary on the Jaina work Gommaṭasāra, it is stated that the Ganga family prospered by the blessing of this sage. The present grant seems to apply the title Jayabhūṣaṇa to Mādhava. It does not say that Viṣṇugōpa was a devotee of Nārāyaṇa, nor does it say that Mādhava, his son, was a worshipper of Tryambaka. Besides Bhīmakōpa two other titles, Lōkadhūrta and Rājakēsari, are applied to Śrīpurusha. As in the Gaṭṭavādi plates, it is stated of Vijayāditya that he, like Bharata, refrained from enjoying the kingdom of his elder brother; of Rājamalla II that he distinguished himself in the battle of Sāmiya; and of Būtuga I that he defeated Mahēndra at Biriyaṛ, Sūrūr and Sāmiya and captured elephants after routing the Kongas who opposed him. With regard to the capture of elephants by Būtuga I, it is interesting to note the statement that the capture was effected according to the ancient method mentioned in Panchavāri which is probably a work on elephants. Ereyappa had the title Komaraveḍenga, married Jākāmbā the daughter of king Nijagali of the Chālukya family, and captured the impregnable fortresses of Sūrūr, Naḍugāni, Miḍige, Sūlīśailēndra, Tippēru and Penjaṛu. He had three sons: Satyavākya Narasimha-Dēva with the title Biraveḍenga, Nitimārga Rājamalla (III) and Satyavākya Būtuga II. Rājamalla defeated the Nolamba king Aṇṇiga in the battle of Kottamangala. As regards Būtuga II, it is stated that he went to king Baddega in the Ḍahāḷa country and married his daughter at Tripuri; that on the death of Baddega he rescued the throne from Lallēya and gave it to king Krishṇa; that he killed Kakka-Rāja, lord of Achalapura, and defeated Dantivarman *alias* Bijja of Banavāsi, Ajavarman, the Śāntara king, Dāmari, lord of Nuḷugugiri, and Nāgavarman; that he conquered king Rājāditya, drove out Ēnagaṇḍuga from his country, burnt the fortresses of Tanjāpuri and Nāḷkēḷo, and gave lordly elephants, horses and great wealth to Krishṇa; and that he confuted the arrogant disputants of the *ēkānta-mata* (Buddhism). Many of these details about Būtuga are also given in the Sūdi plates which, I venture to think, have been declared spurious on very weak grounds. In them though Achalapura is mentioned as Aḷachapura, probably by a slip of the engraver, Nāḷkēḷo of the present grant is correctly given as Nāḷkōṭe. The capture of Tanjāpuri is also mentioned in the Karhāḍ plates of Krishṇa III (*Epi. Ind.*, IV, 280). Būtuga's consort Rēvakanimmaḍi had the title Chāgaveḍangi. Maruḷa's first name was Puṇuseya-Ganga and his titles Ganga-mārtanḍa, Ganga-Chakrāyudha, Kāmada, Kaliyuga-Bhīma and Kīrti-Manōbhava. He married Krishṇa's daughter and obtained from him an umbrella called Madanāvatāra which had never been obtained by any other king. In the Gaṭṭavādi plates and in Kannada literature (see my Introduction to Nāgavarman's *Kāvyaśālōkanam*, p. 43) the title Kāmada is applied to Ereyappa, grandfather of Maruḷa. From the Hebbāl inscription of Mārasimha (*Epi. Ind.*, IV, 350) we may infer that the name of Krishṇa's daughter was Bijabbe. The fact of Maruḷa obtaining the umbrella Madanāvatāra from Krishṇa is also mentioned in Nagar 35. With regard to Mārasimha it is stated that king Krishṇa, when setting out on an expedition to the north to conquer Aśvapati, himself performed the ceremony of crowning him as the ruler of Gangapāḍi.

56. It is interesting to note that the donee was an eminent scholar of varied learning, honored by several kings. He was the teacher of Bûtuga, an instructor in politics in Vallabha-Rāja's capital, a councillor of Krishna III and the *śruta-guru* or religious preceptor of Mārasimha. He was a Jaina, though his grandfather appears to have been an orthodox Brāhman. His father, though a Brāhman, was also a great warrior causing joy to the king of the Varāṭa country by his valour. The donee was apparently the author of some grammatical work, as he is stated to have introduced a system of grammar free from doubt and controversy. It is curious to observe that the village granted by Mārasimha was the same as the one granted by Harivarma (see para 38) to Daramōdara-bhaṭṭa, who was, again, of the Chaḷukivāḍicha family like the donee of the present grant.

57. It may not be out of place to make a few remarks here about the Gangas and their chronology in the light of some of the discoveries recently made. Oriental scholars are aware of the controversy between the late Dr. Fleet and Mr. Rice with regard to the genuineness of the numerous Ganga grants published in the *Indian Antiquary* and the *Epigraphia Carnatica*. Dr. Fleet pronounced the whole series spurious, some of them at any rate on very weak grounds, and other scholars have simply followed suit. He also stated that the genealogy given in the grants was fictitious. Fortunately for the Gangas, the Penukoṇḍa plates came to light and Dr. Fleet admitted their genuineness and said "My conclusions about it (the grant) are that we have here at last a genuine early Ganga record" (*J. R. A. S.* for 1915, 472). This grant confirms with a slight difference in one detail the first three steps of the pedigree given in the other grants. My discovery of the date 437 for the accession of the Pallava king Simhavarma, probably the second of that name, (see my *Reports* for 1909 and 1910), has, along with the palaeographical evidence, led Dr. Fleet to assign the date 475 to the Penukoṇḍa plates. The Vaḷḷimalai rock inscription of Rājamalla I (*E. I.* IV, 141) confirms with the exception of one detail four steps from Śivamāra I as given in the other grants. The Manne plates discovered by me (*Report* for 1910) give 817 as the date of accession of Rājamalla I. On palaeographical grounds also the Vaḷḷimalai inscription may be assigned to about the same period. A stone inscription of Śrīvikrama, father of Śivamāra I, has also been discovered (*Report* for 1917, 38). I have also discovered several genuine Ganga grants and published them with facsimiles in my *Reports* from 1910 up to the present time. About two of them, namely, the Gummaredipura plates of Durvinita (*Report* for 1912) and the Melekōṭe plates of Mādhava (*Report* for 1910), Dr. Fleet wrote to me thus in 1913: "It (the Gummaredipura grant) may quite possibly establish the existence of a Ganga king named Durvinita; and even if it should recite and establish all the early pedigree which I regard as fictitious, it would not thereby establish the authenticity of certain records, asserting that pedigree, which are palpably spurious. On the side of its being a genuine early record, there are, of course, the points which you have stated in your *Report*. But there are other points in it, and about it, on the other side, too. The question is a complex one, requiring much thought. For palaeographic reasons, it was certainly not written before about A. D. 650; that is, at least a century later than the time to which you refer it. A similar remark applies to the Melekōṭe plates of Mādhava which you refer to about A. D. 400." It will thus be seen that he was almost inclined to admit the genuineness of these grants, though he differed from me about their period. This was, it must be remembered, before the discovery of the Penukoṇḍa plates. Since his lamented death, I have discovered these genuine Ganga grants—the Bendigānhalli plates of Vijaya-Krishnavarma (*Report* for 1915), the Uttanūr plates of Durvinita (*Reports* for 1916 and 1917), the Tagare plates of Polavira (*Report* for 1918), the Keregōdi-Rangāpura plates of Rājamalla II (*Report* for 1919), the Narasimharājapura plates of Śrīpurusha (*Report* for 1920) and the Kūḍlūr plates of Mārasimha of the present *Report*. If Dr. Fleet had lived to see these grants also, he would certainly have changed his opinion about the pedigree cited in the Ganga grants being fictitious. In fact, there were only a few intermediate steps from Mādhava III to Śrīvikrama that had to be admitted, those above and below these having already been confirmed by admittedly genuine records on copper and stone. The late Dr. Hoernle, in a letter dated 20th December 1912, wrote thus about the Gummaredipura record of Durvinita: "I must say that the appearance of the characters as seen on your facsimile does suggest



genuineness." Another scholar in England wrote thus about the Uttanûr plates of Durvinîta: "The plates of Durvinîta are, no doubt, most important. They continue the demonstration of the genuineness of the early Ganga inscriptions, being in full agreement with those previously known. I believe that the work of the Mysore Archæological Department in connection with this dynasty will always be remembered to its credit." The Islâmpûr plates of Vijayâditya (*E. I.*, XII, 48), which are unobjectionable on palæographic grounds, have been pronounced spurious by Professors Sten Konow and Pathak on account of some errors of orthography. Several of the Râshtrakûṭa and other grants which are accepted as genuine are full of such errors.

58. It must not be understood from the concluding remarks of the previous para that I consider every one of the published Ganga grants to be genuine. Far from it. To be admitted as genuine, they have to stand certain well-known essential tests, and if they miserably fail, then we are at liberty to stamp them as spurious. Such appear to be the grants of Harivarma referred to in paras 38 and 39 above. A great difficulty with the Ganga grants, especially the earlier ones, is

Ganga chronology.

that they are either wrongly dated, such as the grants of Harivarma, or not dated at all. The only exception is the Merkâra grant, of 466, which, on palæographic and other grounds, Dr. Fleet considered to be spurious. The specific dates assigned by Mr. Rice to Avinîta and Durvinîta are based on the date of the Merkâra grant and on his supposition that the word *viṣaya* in the Mallôhalli grants (*E. C.*, IX, Dodḍa-Ballâpûr 67 and 68), which really means 'victorious', stands for the cyclic year of that name. These dates are therefore not tenable. As stated in my last *Report*, p. 48, the work *Avantisundarikathâ*, discovered by the Madras Oriental Manuscripts Library, gives a clue to the period of Durvinîta. In the introductory chapter it says that Bhâravi stayed for some time at the court of Durvinîta and that he was a contemporary of Vishṇuvardhana, evidently the first Eastern Châlukya king, and of Simhavishṇu, the Pallava king of Kânci. Briefly, the account given of Bhâravi runs thus:—In the city of Kânci in the south of India ruled a king of the Pallavas named Simhavishṇu who was a great patron of learning. One day a stranger appeared before him and recited a Sanskrit verse in praise of the Nara-simha incarnation of Viṣṇu. On hearing the lofty sentiments expressed in the verse the king enquired of the stranger who the author of the verse was. He replied thus: "In the north-west there is a town named Ânandapura, the crest-jewel of Ârya-dêsa, from which a family of Brâhmans of the Kauṣika-gôtra migrated and settled at Achalapura. Nârâyaṇasvâmi, a member of this family, had a son named Dâmôdara, who became a great scholar and was known as Bhâravi. He became a friend of king Vishṇuvardhana. On one occasion he accompanied the king on a hunting expedition and while in the forest had to eat animal flesh. To expiate this sin he set out on a pilgrimage and finally settled in the court of Durvinîta. He is the author of this verse." On hearing this account the king, desirous of seeing the poet, invited him to his court. The poet caused great joy to the king by reciting his poems. The king gave him a respectable dwelling to live in and supplied all his wants.

This extract establishes the contemporaneity of the Pallava king Simhavishṇu, the Ganga king Durvinîta and the Eastern Châlukya king Vishṇuvardhana (I). This connection of Durvinîta with Bhâravi affords a clear explanation of the statement in most of the grants that Durvinîta was the author of a commentary on the 15th *sarga* of Bhâravi's *Kirâtârjuniya*. The period of Durvinîta, according to the newly discovered work, will thus be the first half of the 7th century. And this is exactly the period assigned to the Gummaredḍipura plates of Durvinîta by Dr. Fleet (see previous para) on palæographic grounds. Durvinîta had a long reign of more than forty years: his period may be taken to be 605 to 650. Taking this as the basis we have to adjust the periods of the earlier kings. There will be no difficulty in this if we take Avinîta to be the sister's son of the Kadamba king Krishnavarma II. With regard to the later kings, my discovery of the date 788 in a stone inscription of Śrîpurusha (*Report* for 1918, para 76) will serve as a landmark. According to some of his published grants, 788 would be the 62nd year of Śrîpurusha's reign. This need not be considered an impossible length for a reign, for Amôghavarsha I had one as long. Further, it is almost certain that his father did not reign. In these circumstances the chronology suggested by Professor

Jouveau-Dubreuil on page 107 of his *Ancient History of the Deccan* appears to be reasonable and may be provisionally adopted. His separation of the Gangas into two dynasties, namely, the Paruvi and the Talkād, is rather ingenious. Collateral branches of the Ganga dynasty are referred to in some records, *e.g.*, the Chikballāpur plates (*Report* for 1914) mention a branch, a member of which, named Jayatēja, was ruling in 810 and the Narasimharājapura plates of Śrīpurusha (last year's *Report*) mention a chief of the name of Nāgavarma who belonged to the Pasiṇḍi-Ganga family. But the Paruvi dynasty of the Gangas does not seem to be alluded to as such in any published record. The suggestion is, however, useful as it removes some difficulties in the allocation of some of the earlier kings.

#### THE VAIDUMBAS.

59. A fragmentary *viraṅgal* at Chāmalavārapalli, Bāgepalli Taluk, mentions a Vaidumban with the epithet ? *raṇḍantakan* (a Yama in war). It appears to refer to some battle, but the details are gone. A *viraṅgal* at *bēchirākk* Yerragudi of the same Taluk (E.C.X, Bāgepalli 62) refers itself to the reign of a Vaidumba-mahārāja with the title *Gaṇḍa-Trinētra* and mentions a battle between him and the Nolambas. The present record probably refers to a similar battle. Its period may be about 900.

#### THE CHOLAS.

60. There is only one record relating to the Chōlas: a Tamil inscription referring itself to the reign of Kulōttunga-Chōla I, engraved on the back of the image of Āṇjanēya in the Āṇjanēya temple at Chēlūr, Bāgepalli Taluk. The epigraph is fragmentary owing to the image having been carved out of the inscribed stone, as stated in para 12 above. It contains only a portion of the historical introduction beginning *paṇḍa sūluda paṇḍari* and is dated in 1084. It records that in the 15th year of the reign of the emperor Kulōttunga-Sōla-Dēvar, who destroyed by his prowess in war . . . . ., who took simultaneously the two countries Śiṅgaḷam (and Ganga-maṇḍalam), and who was graciously seated on the throne of heroes along with Puvani-muḷud-udaiyāl, while his valour and liberality shone like his necklace and the garland of flowers on his sacred shoulders and while his enemies prostrated themselves on the ground, some one (name gone) of the Kāśyapa-gōtra, a resident of Śēlūr in Koyyakkurū-nādu of Irattapāḍikonḍa-Sōla-maṇḍalam, granted some lands (specified) in Sōlaśamuttirai to the temple of . . . . . mam-udaiyār at Śēlūr. He also granted 200 *kulis* as *paṭṭa-virutti* and 50 *kulis* to Ālvān. One Sōlavichchādara, probably an officer, is also mentioned.

#### VIJAYANAGAR.

61. There are about 10 records of the Vijayanagar period, beginning in the reign of Dēva-Rāya II and ending in the reign of Venkaṭapati-Rāya I. They cover a period of nearly 150 years from 1435 to 1589. Two of the records are copper plate inscriptions of Dēva-Rāya II and Venkaṭapati-Rāya I.

##### *Dēva-Rāya II.*

62. The plates of Dēva-Rāya II, referred to in the previous para, are three in number, each measuring 9½" by 6½", engraved in Nāgarī characters. They bear the date 1435 and are in the possession of Mr. H. Srinivasa Jois, Clerk, Assistant Commissioner's office, Chitaldrug. The language is mostly Sanskrit. After obeisance to Gaṇapati and invocation in separate verses of Śaṃbhu, Gaṇapati and the Boar incarnation of Viṣṇu, the record proceeds to give the pedigree of Dēva-Rāya II thus:—In the race of the Moon arose king Harihara, a combination, as it were, of Hari and Hara. During the rule of Harihara, an equal of Indra, possessed of a conduct worthy of the Kṛita age, the sport of Kali lost its vigour. His son, valiant like Rāma, a Kārtavīrya in punishing the wicked, was Dēva-Rāya. His son, virtuous like Yudhisṭhira, a devout worshipper of Śiva, was king Vijaya. To him, as Pārvati to Śaṃbhu and as Lakṣmī to Viṣṇu, Nārāyaṇi became wife. To them was born, as Kumāra to Śiva and Pārvati, Dēva-Rāya, a Maṃnatha with a body. A Dharmarāja in virtue, a Karuṇa in liberality, a Bhīma in destroying enemies, and a Vijaya (Arjuna) in winning victory,—Dēva-Rāya was, as it were, a combination of Kuntī's sons created by Brahmin. He exhibited the prowess of a



lion in hunting rutting elephants. His younger brother was the great archer Vijaya-Rāya, (also) celebrated as Dēva-Rāya. After describing Dēva-Rāya II's glory in a few verses and stating that his city, named Ghanaśaila, had to its east a rich and prosperous country, the inscription records that on the fourth lunar day which was the day of Karkāṣa-sankrānti of the bright fortnight of Ashāḍha in the year Rākshasa corresponding to the Śaka year reckoned by the sentiments, the arrows, the qualities and the moon (1359), in the presence of Virūpāksha, the king granted, with all the usual rights, the village Kannēnahalli near Dēvabēṭṭa, situated to the south of Hagaharya in Hagaharya-sthala of the Rāyadurga kingdom, giving it another name Pratāpadēvarājēndrapura, to the knower of the purport of the Vēda, Vēdānta, and all sciences, proficient in grammar, logic and philosophy, slapper on the cheek of proud disputants, worshipper of Viṣṇu, Lakshmīdharārya of the Harita-gōtra, Āpastamba-sūtra and Māmilava family, son of Panchi-bhaṭṭa. And Lakshmīdharārya, forming the village into 160 *ṛittis* or shares, retained 30 for himself and bestowed the remaining *ṛittis* on learned Brāhmins of various *gōtras*, *sūtras* and *śākhās*. Then follow details about the donies. It is also stated that 10 *ṛittis* were set apart for the god Śrinivāsa of Tirupati and 5 for the god Virūpāksha of Hēmakūṭa (Hampi). After giving details of boundaries of the village in Kannaḍa the record mentions certain grants (specified) made to the treasurer Rāma-chandroḍeya and the accountant Chaṇḍarasa. By order of the king the grant was engraved by Viraṇa. After five usual final verses the inscription closes with the signature of the king *Śrī-Virūpāksha* in Kannaḍa characters.

63. Two points mentioned in this grant deserve notice: (1) that Ghanaśaila (Penugonḍa) was Dēva-Rāya II's city or capital and (2) that he had a younger brother Vijaya-Rāya who was also known as Dēva-Rāya. I do not remember

Vijaya-Rāya, younger brother of Dēva-Rāya II.

having come across any inscriptions mentioning Penugonḍa as the capital of the Vijayanagar kings in the first-half of the 15th century. The statement that Dēva-Rāya II had a younger brother of the name of Vijaya-Rāya is of great importance as it helps us in explaining a few inscriptions of Śaka 1368, the last year of Dēva-Rāya II's reign, which refer to the reigning sovereign as Vijaya-Rāya-mahārāya (*Madras Epigraphical Report* for 1907, 83). With regard to these inscriptions, the following observations have been made in the *Annual Report of the Archaeological Survey of India* for 1908, p. 246:—"It is disputed if this king is identical with Vijaya, the son of Dēva-Rāya I, or if he is some unknown prince of the first Vijayanagar dynasty; or if, again, Vijaya is only a surname of Immaḍi-Praudhadēvarāya (Mallikārjuna), who was the grandson of Vijaya, and as such, was entitled to be called by that name in accordance with the well-known Hindu custom of naming grandsons after their grandfathers. The last alternative appears to be the most probable one; for, it is unlikely that a father would be ruling as a subordinate of his son or that he would have survived him to succeed once more to the throne. Consequently, Vijaya mentioned in these later records of Śaka 1368 may provisionally be taken to be identical with Mallikārjuna until the contrary is proved by future researches". Now the present record affords a satisfactory explanation in the matter. Vijaya of the inscriptions of Śaka 1368 is none other than the younger brother of Dēva-Rāya II mentioned in this record, and there is nothing improbable in the supposition that he may have ruled along with his brother at the close of his reign.

#### *Krishṇa-Dēva-Rāya.*

64. Two fragmentary records copied during the year appear to relate to this king. One of them at Kammaravārāpalli, EC, X, Bāgepalli 24, dated 1512, which has now been revised, seems to record a grant by Ahōbalēśvara to some one for having built a tank. The other in the ruined Ānjanēya temple at *bēchirākh* Chennarāyāpalli of the same Taluk is mostly worn, and the portion that can be read merely gives the king's name. The date of the record may be about 1520.

#### *Achyuta-Rāya.*

65. A worn epigraph on a rock behind the Chāvaḍi at Chākavēlu, Bāgepalli Taluk, opens with the statement that Achyuta was ruling the earth, seated on the jewel throne at Pinugonḍa, and seems to record a grant by some mahāmaṇḍalēśvara. Two more fragmentary records, one, dated 1537, in Giddāya's field at Pillagutṭe of the same Taluk, and the other, dated 1539, at the entrance to the Venkaṭarāmanāsvāmi

temple at Māragānakunṭe also of the same Taluk, may be assigned to the same reign. The former records the grant of the village of Kadiri as a *sarvamānya*, *Sadāśiva*.

66. An inscription at Shêrkhānkōṭe, Bāgepalli 82, now revised, states that during the rule of Sadāśiva the mahā-maṇḍalika . . . . . made a grant, as a *sarvamānya*, of . . . . . in 1558.

*Śrī-Ranga-Rāya I.*

67. An epigraph on a boulder to the north of Timmayyagāripalli, Bāgepalli Taluk, tells us that the village Ammaḍigūru had the surname Śrīrangarāvasamudra. It is probable that the village was so named after Śrī-Ranga-Rāya I. The date of the record may be about 1580.

*Venkaṭapati-Rāya I.*

68. A copper plate inscription, dated 1589, in the possession of Mr. Karaṇam Hanuinanta Rao of Chintanapalli in the Kalyāṇadurga Taluk of the Anantapur District, received through my Assistant Mr. R. Rama Rao, relates to this king. It consists of 5 plates, each measuring 10" by 7½", engraved in Nāgari characters, the language being mostly Sanskrit. Its contents are mostly identical with those of the Dēvanhalli and the Ālamgiri plates (*Report* for 1910, paras 100 and 101), the Nanjangūd and the Sarjāpura plates (*Report* for 1917, para 115; and *Report* for 1919, para 93), the Viḷāpāka plates (*Eni. Ind.*, IV, 269, and E C, XII. Tunkūr 1 and Chikkanāyakanhalli 39, with regard to the genealogy and details about the kings. Like the Viḷāpāka and the Sarjāpura plates and Chikkanāyakanhalli 39, the present record opens with obeisance to Venkaṭeśa and invocation of the two feet of Rāma and Vishvaksēna. After the description of the kings it proceeds to record that on the 12th lunar day of the bright fortnight of the month Māgha in the year Virōdhi corresponding to the Śaka year reckoned by the earth, the moon, the arrows and the earth (1511), in the presence of the lotus feet of the god Venkaṭeśa, the king granted, as a *sarvamānya*, with all the usual rights, three villages, namely, Tūmakunṭa, surnamed Krishṇasamudra, situated in Kambadūru-sthala of Kundurpi-sīma in the Rāyadurga kingdom, Nilvugalu-Rāmāpura, surnamed Tirumalapura, situated in Nūtimadgu-sthala of the same sīma and kingdom, and Chintalapalli, surnamed Śrīrangavārdhi, situated in Kāmasamudra-sthala of the same sīma and kingdom, to the maintainer of the good practices laid down in *śruti* and *smṛiti*, rejoicer in making daily gifts of food, proficient in *āgamas*, *dharmaśāstras* and sciences, worshipper of the feet of Narasimha, the pious virtuous high-souled Singari-bhaṭṭa of the Jāmadagnyavatsa-gōtra, Aśvalāyana-sūtra and Rikśākhā, son of Nāga-bhaṭṭa and grandson of Tippārya. Then follow in Kannaḍa details of boundaries of the three villages. By order of the king the grant was composed by Krishṇakavi-Kānakōṭi, grandson of Sabhāpati, and engraved by Viraṇa-mahāchārya, son of Gaṇapaya. After five usual final verses the record closes with the king's signature *Śrī-Venkaṭeśa* in Kannaḍa characters. It may be noted here that the Ālamgiri plates and Chikkanāyakanhalli 39, which bear the same date as the present grant, were also composed and engraved by the same men

#### MISCELLANEOUS INSCRIPTIONS.

69. A few of the records which cannot be assigned to any specific dynasty of kings may be noticed here. As stated in para 13, an inscription on a Buddhist image from Nepal. inscribed metallic image belonging to Monsieur Clemen- ceau was sent to me by His Highness the Maharaja for examination and decipherment of the inscription. The inscription, which is in four lines in Nāgari characters and in the Nēwāri language, runs thus:—

Sam 637 Hāguna  
vadi 1

Om śrī 3 Vajrasatva-pratimā Vajrāchāryā śrī-Tala-  
ghrikradhana Mayajuni snutya-nāmana dayakājulō.

The date of the record is the 1st lunar day of the dark fortnight (vadi of Phāl-guṇa (Hāguna) of the year 637. The year given is of the Nepalese era which began in A. D. 880. It therefore corresponds to A. D. 1517. The inscription states that the image represents Vajrasatva and that it was a gift from Talaghrikradhana who was a Vajrāchārya. For an explanation of the terms Vajrasatva and

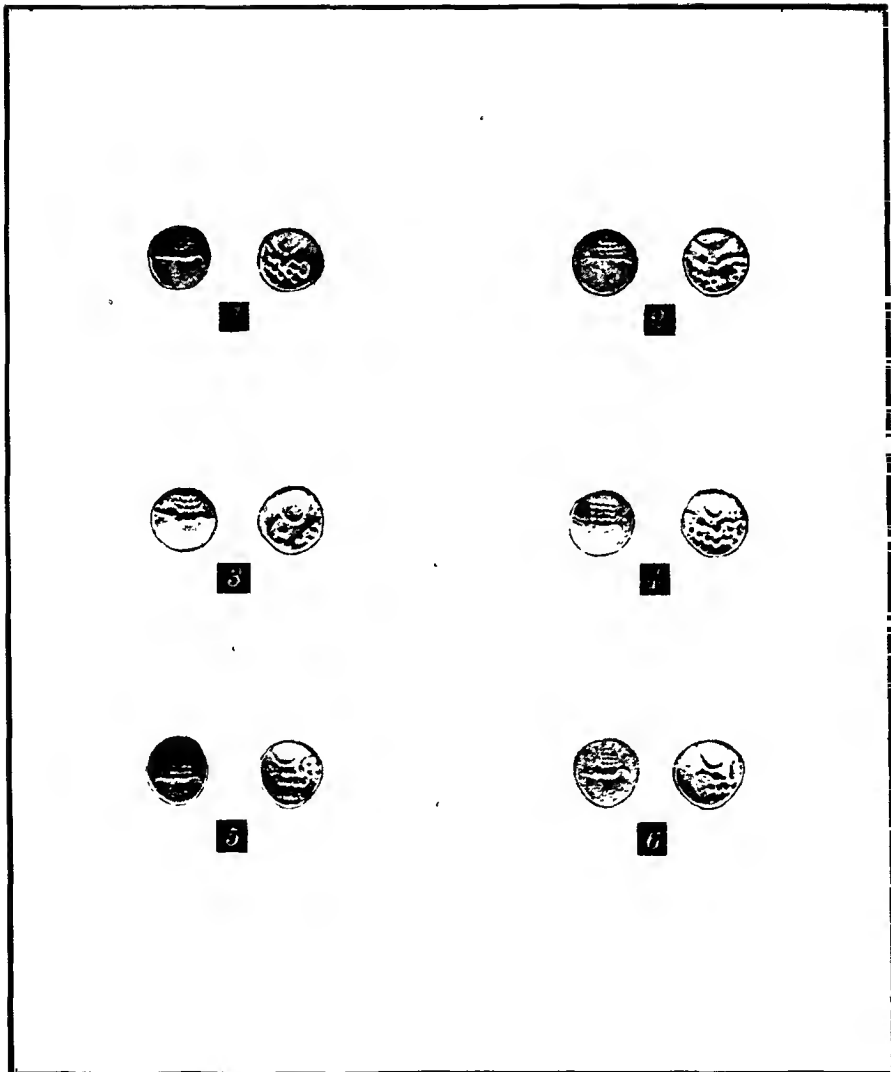
Vajrā-chāryā see para 13. Sri 3 means that śrī is to be repeated thrice. The name of the donor Talaghrikradhana is in the third case-ending. Dayakājulō means that the gift is completed. The two remaining words of the inscription appear to be the epithets of the donor.

70. Of the remaining records, a Tamil inscription at Kārakūru, E C, X, Bāgepalli 21, now revised, which appears to be dated in 1221, says that some one granted 500 *kulīs* or 50 *kaṇḍugas* of wet land in Nāgaśamuttiram of . . . . . nāḍu in Nigarili-Śōla-maṇḍalam to Brāhmins. He who violated the grant was to incur the sin of having slaughtered a tawny cow on the banks of the Ganges. A Telugu epigraph at Dabbalavārapalli, Bāgepalli 84, new re-examined, which seems to bear the date 1596, records that Kārumēda Nammi-nāyaḍṇ granted *dasavanda* at a certain rate (specified) to some accountants (named). Another to the west of Sōmēnhalli of the same Taluk, of about 1600, states that the *mahājanas* of Gangānipalli-agrahāra gave a *mānya* to some one, fixing the boundaries. Another on the wall of the Śiva temple on the bank of the river at Paragōḍu of the same Taluk, which seems to be dated 1682, records the renovation of the temple by Timmi-seṭṭi, son of *Pratipāla-nādhikāri* Tipa-seṭṭi. Three short inscriptions in Telugu, of about 1700, engraved near three mortars cut in the rock in front of Maddepalli of the same Taluk, say that the donors of the mortars were Karaṭāla Chinnamāchāru, Savarāla Sēshādri and Mādālōraya. Three more on oil-mills at Miṭṭamari of the same Taluk, tell us that two of them were presented in 1848 and 1849 by Virappa, son of Tāṭaparti of Gūḍūru, for the maintenance of a perpetual lamp in the Śiva temple, and of another in the Virabhadra shrine of Nidumāmaḍi-svāmi's *maṭha*, at the village, and that the third, also in 1849, by some one of Tirthamārapalli for the maintenance of a perpetual lamp in the temple of Lakshminarasimhasvāmi.

## 2. Numismatics.

71. About half a dozen silver and copper coins were received for examination from Mr. H. A. Steel of the Civil and Military Station, Bangalore. The silver coins, which were two in number, were found to be tetradrachms of Alexander III, the Great, of Macedonia. They bear on the obverse the head of young Herakles in lion-skin and on the reverse Zeus enthroned, with eagle and sceptre, together with the usual Greek legends.

72. The Deputy Commissioner of Shimoga sent for examination 119 gold coins together with a broken piece said to have been unearthed in the *Umbli* land of the god Rāmēśvara of Chikkerehalli, Honnāli Taluk, Shimoga District. They were found on examination to be what are known as Virarāya *paṇams* of the West Coast. But, locally, they appear to be known as Chandri *haṇas*. Six of them are figured on Plate XI. They are similar to the specimens noticed in my *Report* for 1911 (para 139; Plate VI, 21-24) and Nos. 189-192 figured on Plate IV of Elliot's *Coins of Southern India*, though they differ in some respects from the pieces figured on Plate V (9-11) of my *Report* for 1910. These coins were originally issued from Malabar. They turn up in large numbers in different parts of Southern India and must therefore have once had a wide circulation. Tradition on the West Coast ascribes them to Paraśurāma, thus showing that they are of some antiquity. The symbols on them have not yet been satisfactorily explained by numismatists. The figure on the obverse (second figures on plate XI) is supposed by some to represent Kālī and by others to represent a dagger or shield. This symbol also occurs on the Tanjore small gold *paṇams* and was copied from these by both the Dutch and the French on some of their copper coins. It also seems to occur on a few Travancore copper coins. The symbol on the reverse (first figures on Plate XI) is supposed to have some connection with the zodiac because the Travancore name for these coins is *rāsi* (i. e., a sign of the zodiac), and the twelve dots may represent the twelve zodiacal signs. Now, with regard to the symbol on the reverse, I venture to make a new suggestion. Besides the twelve dots the reverse shows an animal, evidently a crocodile, moving to the left. In the Plates referred to above, in my *Report* for 1911 and in Elliot's *Coins of Southern India*, the coins are figured upside down showing the dots below and the animal above lying on its back. If they are figured as they have been on Plate XI, the crocodile can be clearly seen moving to the left with its bent tail, and bearing the twelve dots on its back. I think the animal represents Śīsumāra or the heavenly porpoise supporting on its back the collection of the stars and planets.



VIRARAYA PANAMS

*Mysore Archaeological Survey*



### 3. Manuscripts.

73. Some of the manuscripts examined during the year under report have already been briefly referred to in para 9. Among the works contained in the manuscripts examined, the following deserve some notice :-- *Śāstrasāra-sumuchchaya*, a Kannaḍa prose work bearing on Jaina philosophy by Maḡhanandi, a Jaina teacher who flourished in the middle of the 13th century. *Rasaratnāḡkara*, a Sanskrit work on medicine by Bhaṡṡa Śrīrāmēśvara, son of Mahōpādhyāya Sarvajña-Vishṇu. The author says that he has based the work on Mūlakōla and other *śāstras* enunciated by Śiva and on the works of Gōvinda and other writers. His period may be about the 14th century. *Vaidyanighantusāra*, another Sanskrit work bearing on medicine in the form of a lexicon by Chikkana-paṇḡita, a Jaina author who was patronised by the Mysore king Chikka-Dēva-Rāja-Oḡeyar (1672-1704). *Rāmāyana*, a Telugu *champu* work by Suyyalārya, son of Appalārya who was the younger brother of Nṛsimha, the vanquisher of Śākalyamalla. *Saugandhikāpariṇaya*, a voluminous Kannaḍa poem in the *śatpadi* metre in the form of a romance by the Mysore king Kṛishṇa-Rāja-Oḡeyar III (1799-1868). *Grahaṇa-darpaṇa*, a Sanskrit work by the same author, written in 1842, giving an account of 82 eclipses, 22 solar and 60 lunar, occurring in the cycle of 60 years from 1842 to 1902, illustrated with diagrams.

### General Remarks.

74. It is satisfactory to note that the architectural and iconographic illustrations and the notices of newly discovered early records of historical importance in these Reports continue to receive the appreciation of scholars in India, Europe and America. One scholar writes from England: "Like its predecessors, your Report for 1920 is full of most interesting matter; and I rejoice to read in it that you have in preparation an index which will furnish us with a ready guide to the treasures collected in your Reports. It is very gratifying to see that the learned world is beginning to realise the great value of the contributions to knowledge which you are making in these Reports year by year. You have shown to them with exact and abundant scholarship what an active and important part has been played by Mysore in the stirring events of Indian history and in the development of the richest splendour of Indian art, and your country may well be proud to have you as interpreter of its past. I am glad to see that you have found in the Narasimharājapura plates a Ganga record of unimpeachable authenticity. It will be useful in checking the statements of less reliable documents. It is noteworthy that they make no mention of Bhūvikrama, and represent Śrīpurusha as the son of Śrīvikrama." Another scholar writes: "Your work is always most helpful and informative, and is of the greatest value to me. I am trying to write up a connected history of South India and am always collecting materials." Another writes: "Your Report for 1920 is full of matter as usual, and your trip northwards must have been interesting, though much too hurried. But even so much is I think of benefit. The Narasimharājapura plates are of value so far as they go and give some fresh items but require adjustment. It is interesting to see in the Śrīpurusha grant (para 62) how the composer tries to account for the names Avinīta and Durvinīta. These names have puzzled others too. It seems clear now that Bhīmakōpa was a name of Śrīpurusha. The reference to a Pasiṇḡi-Ganga family brings a new feature into the history. It is a great pity that a full copy and facsimile were not secured of the Rāshṡtrakūṡa Kamba's grant. It seems well engraved. I think on the whole my greatest interest is in some of the General Remarks at the end of your Report. You state that a manuscript discovered at Madras contains portions of a commentary on the Dattaka-sūtra. All the inscriptions describe the early Ganga king Mādḡhava as having been the author of such a commentary, and this may perhaps be a part of it. Then the discovery that the Sanskrit poet Bhāravi was at the court of the Ganga king Durvinīta is of the highest importance. This may account for the king's interest in his poem. That the Pallava king Simhavishṇu and the Eastern Chālukya king Vishṇuvardhana were then contemporary is most useful information. Another item of high interest is the discovery that the ambassador Abdur Razzak paid a visit to the Belūr temple in 1443, and says he was afraid to describe it lest he should be charged with exaggeration! These interesting and reliable incidents go far towards filling up the history of the past in Mysore, and impart life to the records." Another again writes: "Your Report for 1920 is most

valuable and interesting." Another still writes: "Your Report for 1920 is full of most interesting matter."

A scholar writes from France: "I have read with pleasure and profit your Archaeological Report for the year 1920. As usual, it is valuable and contains a great deal of interesting matter. I am very glad to see how much your researches advance in so many ways, for the benefit of science. Kindly accept my hearty congratulations." Another writes from Holland: "Your Annual Report for the year 1920 is a record of a year's very careful labour and contains much to interest archaeologists and students of Sanskrit. I was very much struck by the two curious reliefs reproduced in Plate III of your Report. Could you very kindly enlighten me whether "the Chain of Destruction" is referred to anywhere in Sanskrit literature? I read with great pleasure your account of Panchavati and of the many traditions in connection with the Rāmāyana clustering round the place." Another writes from Norway: "Your interesting Report for the year 1920 again shows how important the work is, which is carried on by your Department." Another writes from Brazil: "Being very much interested in Indian Archaeology, I would ask you to kindly forward to me a copy of your valuable Report for 1920. I have read an interesting article published on your work in the Times of India, number of Saturday May 28th 1921. I am much interested in the pages you wrote on Ellora and Kanheri".

A European scholar in India writes: "As usual I spent some very pleasant hours over your latest Report for 1920. The thing that struck me most was your discovery of some more Hoysala temples in the Hassan District—Mudgere, Jakkenhalli and Koramangala, all insignificant villages now, have the honor of possessing specimens of grand Hoysala architecture, of which the world knew nothing till to-day! It appears to me that it is high time that the Mysore Durbar appointed one of your Assistants to be in permanent charge of the ancient fanes in the Hassan District with his headquarters at Hassan. His duty should be conservation and constant supervision of these gems of Kannada architecture. You are always so thought-provoking! You mention for instance a niche in the Buchesvara temple for the Seven Mothers. Now, who are these seven deities? At Triuttani, near Arkonam, on one of the two eminences in the place, there is a shrine dedicated to the Seven Virgins. All through Ancient History we find these seven mothers, or seven sisters, or seven virgins occurring as objects of worship down to the days of Tiberian Rome. In Eastern Europe and Western Asia Minor the belief in them is dead long, long ago. But in our wonderful South India the worship, though sporadic, lasts even at this moment. Will you tell us one of these days something about the *rationale* of this immemorial belief? Is it Sabeian in its origin, connected with the seven planets, or is it Vegetational? Coming now to your brief North Indian tour, the description of the shrines in Panchavati will go a great way to strengthen one's belief in the historical kernel of the Rāmāyana. In para 30 of your Report is mentioned an inscription at Hampe registering a grant in 1199 by Hachale, wife of a chief of the Phaui-vamsa or serpent race. The modern Bellary District and its neighbourhood are even now the happy hunting ground of a class of dacoits who go by the name of Pamalores or Pamalavadus. But let this go. Except the Takshaks of dim antiquity, I am not aware that there existed any other dynasty in India styling itself of the serpent race. Do you think that a branch of this North Indian line of princes may have settled down in Kuntala, that is, modern South Canara? Anyhow, to my mind, the incident in the Mahabharata where Arjuna is said to have burnt up the huge Khandava forest lying roughly between the Mahanadi and the Tungabhadra and between the two ghats, gains some historic certainty by the inscription you quote in the direction of its having been from very ancient days the habitat of the Nagas, that mysterious race who have left behind them innumerable traces of their supremacy in India. I have made my letter already too long. But your Reports every year are such a mine of suggestiveness that one is provoked into launching on discussions, when he should rather merely congratulate you for placing before him splendid reading matter." Another scholar writes: "As usual your Report is brimful of most interesting and valuable information and will be of greatest value to me in the pursuit of my studies." Another writes: "I have read your Report with great pleasure, as I do all you write about Mysore architecture. In this case you have gone afield, and this part is no less interesting to me than the other, because

I have visited all the places you went to." Another again writes: "I congratulate you on the discovery of the Narasimharājapura plates." An Indian scholar writes: "I find your Report as learned and original as its predecessors. I congratulate you on the excellent work that is being done in Mysore under your care."

Among the illustrations of architecture and sculpture in the present Report, Plates I, II and IV give some fresh views of the temple at Bêlûr which has been described and illustrated in my Monograph bearing on it; and Plate III shows the god Kêśava of the temple. Plates V and VI exhibit some views of the celebrated Hoysalêśvara temple at Halebid. Finally, Plate VII shows the south view of the Amritêśvara temple at Amritāpura, Tarikere Taluk, and Plate VIII the figure of Śiva as Gajāsūramardana in front of its tower.

An important event of the year under report is the passing of orders by Government regarding the Preservation of Ancient Monuments in the State. A systematic inspection of the monuments has been prescribed and local officers directed to take more interest in their preservation. As these orders have made the Director of Archæology solely responsible for the proper preservation of the monuments, the work of this department has considerably increased. Still, in the interests of these monuments, it is hoped that the Ancient Monuments Preservation Act will also be introduced at no distant date. An account of the work done in accordance with these orders is given in the Appendix to this Report.

The Kûḍlûr plates of the Ganga king Mârasimha, examined in detail in paras 41 to 56, are of great historical importance as they not only corroborate the statements made in the published grants of the Ganga dynasty but also add several items of new information. They likewise form a valuable addition to the number of the authentic grants of this dynasty brought to light year after year in my previous Reports. It may further be stated that they are the only plates yet discovered of Mârasimha and are moreover the longest and the latest of the Ganga copper plate inscriptions hitherto known.

BANGALORE,        }  
10th September 1921. }

R. NARASIMHACHAR,  
*Director of Archæological Researches*  
*in Mysore.*



## APPENDIX.

In accordance with Government Order No. G. 6045-105—G. M. 194-17-8, dated the 14th September 1920, which lays down that Revenue Sub Division Officers should inspect all the monuments within their jurisdiction once a year and submit a report of inspection to this Department through the Deputy Commissioners, inspection reports from all the districts except those from Mysore and Shimoga have been received.

Owing to pressure of work at Headquarters it was not possible to make a systematic tour of inspection by this Department during the year. It is, however, hoped that the prescribed number of monuments will be inspected in the coming year.

As regards the lumpsum grants placed at the disposal of Deputy Commissioners out of the allotment of Rs. 1,000 annually made towards the up-keep of Non-Muzrai institutions, it is learnt from the Deputy Commissioners that no money was spent during the year. The Deputy Commissioner, Mysore District, states that the funds referred to in the order were not actually placed at his disposal for being utilised for the purpose.

The accompanying statement shows the amounts spent during the year for the repair of Ancient Monuments. It has to be stated here that in none of these cases a reference was made to this Department.

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Statement showing the amounts spent during the year 1920-21 for the repair of Ancient Monuments in the State.

Serial No.	District	Taluk	Place	Name of institution	Nature of repairs executed	Amount of sanctioned estimate	Amount spent during the year	Remarks
1	2	3	4	5	6	7	8	9
1	Bangalore	Bangalore	City Fort	Venkataramanaswami temple	Construction of steps to the rear verandah and of lattice work to the dwapapalas	Rs. a p.	Rs. a p.	
2	Do	Channarayana	Channarayana	Sved Ibrahim's tomb	Repairs to the front	....	920 2 9	
3	Do	Do	Malur	Sri Appanayasaami temple	Putting the Kalasas on the Gopura	110 0 0	140 0 0	
4	Kolar	Chintamani	Alangudi	Venkataramanaswami temple	General repairs	990 0 0	515 0 0	The work is not yet complete
5	Do	Chikballapur	Nandi	Bhoganandiswara temple	Do	554 0 0	547 12 0	Information not furnished.
6	Do	Do	Nandi Hill	Vegandiswara temple	Do	1,657 0 0	900 0 0	
7	Do	Do	Rangasthala	Ranganathaswami temple	Do	639 0 0	570 0 0	
8	Do	Mulbagal	Kurudamale	Somanatheswaraswami temple	General repairs with a view to renovate the whole temple	1 150 0 0	392 0 0	R- 3,863-0-0 is said to have been spent up to date
9	Mysore	Seeringapatam	Gajjann	Tippu Sultan's Tomb	Repairing the Gumbaz and the buildings attached to it	31 300 0 0	3 372 0 0	
10	Do	Do	Seeringapatam	Dungcons	General repairs	2,350 0 0	175 0 0	
11	Do	Do	Do	Darna Dowlat Bagh	Repairing and improving the building and the compound	10,131 0 0	5,970 0 0	
12	Do	T-Narsipur	Talkeel	Kirti Narayanaswami temple	Works connected with the renovation of the temple	2,516 0 0	117 0 0	
13	Kodur	Chikmagalur	Kharadya	Markandeswaraswami temple	General repairs	4,166 0 0	....	Work not yet taken in hand
14	Hassan	Belur	Belur	Chaukageswaraswami temple	Improving the temple	193 0 0	43 0 0	
15	Do	Do	Halebid	Hovaleswara temple	Repairing the temple	5,569 0 0	2 95 0 0	
16	Do	Do	Do	Kedarevara temple	Do	132 0 0	111 0 0	
17	Do	Do	Do	Jam Bastri	Do	5,585 0 0	2 712 0 0	
18	Do	Arsikere	Arsikere	Siva temple	Do	132 0 0	127 0 0	

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ANNUAL REPORT  
OF THE  
MYSORE ARCHEOLOGICAL  
DEPARTMENT  
FOR THE YEAR 1922

*WITH THE GOVERNMENT REVIEW THEREON*



BANGALORE  
PRINTED AT THE GOVERNMENT PRESS  
1922



# Government of his Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. O. 2473-4—G. M. 56-22-2, dated 3rd November 1922.

## Archæological Department.

Reviews the report on the working of the — for the year ending 30th June 1922.

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READ—

Letter dated the 27th September 1922, from Praktanavimarsa Vichakshana Rao Bahadur R. Narasimhachar, M. A., forwarding the report on the working of the Archæological Department for the year ending the 30th June 1922.

ORDER No. O. 2473-4—G. M. 56-22-2, DATED 3RD NOVEMBER 1922.

1. Recorded.
2. Consequent on the grant of privilege leave from 6th May 1922, to Mr. R. Narasimhachar preparatory to his retirement from service from 1st July 1922, Dr. R. Shama Sastry, B.A. Ph.D. was appointed Director of Archæological Researches, in addition to his own duties as Curator of the Oriental Library, and the administrative control of the Department was vested in the University at the same time.
3. The Director made no tours in the districts, but 24 new records were discovered and revised copies of 12 incompletely printed inscriptions were procured by the Head Pandit in the re-survey of the Kankanhalli Taluk.
4. The draft bill relating to the preservation of ancient monuments is under the consideration of Government and the suggestion of the Director to publish in Kannada the orders passed regarding the preservation of these monuments will be considered after the bill is passed into law. The Architectural Draughtsman inspected some ancient monuments in Bangalore and Kolar Districts.
5. A noteworthy feature of the present report is the retrospect of Mr. R. Narasimhachar's work in the Department for the past sixteen years. Government take this opportunity of placing on record their high appreciation of the valuable work done by this officer in the Archæological Department.

B. VENKOBÄ RAO,  
*Secy. to Govt., Genl. Dept.*

To—The Registrar, Mysore University.

The Praktanavimarsa Vichakshana Rao Bahadur, R. Narasimhachar, M.A.

PRESS TABLE.

Exd.—A. M. K.



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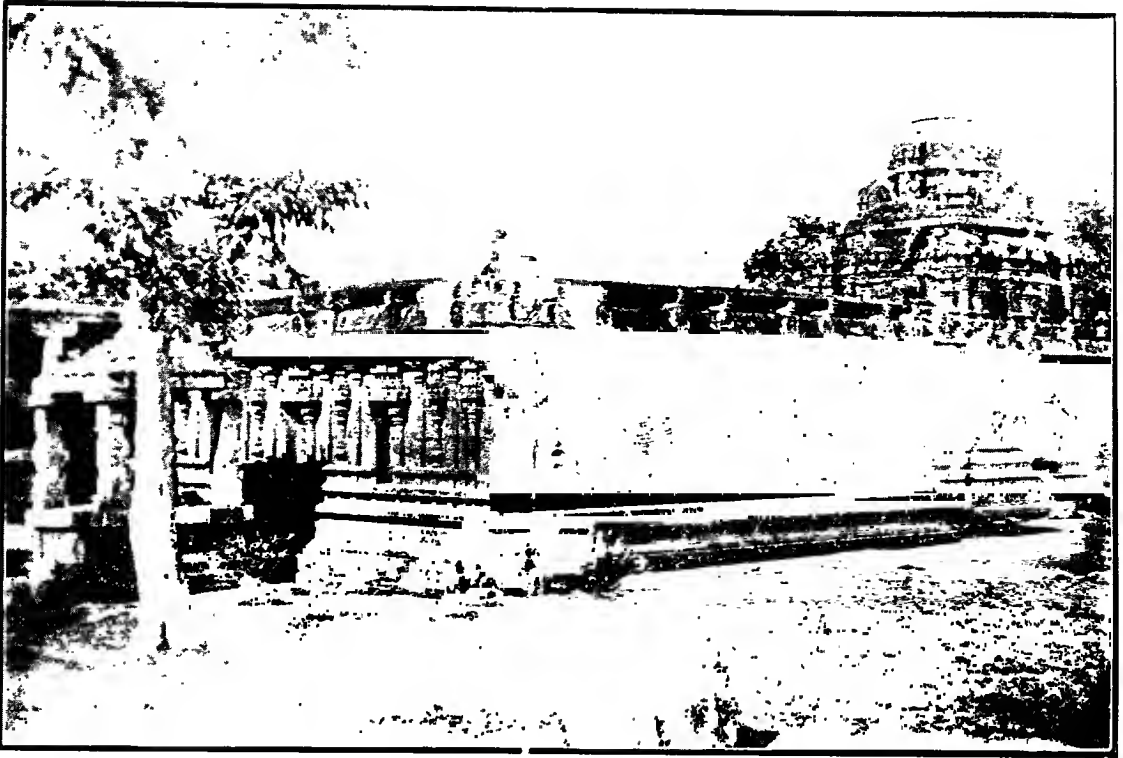
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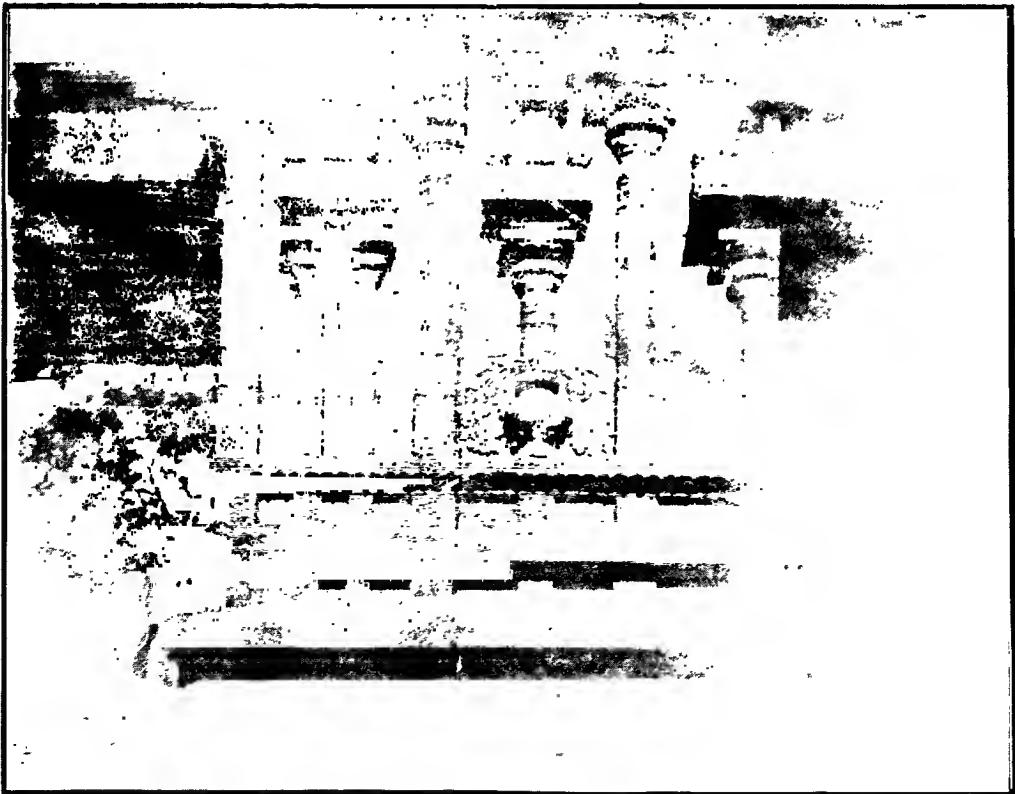
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NORTH VIEW



PORTION OF EAST WALL



# ARCHÆOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1922.

## PART I.—WORK OF THE DEPARTMENT.

In their Order No. 2535-7—Education 175-21-5, dated the 26th December 1921, Government deputed me to attend the Second Session of the Oriental Conference held at Calcutta from the 28th January to the 1st February 1922.

2. In Government Notification No. 6456-8—C. B. 205-21-3, dated the 19th April 1922, I was granted privilege leave of absence for 1 month and 26 days with effect from the 6th May 1922, preparatory to retirement from the 1st July 1922.

### *Establishment.*

3. In their Order No. M. 4984-7—G. M. 102-21-1, dated the 6th May 1922, Government sanctioned certain arrangements for the conduct of work in the Department which were to come into force from the date of my availment of the leave sanctioned to me, the chief of them being the appointment of Dr. R. Shama Sastri, B.A., as the Director of Archæological Researches.

4. Mr. R. Rama Rao had privilege leave for one month. S. Bonimarasa Pandit had leave without allowances for five and a half months. T. K. Venkataramanaiya and H. Sessa Iyengar had privilege leave for about one month each; M. C. Tirumalachar and P. M. Gurusami Achari for twelve days each; and M. C. Srinivasa Iyengar for ten days.

### *Tours : Exploration, Inspection of Temples, etc.*

5. Owing to pressure of work at headquarters no tours were made by me during the year under report except my journey to Calcutta to attend the Second Session of the Oriental Conference. The Architectural Draughtsman and the Head Pandit, however, made tours under my instructions with the object respectively of inspecting some ancient monuments and of making a resurvey of the Kāṅkānhalli Taluk in the Bangalore District. This resurvey has resulted in the discovery of 26 new records. Revised copies of 12 incompletely printed inscriptions have also been procured.

6. The Architectural Draughtsman inspected the following monuments in the Bangalore and Kōlār Districts:—The Cenotaph at Bangalore, Birthplace of Tippu at Dēvanhalli, Mokbāra at Kōlār, Hyder Vali Dargā and Śrīpādarāya's Brindāvana at Muḷbāgal, the Sōmēśvara temple at Kurudumale (Plate I), the Amaranārāyaṇa temple at Kaivāra, the Venkataramana temple at Ālamgiri, and the Ranganātha temple at Rangasthala near Chikballāpūr. Conservation notes prepared by him with regard to the temples at Kurudumale, Ālamgiri and Rangasthala, and inspection notes with regard to the other monuments were forwarded to the local officers for necessary action.

7. While in Mysore during the last Dasara, I visited some temples and a Mysore temples and a Dargā. Dargā not noticed before. The Viśvēśvara temple in the old Agrahār is a modern structure caused to be erected by Sir M. Kantaraja Urs, K.C.I.E., C.S.I., about twenty years ago. It is a small neat building with a *prākāra* or enclosure. Four inscribed slabs ornamented with floral borders, which are built into the base of the temple, attracted my notice. They measure 5 feet by 2 feet. The inscriptions on them have nothing to say about the temple, but give some geographical information. One of them, built into the north base, names the five continents and gives their area and population. A rough stone by its side bears the inscription "Kaliyuga 5000." Another built into

the east base to the left of the entrance gives the area of Mysore as 28,000 square miles and the population as 49 lakhs. The first portion of the inscription is concealed by the flight of steps leading into the temple. Another, also built into the east base, but to the right of the entrance, names 22 languages, mostly foreign, such as Swedish, Armenian, Burmese and so on. The fourth, built into the south base, consists of two parts: the first part gives the number of Chakravartis as 5, of Mahārājas as 35, and of Rājas as 38, these items being put in brackets; while the second part names 19 Indian languages such as Kannaḍa, Tamil, Uriya and so forth. A rough stone at the side gives the number of years that have elapsed since the creation of the world. There are, besides, ten more such slabs around the base, seven plain and three with similar ornamental borders, but bearing no inscriptions. From the inscription "Kaliyuga 5000" mentioned above, the period of these epigraphs can be made out, but the purpose for which they were put on stone is not clear. Evidently the slabs have been brought from some other place and built into the base. Outside the temple is a good pond with a pillared veranda all round with three niches in the three directions enshrining figures of Gaṇapati, Durgā and Pārvati.

8. The Sômēśvara temple, situated in the north-east of the fort, consists of three cells standing in a line. The middle cell has a linga, the right cell the goddess Sômasundari and the left Nārāyaṇa. In front of the Nārāyaṇa shrine are set up on a raised embankment figures of the nine planets. All the figures except the linga, which is said to be very old, were set up by Her Highness the Mahārāṇi Vāṇivilāsa Sannidhāna about thirty years ago. The south outer wall has a niche enshrining a good figure of Dakṣiṇāmūrti. To the south of this temple stands a shrine dedicated to Bhairava, known as Kōḍi-Bhairava or Bhairava at the outlet of the tank. This temple is of interest as according to tradition it was here that the brothers Yadu-Rāya and Kṛishṇa-Rāya, the progenitors of the Mysore royal family, who came from Dvārakā, stopped for some time before going to Hadināru to fight the Kārugahalli chief. Espousing the cause of a distressed maiden, the daughter of the deceased chief of Hadināru to the south-east of Mysore, the royal brothers saved her from a forced marriage with the chief of Kārugahalli, who was of inferior caste, by slaying him. She then became the willing bride of Yadu-Rāya, who assumed the government of Hadināru and Kārugahalli. The image of Bhairava, about 3 feet high, has for its attributes a trident, a drum, a skull and a sword. It is flanked on the right by a female chauri-bearer and on the left by a female figure, apparently Bhadrakālī, with a bill-hook in the uplifted right hand. The Dargā mentioned above is a fine building with stucco decorations situated about half a mile to the north-east of the fort (Plate II). It is said to contain the tomb of a Muhammadan lady and to have been erected in about 1830 at the instance of the Mysore Resident Casamaijor.

9. I left for Calcutta on the 23rd January 1922 to attend the Second Session of the Oriental Conference to be held there on the 28th Calcutta tour. at 11 A.M. On the way I stopped for some hours at Madras, Rajamundry and Cuttak. The Gōḍāvari bridge, supported by fifty-four piers, is one of the longest in India. Similar, though shorter, bridges were noticed near Tuni, Anakāpalli and Cuttak, as also one between Chatrapur and Ganjam and one near Kōlāghāṭ. From Tuni for a considerable distance wooded hills greet the eye on both sides of the Railway line. Near Rambha the Railway line runs close to the Bay of Bengal. There is a dam across the Mahānadi at a distance of about two miles from Cuttak.

10. The Second Session of the Oriental Conference at Calcutta was opened by the Governor of Bengal, and addresses were delivered by the Governor, Sir Asutosh Mukerji, President of the Reception Committee, and Dr. Sylvain Levi, President of the Conference. Delegates from all parts of India and from Burma and Ceylon attended the Conference. Before I left Bangalore a communication had been received from the Secretaries stating that I had been unanimously elected President of the Political History and Chronology Section of the Conference. From the second day Sectional Meetings were held from 10 A.M. to 1 P.M. and continued for four days. In the afternoons arrangements were made by the Secretaries for visits to places of interest by the delegates and for their entertainment with musical or dramatic performances. On the first day visits were paid to the Nahar Collections of Oriental Art and to the Bangiya Sahitya Parishat. The collections include

a good number of pictures, sculptures, coins and other antiquities. The Bangiya Sahitya Parishat also owns a fine collection of manuscripts, images and other sculptures, old pottery, tiles, etc. On the second day was arranged a river trip by steamer to the Royal Botanical Garden. An object of particular interest in the Garden is a magnificent banyan tree, about 51 feet in girth, with nearly 500 aerial roots. To prevent harm to the pendent roots, they are enclosed in bamboos and allowed to take root in the earth. On the third day visits were paid to the Exhibition of the Indian Society of Oriental Art and to the Indian Museum. A good number of beautiful pictures and fine bronzes was seen in the Exhibition. In the Indian Museum the Buddhist and other figures and sculptures and the Bharhut railings were inspected. There was no time to see anything more. The delegates also attended the Governor's Evening Party on the same day. On the fourth day the Victoria Memorial Hall, a grand marble structure, was visited. The antiquities consisting of manuscripts, pictures, heirlooms of royal families, coins and so forth, housed in this building, are of great historical interest. There were also musical and dramatic entertainments at the Calcutta University Institute the same day. On the fifth and the last day of the Conference a second visit was paid to the Bangiya Sahitya Parishat to attend a musical entertainment. The delegates also attended the Annual Meeting of the Asiatic Society of Bengal at 9-15 p.m. on the same day. Here were seen a large number of fine paintings and exhibits consisting of rare manuscripts, statues, bronzes and other antiquities. Some of the exhibits from Mylapore such as a picture of St. Thomas with long ear lobes, crosses of a peculiar kind, the *svastika* and so forth, were very interesting.

11. On the fifth day I read a paper on "The Western Gangas of Talkād." Recently a communication was received from the Secretary of the Publication Committee stating that my paper would be printed and included in the volume of the Proceedings of the Conference. On the next day I paid a visit to the *brindāvana* of His Highness the late Chāma-Rājendra-Oḍeyar of Mysore at Kālighāt. The lintel of the doorway has *Gaṇḍabhērūṇḍa*, the Mysore crest, and bears the motto *satyam evōddharāmy aham* in Nāgari characters. The ghāt is neatly built, and it is satisfactory to note that a covered portion is set apart for the exclusive use of women. The *brindāvana*, which is carved with a figure of Kṛishṇa on the front face, is worshipped every day, and rations are daily distributed to about fifty pilgrims. There is a good garden to the south with a fountain in the middle.

12. As my request for sanction to a tour to some places of archæological interest after completion of my work in connection with the Calcutta Conference was not granted by Government, I applied for short leave and visited on my own account Benares, Ayōdhyā, Allahabad and Gaya. At Benares the Viśvēśvara,

Benares. Bindumādhava, Annapūrṇā and other temples were visited, as also the Astronomical Observatory known as

Māna-mandir. The first two temples are overshadowed by mosques, and a well known as Jñāna-vāpi, considered sacred by the Hindus, is situated within the mosque itself. The gold-plated tower of the Viśvēśvara temple is stated to be the pious work of Ahalyābhāyi. The ghāts known as Hauumān, Harischandra, Daśāśvamēdha, Maṇikarnikā, Panchagangā, Rāja and so forth were visited. There are big umbrellas set up on the bank of the Ganges to screen from the rays of the sun pious pilgrims engaged in muttering their prayers. The city is full of narrow lanes, though adorned with beautiful houses and shops. I saw only one big road flanked by mean-looking houses. The Tōtādri Mutt where I stopped is situated near the Railway station close to the Rāja-ghāt and stands in the middle of a garden free from the bustle of the city. It has a good temple dedicated to Vishṇu and a number of rooms for accommodating pilgrims. It is worthy of notice that among the disciples of the Mutt are some who, though possessed of a university education, have renounced the world and devoted themselves to an ascetic life and social service. About four miles from Benares is situated Sārnāth, a place hollowed by the

Sārnāth. presence of Buddha, whose monuments were designed to commemorate one of the important acts in his life,

namely, the preaching of his first sermon. A big stūpa is still standing, though in a dilapidated condition, and excavations are still going on. All the antiquities, consisting of fine figures of Buddha, the Bōdhisatvas, Tārā and other goddesses, and other sculptures, seals etc., are housed in a spacious building called the Sārnāth Museum. I went over the site and saw the fine inscribed Aśōka pillar standing

near the main shrine. Though the upper portion of the pillar is broken, the inscription on it is almost intact. The letters are beautifully engraved. I had the pleasure of meeting Rao Bahadur Dayaram Sahni who had come there for inspection, the place being within his jurisdiction. He was kind enough to show me over the place.

13. Ayôdhyâ, situated on the bank of the Sarayû, has hundreds of Mandirs enshrining marble figures of Râma, Lakshmaṇa and Sitâ. But the birthplace of Râma, marked by a Mandir, is overshadowed by a mosque. Among the Mandirs of the place, the one erected some years ago by the late Yôgi Parthasarathi Iyengar, B.A., B.L. of Madras and maintained by his wife, is the only structure that resembles South Indian shrines. Unlike other Mandirs, it enshrines metallic figures of Râma, Lakshmaṇa, and Sitâ, said to have been unearthed in the compound of one of the temples at Tiruppullâni or Darbhâṣayana near Râmêśvaram. The confluence of the Gangâ and the Yamunâ at Allahabad or Prayâga is looked upon as one of the holiest spots in India. It is also called Trivêṇi-sangama as a third river, Sarasvati, which is believed to flow underground, is also supposed to join the other two at this place. Even after the junction of the Gangâ and the Yamunâ, they can be distinguished by the colour of their water for some considerable distance, the water of the former being white and that of the latter of a dark colour. In the fort the Akshayavaṭa (holy undecaying banyan tree) and the Aśôka pillar were visited. I could see the pillar only from some distance, as people are not allowed to go near it without a pass from the local Magistrate. I was not aware of this circumstance at the time of my visit. The Akshayavaṭa is situated in an underground building for entering which every pilgrim has to pay a fee of three pias. The tree, which is worshipped every day, consists of two dry branches, which are supposed to represent its root. Its trunk is supposed to be at Benares and the top portion at Gayâ. Around the tree are many stone figures representing Râma, Lakshmaṇa and Sitâ, Narasimha, Bhairava, Dattâtrêya, Subrahmanya, Âdiśêsha (the lord of serpents), Vêṇimâdhava, Dikpâlas or the regents of the directions, Vyâsa, Dûrvâsa, Mârkaṇḍêya, Lakshmi, Sarasvati, Gangâ, Yamunâ and so on. Narasimha, killing Hiranyakaśipu, is represented with the head of an antelope or some other animal with horns. Âdiśêsha is a very fine figure with intricate coils. Both Gangâ and Yamunâ bear lotuses in the upper hands, a rosary in the lower right hand and a *kalâṣa* or water vessel in the lower left; but the former stands on a crocodile and the latter on a tortoise. There is also another female figure bearing a discus in the upper right hand and a lotus in the upper left, the lower right being in the *varada* or boon-conferring attitude and the lower left resting on the thigh. It is not clear which goddess is represented by this figure. At a short distance from the fort is lying a huge figure of Hanumân a few feet below the level of the ground. He bears Râma and Lakshmaṇa on his shoulders and is supposed to be taking a nap after killing the demon Mairâvaṇa. According to the Purânic account he had promised to slay the demon before sunrise, and as there was some time yet left after killing him he took a nap to refresh himself.

14. Gayâ, the celebrated place of pilgrimage where every Hindu believes that it is incumbent on him to perform *śrâddhas* for the spiritual welfare of his ancestors, is situated on the bank of the Phalguni river which is dry through the greater part of the year except for a few pools of water known as *kunḍas*. The river has several well-built ghâṭs, and good buildings on the bank for the accommodation of pilgrims. The place is adorned with a number of temples among which the Vishṇupâda and the Gadâdhara are the most important. The object of worship in the former is a footprint of Vishṇu enclosed by a silver-plated octagonal parapet, and it is on this footprint that every performer of *śrâddha* at Gayâ has to place *pinḍas* or balls of rice. Another temple, the Lakshminârâyaṇa, situated near the Vishṇupâda, is said to have been erected by Ahalyâbhâyi. Here Nârâyaṇa stands in the middle with Lakshmi standing to the right and the founder of the temple seated to the left. There are several shrines containing figures of Hanumân bearing Râma and Lakshmaṇa on the shoulders. Most of the other temples enshrine Râma, Lakshmaṇa and Sitâ, and a few, Panchamukhi (or five faced) Hanumân. Opposite to Gayâ on the other side of the river is a pool of water known as Sitâ-kunḍa. Some distance from this is a shrine in which Sitâ is represented as placing a *pinḍa* of

sand in the hand of her deceased father-in-law Daśaratha. Only a hand is shown with a *piṇḍa*. The traditional account states that Daśaratha asked Rāma for a *piṇḍa*, and Rāma being absent at the time, Sītā, who had no rice with her, placed a ball of sand in the hand. About half a mile to the north-west of Gayā is the Akshayaṇa under the shadow of which pilgrims are enjoined to place *piṇḍas* after the performance of the *śrāddha* at Gayā. About six miles from Gayā is situated

Buddha-Gayā.

Buddha-Gayā, another of the places hallowed by the presence of Buddha, as it was here that he attained enlightenment under the Bôdhi tree. The temple here is a large structure adorned with a lofty tower which has figures of Buddha all round. The main shrine has a big seated figure of Buddha with the right hand pointing to the earth (*Bhūsparsa-mudrā*). It is, however, worthy of notice that the figure is marked with Tenkale *nāmam* on the forehead in order to make Hindu pilgrims believe that it represents Viṣṇu, the temple being in charge of Vaishṇava Mahants. There are also in the temple several Buddha and Bôdhisatva images together with a few female figures, which are given Hindu names such as Sākshi-Gôpālā, Dharmarāja, Arjuna, Lakshmi, Kuntī and so on. In front of the Buddha in the main shrine is a short pillar carved with standing Buddha figures on all the four sides. A portion of the old railing is standing to the south of the temple with a few inscriptions in Brāhmī characters here and there. Well-carved votive stupas are found all over the place. While repairing the temple many of them seem to have been neatly fixed over the walls and gates. Behind the temple stands the Bôdhi tree under which Buddha attained enlightenment. To the south of the temple is a pond known as Buddha-kunḍa. There are also near the temple several ornamental tombs of the Mahants surmounted by tall towers adorned with brilliant gold finials. At the time of my visit six Chinese lamas were seated in a row in the *garbhagriha* or adytum reading some sacred book written in the Tibetan script. They had in their hands a small drum and a bell which they sounded when they came to the end of a page. There were also some Chinese women with cropped heads outside the *garbhagriha* busily engaged in lighting small brass lamps which they placed in front of the Buddha figure. I saw hundreds of such lamps burning before Buddha, and as soon as one of them went out, it was quickly replaced by another lighted lamp. Several people took impressions on cloth of Buddha's right hand pointing to the earth after paying some fee to the Hindu *pūjāri*. The pilgrims take these to their places for worship.

15. On my way back from Calcutta I stopped for some time at Bhuvanēśvar,

Bhuvanēśvar.

Pûri-Jagannāth and Bezwaḍa. Bhuvanēśvar is adorned with a number of temples in the North Indian style of architecture, among which the Bhuvanēśvar appears to be the biggest. The plans of these temples are mostly similar to one another: a *garbhagriha* with a tall tower, a *sukhanāsi* or vestibule with a short tower, and four small shrines with smaller towers resembling that of the *garbhagriha* at the corners of the *prākāra* or enclosure. In the middle of the village is a fine tank known as Bindusāgara with a *maṇḍapa* in the centre called Chandana-maṇḍapa. The tank is used for the floating festival of the *utsava-vigraha* or processional image of the Bhuvanēśvar temple. The temples and other buildings around the tank present a fine view. Among the other temples of the place may be mentioned the Anantavāsudēva, the Lankēśvari, the Rājārāṇi and the Rāmēśvara. The Lankēśvari temple has a stone *gôpura* or tower resembling those of the Dravidian temples of the south. Almost every temple has in the *prākāra* a *tôraṇa* or gateway. The one in the Lankēśvari temple shows elegant workmanship. Outside the village is a sacred reservoir known as Kēdārakunḍa. Bhuvanēśvar is considered to be a sanitarium, and there are some buildings for letting out to people who want to stay there for their health. There is also a Rāmākrishṇa Mutt with a spacious compound. About four miles from Bhuvanēśvar is Khandagiri which has a number of caves containing inscriptions of considerable

Khandagiri.

antiquity. Judging from the sculptures, two of the caves appear to be Buddhist and three Jaina. Among the caves may be mentioned Gaṇēśa-gumfā, Hāti-gumfā, Bāg-gumfā, Bēng-gumfā, Haridāsa-gumfā, Jagannātha-gumfā, Dhyāna-gumfā, Navamuni-gumfā, Durgā-gumfā Pārśvanātha-gumfā, Ananta-gumfā and Buddha-guhā. Gaṇēśa-gumfā has a figure of Gaṇēśa carved on the back wall and two elephants in front. By the side of Gaṇēśa is a short inscription which does not appear to be very old. Hāti-gumfā contains



the celebrated Khāravēla inscription in ten lines, about the interpretation of which there has recently been a great deal of controversy. Each of the next three gumfās bears a short inscription. Navamuni-gumfā has two rows of seven figures each, the upper row representing Jinās and the lower Yakshis seated in *lalitāsana*. There are also three more Jina figures at the sides. The cave bears a modern inscription. Durgā-gumfā has likewise figures of Jinās and Yakshis, the number in this case being twenty-four in all. There is, besides, a standing figure of Pārśvanātha canopied by a seven-hooded serpent. Pārśvanātha-gumfā has figures of the twenty-four Jinās with their cognizances, some standing and some seated. There are also three slabs below containing figures. The cave is surmounted by a *śikhara* adorned with a bell-shaped pinnacle. Ananta-gumfā has arched doorways with figures of serpents and the Bōdhi tree. Buddha-guhā has Gajalakshmi and a railing. The hill has a small natural pond in rocks known as Ākāśa-Gangā. An open ground with numbers of vase-like stones collected together is called Dēvasabhā, and the stones are supposed to represent sages who were thus metamorphosed in consequence of the advent of Kali. On the top of the hill is a Jina temple dedicated to Śāntinātha.

16. Pūri-Jagannāth, situated on the sea-coast, is a well-known place of pilgrimage always swarming with pilgrims from all parts of India. The temple of Jagannāth is a magnificent structure in the North-Indian style, consisting of a *garbhagriha*, a *sukhanāsi*, a *navaranga* or middle hall, a *mukha-maṇṭapa* or front hall and a *prākāra*. The *garbhagriha* is surmounted by a very lofty tower which is visible for miles around and the *sukhanāsi* by a short but thick tower of a dark colour. The *navaranga* has no tower, but the front hall, a grand structure adorned with paintings, pictures and stucco figures, has one resembling that of the *sukhanāsi*, but of a white colour. The *prākāra* has several shrines of minor deities. The temple walls and pillars are sculptured with figures intended to illustrate scenes from the Purāṇas. Opposite to the *garbhagriha* stand statues of Brahma and Śiva with folded hands. The east outer walls show excellent workmanship. The doorways of the temple, as also those of some Mutts of which there is a large number in the town, are flanked by figures of Gangā and Yamunā. These figures hold a water vessel in one of the hands, the other being in the *varada* or boon-conferring pose bearing a rosary. In some cases the attribute in the other hand is a flower. Tenkale *nāmams* are found carved in many places. In the *garbhagriha* there are three deities in a row—Subhadrā in the middle flanked by Balarāma to the right and Kṛishṇa or Jagannāth to the left. The figures, which are made of wood, present a weird appearance. On the sea shore at the town are several good buildings which are let out to people who go there for recruiting their health.

17. Bezvāḍa, situated on the bank of the Kṛishṇa, is surrounded by hills a few of which are of some archæological interest. A hill to the east has a cave called Gōvinda-guhā and a *kuṇḍa* or natural pond near it. It is stated that one Gōvinda-Bābāji lived in this cave and died some sixty years ago. I was told that an inscription stone which was standing here was removed to some other place some years ago. Another hill known as Kanakadurga has at some distance above the foot a temple known as Durgā-Malīśvara, in which are located a Sanskrit Pāṭhaśālā and the hermitage of a guru named Paramaśivēndra-Sarasvati. A few steps above this temple is situated a shrine of the goddess Durgā, who is named Kanakagiri-Durgā, with a fine pond close to it. Higher up are a few figures and inscriptions on rocks. The figures, as indicated by the labels near them, represent Durgā, Chāmundā, Rāvaṇa, Gautama, etc. The inscriptions are mostly in Sanskrit and consist of one or two stanzas each. One of them mentions Gangādhara, the grandson of Yedavalle Tūrta-rāja; another, Mādhavavarma-chakravarti; and a third, a follower of the Yajus-śākha. The summit of the hill has a rude roofless shrine containing two figures of Hanumān and another perhaps representing Arjuna engaged in penance. According to tradition the hill is the Indrakila mountain on which Arjuna performed penance and fought with Śiva disguised as a hunter. From the summit we get an extensive view of the surrounding landscape. There is also a large temple in the town dedicated to Rāma with a lofty *gōpura*. An important inscribed pillar is preserved near the Trigonometrical Survey Station on the above-mentioned hill, which can be easily approached from near the Kṛishṇa Canal.

18. While on privilege leave I examined a large number of palm leaf manuscripts, numbering about sixty, in the private library of His Holiness the Yatirājasvāmigaḷ of Mēlkōṭe. They were found to contain a large number of Sanskrit and Tamil works bearing on the Viśiṣṭādvaita school of philosophy, a few works bearing on logic, rhetoric, mathematics, astronomy, astrology, ritual, architecture, Pāñcharātra, Dharma-śāstra, and Grihya and Dharma sūtras, and commentaries on a good number of Sanskrit works. There were also a few Kannada and Telugu works. Several of the works contained in the manuscripts are unpublished.

19. The Head Pandit's tour in the Kānkānhalli Taluk and the result of his resurvey were mentioned in para 5 above. Other records examined during the year under report were two copper plate inscriptions, one relating to Vijayanagar and one to the Bēlūr chiefs, of which the former in the possession of Aḷasingra-bhaṭṭa of Chākōnhalli, Tarikere Taluk, received through Mr. Rājasabhābhūṣaṇa Karpūr Srinivasa Rao, B.Sc., L.C.E., Retired Chief Engineer of Mysore, records a grant in 1534 by Achyuta-Rāya to Śrīrangārya, and the latter, received from Mr. Venkatasubbaiya, son of Dasambhatta, of Mysore, a grant in 1685 by Kṛishṇapa-Nāyaka to Lakshmaṇa-jōyisa; a copy of a copper plate inscription found in a palm leaf manuscript in the library of His Holiness the Yatirājasvāmigaḷ of Mēlkōṭe, which registers a grant in 1688 by the Yelahanka chief Doḍḍa Virappa-Gauḍa to Tirumalaiya; a copy on palm leaf of a letter written in about 1729 by the Yelahanka chief Kempa-virapa-Gauḍa to Kṛishṇarāja-Gauḍa of Hulikal, received from Mr. B. Puttaiya, B.A. of the Government Press; a *sanad* issued by Javvādi Virappa-Nāyaka of Mēlupāḷem to Lakṣmīvallabhatīrtha of the Abbūr maṭha, received from Mr. Jayasimha Rao of Maḷvalli; and an inscription on a *brindāvana* in Madhuvana at Mysore, recording the death in 1855 of Lingājammaṇṇi of Kṛishṇavilāsa-Sannidhāna, queen of the Mysore king Kṛishṇa-Rāja-Oḍeyar III.

20. Altogether the number of new records copied during the year under report was 44. Of these, 40 belong to the Bangalore District, 3 to the Mysore District, and 1 to the Kadur District. According to the characters in which they are written, 6 are in Tamil, 1 each in Nāgari and Telugu, and the rest in Kannada. The number of villages inspected was 25.

#### Office Work.

21. An exhaustive Introduction to the revised edition of the Śravaṇa Belgōḷa volume has been drawn up and sent to the press. Thirty-two pages of the Introduction have been printed. All the plates required for illustrating the volume have been prepared. The preparation of an Index to the volume is approaching completion.

22. The preparation of a Monograph on the temples at Halebid did not make any progress during the year owing to pressure of other work.

23. The printing of the General Index to the volumes of the Epigraphia Carnatica made very little progress during the year.

24. A Supplement to Volume X (Kolar) of the Epigraphia Carnatica, consisting of about 400 newly discovered inscriptions, is nearly ready for the press. About 38 inscriptions newly discovered in the Kānkānhalli Taluk have been got ready for incorporation into the Bangalore Supplement. The transliteration of the Kannada texts in the Hassan Supplement has made fair progress. The translations of the Kannada texts in the Mysore and Hassan Supplements have been taken in hand.

25. A revised catalogue of the books in the Office Library has been got ready for the press.

26. Selections from the inscriptions concerning matters of historical and social interest did not make any progress during the year as pressure of other work did not allow of adequate attention being paid to this item of work.

27. About 20 photographs of views of temples, etc., and 3 copies of the Monographs of the Mysore Archaeological Series were sold at the Archaeological Office. Three copies of the Monographs were also sold in England through Messrs. Probsthain and Co., Booksellers, London.

28. The Head Photographer and Draughtsman prepared illustrations for the Annual Report for 1921 and for the revised edition of the Śravaṇa Belgōḷa volume. He went out on tour to Mysore and Kharapur and prepared some photographs for

Government in connection with the visit of H. R. H. the Prince of Wales. He also went to Bhadravati and took some photographs of the buildings, machinery, etc., there for the Mysore Distillation and Iron Works.

29. The Draughtsman, besides preparing three pencil drawings of some buildings and three designs for repairing some monuments, completed two plates illustrating the temples at Kuruḍumale and Gōvindahalli.

30. The Assistant Photographer and Half-tone Engraver mounted the Half-tone blocks prepared for the Annual Report for 1921 and for the revised edition of the Śravaṇa Belgoḷa volume. He has besides acted for the Head Clerk during almost the whole year under report.

31. A list of the photographs and drawings prepared during the year is given at the end of Part I of this Report.

32. The two copyists of the Office transcribed the following works during the year:—(1) Śāstrasāra-samuchchaya by Māghaṇandi (in part), (2) Yādavagiri-māhātmya (in part), (3) Tiruvāymoli-ṭike (in part), (4) Hulikallu-Samsthānikara-charitre, and (5) Māgaḍi-Kempegaḍara-charitre. They compared about 100 pages of transcripts. They also did, besides, some literary work.

33. A number of books and manuscripts received from the Inspector-General of Education in Mysore was reviewed and opinion sent.

34. The office staff have discharged their duties with willingness and zeal.

35. A few details relating to some ancient monuments of the State are given in the Appendix at the end of the Report.

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## LIST OF PHOTOGRAPHS.

No.	Size	Description	Village	District or Province
1	10×8...	Guest-quarters ... ..	Karapur ...	Mysore
2	Do ...	Do ... ..	Do ...	Do
3	Do ...	Darga, East side ... ..	Mysore ...	Do
4	Do ...	Do South side ... ..	Do ...	Do
5	8½×6½...	Varahasvami temple, doorway ... ..	Do ...	Do
6	Do ...	Nishadbag, Full view ... ..	Do ...	Do
7	Do ...	Band-stand in Nishadbag ... ..	Do ...	Do
8	Do ...	Public Offices, Full view ... ..	Do ...	Do
9	Do ...	Palace, North view ... ..	Do ...	Do
10	12×10...	Do Front view ... ..	Do ...	Do
11	Do ...	Do South view ... ..	Do ...	Do
12	6½×4½...	Gold coins ... ..	.....	...
13	Do ...	Do ... ..	.....	...
14	Do ...	Silver coins ... ..	.....	...
15	Do ...	Do ... ..	.....	...
16	8½×6½...	Picture from Tank Bund Still House ... ..	Bhadravati ...	Shimoga
17	Do ...	Picture of East of Machine shop showing pattern, Foundry and Machine shops ... ..	Do ...	Do
18	Do ...	General view from North looking south ... ..	Do ...	Do
19	Do ...	General view of Retorts and Coolers, cooling shed, transfer car, etc., from North ... ..	Do ...	Do
20	Do ...	Blast Furnace from North-West ... ..	Do ...	Do
21	Do ..	View of carbonizing plant from West ... ..	Do ...	Do
22	Do ...	General view from New Town road South-West of plant ... ..	Do ...	Do
23	Do ..	Retort building from South ... ..	Do ...	Do
24	Do ...	Blast Furnace from West ... ..	Do ...	Do
25	Do ...	Office building ... ..	Do ...	Do
26	Do ...	View of New Town from top of Stoves, European and Indian quarters ... ..	Do ...	Do
27	Do ...	Boiler House from East ... ..	Do ...	Do
28	Do ...	Do West ... ..	Do ...	Do
29	Do ...	Power House ... ..	Do ...	Do
30	Do ...	Anicut across River ... ..	Do ...	Do
31	Do ...	Stove fittings, East side ... ..	Do ...	Do
32	Do ...	Do West side ... ..	Do ...	Do
33	Do ...	Copper Triples ... ..	Do ...	Do
34	Do ...	Generating set ... ..	Do ...	Do
35	Do ...	Switch Board ... ..	Do ...	Do
36	Do ...	Close up Blast Furnace ... ..	Do ...	Do

## LIST OF DRAWINGS.

No.	Description	Village	District
1	Ground plan of Somesvara temple .. ..	Kurudumale.. ..	Kolar
2	Do Panchalinga temple .. ..	Govindanahalli ..	Mysore

## PROGRESS OF ARCHÆOLOGICAL RESEARCH.

### PART II.

#### 1. Epigraphy.

36. Many of the new records copied during the year under report can be assigned to specific dynasties of kings such as the Ganga, the Nolamba, the Hoysala and those of Vijayanagar and Mysore. There are also a few records relating to the chiefs of Bêlûr and Yelahanka. Among the epigraphical discoveries of the year, three fragmentary *viragals* at Sâtanûr seem to mention a hitherto unknown Nolamba king named Biyaḷachôra. A set of copper plates received from the Tarikere Taluk is of some literary interest as it records a grant in 1534 by the Vijayanagar king Achyuta-Râya to one Śrirangârya who is stated to be a lineal descendant of Sudarśanâchârya, author of the *Śrutaprakāśikā*, a learned commentary on the *Śrībhāṣya* of Rāmānujâchârya. A palm leaf copy of a pathetic letter written by Kempavirapa-Gauḍa, the last Māgaḍi chief, from the prison in which he was confined at Seringapatam, to a relative of his at Hulikal is of some historical interest.

#### THE GANGAS.

37. Two records relating to the Gangas were copied during the year under report. Both of them are *viragals* referring themselves to the reigns of Satyavākya-Permanāḍi and Ereyappa.

##### *Satyavākya-Permanāḍi.*

38. The *viragal* of Satyavākya-Permanāḍi referred to in the previous para is at Sâtanûr, Kānkānhalli Taluk, being EC, IX, Kānkānhalli 48, now revised. It is dated in the 29th year of the king's coronation and states that Singappa-Duggayya, a ? servant of Ereyapparasa's son Sthala-nivāsi (? a resident of the place) Mārappa, fought with thieves during a cattle raid at Sâtanûr and fell. The year is described as the victorious year of the Śrīrājya, *i.e.*, the fortunate Ganga kingdom. The king mentioned in this inscription is most probably Rāchamalla II who succeeded Nītimārga I in about 870. The date of the record may therefore be 898.

##### *Ereyappa.*

39. The other *viragal* at Duntûr, referred to in para 37, Kānkānhalli 52, now re-examined, records the death of Mainḍa, son of Nolamba-Sēnemāra, in a cattle raid at Dūnetûr (the modern Duntûr) during the rule over the earth of Ereyappa. The period of the record may be about 900.

#### THE NOLAMBAS.

40. Three fragmentary *viragals* in Pattesab's field at Sâtanûr, Kānkānhalli Taluk, seem to relate to the Nolambas. They refer to a cattle raid at Sâtanûr and record the death of certain individuals in the fight for rescuing the cattle which had been harried by Biyaḷachôra. Judging from the name which is similar to Poḷalchôra and Chôrayya, Biyaḷachôra was in all probability a Nolamba king or chief. One of the *viragals* mentions a Chôrayya and his son; another a Sāvandi-nāḍu 70 and the sculptor who prepared the memorial stone; and the third a Rāchayya. The period of these records may be about 900.

## THE HOYSALAS.

41. A number of Hoysala records in Kannada and Tamil was copied during the year. All of them belong to the reign of Ballāla III. One of them at Nāyakanhalli, Kānkānhalli 47, dated 1318, which has now been revised, states that, while (with usual Hoysala titles) the pratāpa-chakravarti Vīra-Ballāla-Dēvarasa was ruling the earth, Bhujabāla-Hoyisāla-vīra-Ballāla-Sigala-nāḍ-āluva Māradēva, the *mahā-prabhu* of Sigala-nāḍu Mārappa of Arulihālu, and all the *praje-gavudugal* of Sigala-nāḍu including Bambi-gavuda of Kānikārahaḷi and several others (named), made, in the presence of the great minister Dādiya Sōmaya-dannāyaka's son Singeya-dannāyaka's son Jayadēva, a grant, as a *setṭi-kodage*, of the village Arulāhalli to Mādhava-setṭi, chief of the *ubhaya-nānāddēsi*. The record closes with the signatures of Māradēva-śrī-Viṣvanātha—and of the *gavudugal*—śrī-Malināttha. Another at Hachchaluvu, Kānkānhalli 68, of the same date, now revised, records that, during the rule of the king at Dōrasamudra, Hoysala-Sigala-nāḍ-āluva Māradēva and the *mahā-prabhhus* and *praje-gavudugal* (several named) of Sigala-nāḍu, having assembled, sold the village of Achalu to the great minister Dādi Sōmeya-dannāyaka's son.... Jaya.... in payment of a debt of 5,000 *gadyānas* incurred during the years 1315 and 1316 by some one (name defaced) when he held the office of..... A number of titles is applied to Māradēva which cannot be clearly made out. Another at the same village and of the same date, Kānkānhalli 69, which has now been re-examined, says that during the rule of the king the great minister Dādi Sōmeya-dannāyaka's son Javidēva and Jōgāyi-akka made a grant of certain taxes to the *paṭṭānasvāmi* Pārisasetṭi. A Tamil inscription at Jōdi-Bāchahalli, Kānkānhalli Taluk, dated 1328, tells us that while (with usual titles) the sender of Adiyama to Yama's abode, destroyer of the Kāḍava family, niśśanka-pratāpa-Hōsāla-bhujabala-śrī-vīra-Vallāla-Dēvarasar was ruling the earth in his heroic capital, Śikka-Viṭṭappan granted, in the presence of the great minister Dādi Sōmaya-dannāyaka's son Vaśanappa-deṇṇāyakkar, the village.... karipalli in order to provide for offerings of rice for the god Dāmōdarap-perumāḷ of Vanniyakattam *alias* Varadarājapaṭṭanam. Vanniyakattam is the modern Bannērghatta in the Ānekal Taluk. Another at Chikkoppa, Kānkānhalli 30, now revised, which appears to be dated 1337, registers the grant of three villages, with all rights, to Viṭṭalachana-setṭi, son of Malitāṇḍa-setṭi, by Bhujabāla-vīra-Ballāla-Hōsāla-Sigala-nāḍ-āluva Māradēva during the rule of the king. The donee was entitled to certain taxes (named) but was to forego 5 *gadyānas*, being the amount of *kāṇike* of the three villages. Another worn epigraph at Kānkānhalli, Kānkānhalli 92, now revised, states that the king granted a copper plate charter to the Panchālas, of which the present record was a copy on stone, authorising them to levy certain taxes among themselves and to spend them for certain charitable purposes. The grant was caused to be engraved by Hāruvadēva of Halayūr by order of Hariyaṇṇa, the *āchāri* of the Padumalēśvara temple and the son-in-law of Sivōja, the palace artisan. The epigraph, which is somewhat similar to Kānkānhalli 110, may be assigned to about 1310.

42. A few more records which, judging from the names occurring in them, belong to the same reign, though the king is not named, may now be noticed. An inscription at Eḍamāranhalli, Kānkānhalli 33, now re-examined, records the grant of the village Māreyaṇahāḷi of Sigala-nāḍu together with its hamlet, as a *dēvadāna*, by Sōmaya-dannāyaka for the god Janārdana. The date of the record may be about 1310. A fragmentary Tamil epigraph lying to the left of the Māri temple at Aralālu, Kānkānhalli Taluk, dated 1316, seems to register a grant by Śigala-nāḍ-āluva Māradēvan. The engraver was Kaṇḍappan, son of Paṇḍitāchāri of Tippūr. Another Tamil record on a rock to the west of Gavikere at Śivanahanahalli, Kānkānhalli Taluk, states that Mādi-gāmuṇḍar's son Śemba-gāmuṇḍar of Kānikkāraṇpalli situated in the kingdom of Vīra-Vallālap-Poyśālach-Chigala-nāḍ-ālvār made a grant in 1341 of a tank and certain lands to the *sthānapatis* Gōvinda-bhaṭṭa's son Mādhava-bhaṭṭa and Ambalavar's son Śōvudaiyālvār, residents of Śevīdapāḍi. The grant was made for the success of the arm and sword of Mādi-jīyar. Kānikkāraṇpalli is the modern Kānkānhalli.

## VIJAYANAGAR.

43. About half a dozen inscriptions relating to Vijayanagar were copied during the year. They begin in the reign of Mallappa-Oḍeyar and end in the reign

of Sadāśiva-Rāya, covering a period of nearly 200 years from 1370 to 1563. They include a copper plate inscription of Achyuta-Rāya which is of some literary interest.

#### *Mallappa-Odeyar.*

44. An inscription to the right of the Ānjanēya temple at Sātanūr, Kānkānhalli Taluk, dated 1370, records that, while the *mahā-maṇḍalika*, punisher of kings who break their word, lord of the four oceans, Vīra-Bukkaṇṇodeya's son Vīra-Mallappa-Odeyar was ruling the earth, the virtuous follower of pure Śivāchāra, possessor of all good qualities, Guḍḍappa of Kommere, son of Māchidēva-odeyar of Kōdihalli and younger brother of Gouṇḍappa, the *mahā-prathu* of Beṭṭasavitti, made a grant at Sātanūr. The latter portion of the inscription being mostly defaced, it is not possible to make out clearly the nature of the grant. Some encouragement appears to have been shown to new settlers in the village.

#### *Dēva-Rāya II.*

45. There are two records of the reign of Dēva-Rāya II. One of them, a *viragal* to the north of the Kabbāḷamma temple at Kabbāḷa, Kānkānhalli Taluk, seems to record the death in 1422 of Jayinōja's son Malōja and.....'s son Mārōja in some battle during the rule of Pratāpa-Dēva-Rāya-mahārāya. The other at the same place, Kānkānhalli 65, dated 1429, now revised, tells us that the worshippers of the lotus feet of Kālīkāḍēvi and Paramēśvara, all the Vīra-Panchālas including Malapāchāri and Yatirāyāchāri, sons of the leader of the community Nakharāchāri who was the superintendent of the treasury of the palace of Vīra-pratāpa-Dēva-Rāya-mahārāya in the original? Bhayirava capital, and several others (named) granted to Mallōja-Bayirōja of Perugāḷu the right of performing the duties of carpenters, blacksmiths and goldsmiths and certain other privileges in three villages (named).

#### *Virūpāksha.*

46. A worn inscription at Chīraṇaguppe, Kānkānhalli 101, now re-examined, which appears to bear the date 1469, states that, during the rule of the mahārājā-dhirāja rāja-paramēśvara vīra-pratāpa Praudha-Dēva-Rāya-mahārāya's son Virūpāksha, Chennavīraṇṇa, son of Vighnēśvaragaudā, granted a village, with the consent of his wife, sons and agnates, to some one whose name cannot be made out.

#### *Achyuta-Rāya.*

47. A copper plate inscription in the possession of Alasingra-bhatta of Chākōnhalli, Tarikere Taluk, received through Mr. Rājasabhābhūshana Karpur Srinivasa Rav, B. Sc., L. C. E., retired Chief Engineer of Mysore, refers itself to the reign of this king. It consists of three plates, each measuring  $11\frac{3}{4}$ " by  $7\frac{3}{4}$ ", engraved in Nāgari characters, and bears the date 1534. The seal, about  $1\frac{1}{2}$ " in diameter, bears a boar, the usual Vijayanagar crest, standing to the left. After obeisance to Gaṇapati and invocation of Śaumbhu, the Boar incarnation of Viṣṇu and Gaṇapati in separate verses, the record gives the Purāṇic genealogy from the Moon to Turvasu and then proceeds to give the pedigree of Achyuta-Rāya thus:--In the line of Turvasu arose Timma, husband of Dēvaki; his son was Īśvara, husband of Bukkamā; his son was Narasa, who made great gifts at Rāmēśvaram and other holy places; dammed the Kāvēri, seized the enemy alive and took possession of the Tancha-rājya and Śrīrangapaṭṭaṇa (see *Report* for 1918, para 106); and subjugated the Chēra, Chōḷa, Pāṇḍya and other kings; his sons by Tippāji, Nāgalā and Ōbāmbikā were respectively Vīra-Narasimha, Kṛishṇa-Rāya and Achyuta. King Vīra-Narasimha made various gifts to the temples at Chidambaram and other holy places. On his death Kṛishṇa-Rāya came to the throne. His glory, valour and liberality are described at some length. His successor was Achyuta. After describing his fame, prowess and munificence, the inscription records that on the 8th lunar day, which was the holy Kṛishṇāshṭami, of the dark fortnight of Śrāvaṇa in the year Jaya corresponding to the Śaka year 1456, in the presence of the god Viṭṭhalēśvara on the bank of the Tungabhadra, the king granted, with all the usual rights, the village Hale-Tarikere (boundaries given) situated in the Kātūrapura-sime of the Hoysana kingdom, giving it another name Kōnasamudra, to the performer of the six *karmas*, a full moon to



the ocean the Kûra family, acquirer of brotherhood with the primaeval Brahama, family priest of the god Ranganâtha, born in the celebrated lineage of Śrutaprakâśikâchârya, proficient in grammar logic and philosophy, rejoicer in establishing the Vaishṇava doctrine, Śrīrangârya of the Harita-gôtra Âpastamba-sûtra and Yajusâkhâ, son of Peddayâchârya and grandson of Śrīrangârya. Then follow details of boundaries in the Kannaḍa language, two of the usual final verses, and the signature of the king *Śrī-Virûpâksha* in Kannaḍa characters. When mentioning the usual rights it is stated that the tank called Bidirekere together with the lands below it is also included in the grant.

48. A few of the epithets applied to the donee require some explanation. The Kûra family is the family of Kûrattâlvân, also known as Śrīvatsânka, a great Śrīvaishṇava scholar and author who was the immediate disciple of Râmanujâchârya and wrote the *Yamakaratanakara*, the *Pañchastava* and other works. His son Parâśara-Bhaṭṭa, popularly known as Bhaṭṭa, was likewise a celebrated scholar and author, some of the works written by him being the *Śrīrangarâjastava*, the *Śrīgunaratnakôṣa* and a *bhâṣhya* or commentary on the *Vishṇusahasranâmas-tôtra*. He was a younger contemporary of Râmanujâchârya and was, according to tradition, looked upon by god Ranganâtha of Śrīrangam as his own son and family priest (*purôhita*). This fact is also referred to in his *taniyan* or memorial verse which runs thus:—

Śrī-Parâśara-Bhaṭṭâryaḥ Śrīrangêśa-purôhitaḥ ।  
Śrīvatsânka-sutaś śrīmân śrêyasê me'stu bhûyasê ॥

As he was the son of god Ranganâtha, he was the brother of Brahama who was likewise the son of Vishṇu, having been born from his navel-lotus. It will thus be seen that two of the epithets which properly belong to Parâśara-Bhaṭṭa are applied to the donee who was a descendant of his. Again, the donee is stated to have been born in the celebrated lineage of Śrutaprakâśikâchârya. Śrutaprakâśikâ is a learned commentary on the *Śrībhâṣhya* of Râmanujâchârya and the author of the commentary, Sudarsanâchârya, who flourished in the middle of the 14th century, is also known as Śrutaprakâśikâchârya. He was likewise a descendant of Parâśara-Bhaṭṭa.

*Sadâśiva-Râya.*

49. An epigraph at Chikka-Mudaḍe, Kankânhalli 27, dated 1563, which has now been revised, states that while (with usual titles) Sadâśiva-mahârâya was ruling the earth, the *mahâ-nâyaka* Poleyâ-nâyaka's son Mânika-ayya granted to some setti the village Ambigahalli, with all rights, with the condition that he should pay 72 *gadyâṇas* every year.

#### BELUR.

50. A copper plate inscription in the possession of Mr. Venkatasubbaiya, son of Dasambhatta, residing in Chamarajapet, Mysore, relates to the Belûr chiefs. It consists of only one plate measuring 11½" by 8½" and bears the date 1685. After invocation of Śambhu and the Boar incarnation of Vishṇu, the inscription records that Belûr Kṛishṇappa-Nâyaka of the Kâśyapa-gôtra and Âpastamba-sûtra, son of Venkaṭâdri-Nâyaka, grandson of Kṛishṇappa-Nâyaka and great grandson of Venkaṭâdri-Nâyaka, granted, with all the usual rights, 5 *khaṇḍugas* of land in the village of Hulugalale situated in Koḍali-sthala included in Kunnâlu belonging to Belûr-sime, which had been favoured to his *çridîtha-praptîmaha* Yara-Kṛishṇappa-Nâyakaraia by the râjâdhirâja râja-paramêśvara vîra-pratâpa Vîra-Kṛishṇa-Râya-Dêva-mahârâyaraia, to Purâṇam Lakshmana-Jôyisa of the Bhâradvâja-gôtra Âśvalâyana-sûtra and Rik-sâkhâ, son of Koṇḍi-bhaṭṭa, grandson of Lakshmana-bhaṭṭa and great grandson of Râma-bhaṭṭa. The titles applied to Yara-Kṛishṇappa-Nâyakaraia are *sindhu-Gôvinda*, *himakara-gaṇḍa*, *dhavalânka-Bhîma*, lord of the excellent city of Maṇinâgapura, and *tarigada-saptînga-haraṇa*. The donor's signature *Śrī-Kṛishṇa* is given at the end.



## YELAHANKA.

51. There are two records relating to the Yelahanka chiefs, one a copy of a copper plate inscription recording a grant by Dodḍa Virappa-Gauḍa and the other a copy of a letter written by Kempavīrapa-Gauḍa to a relative of his at Hulikal.

*Dodḍa-Virappa-Gauḍa.*

52. The copy of a copper plate grant referred to in the previous para was found in a palm leaf manuscript in the private library of His Holiness the Yatirāja-svāmigaḷ of Mēlkōṭe. After invocation of the Boar incarnation of Viṣṇu, it records that the Yelahanka-nāḍu-prabhu Dodḍa-Virappa-Gauḍa of the *chaturtha* (or the fourth) gōtra, son of Mummaḍi-Kempe-Gauḍa and grandson of Immaḍi-Kempe-Gauḍa, granted in 1688, in order to provide for the car and other festivals of the goddess Lakṣmīdēvi, the crowned queen of the superme god of gods, the emperor of gods, Tiruvēṅgaḷanātha of Māgaḍi, the village Bēdarahaḷḷi belonging to Māgaḍi-sime and certain taxes of Tirumale and (other) villages to Tirumalaiya of the Kāśyapa-gōtra Āpastamba-sūtra and Yajuṣ-śākhā, son of Timmaṇṇaiya and grandson of Dodḍa-Tirumalaiya. Then follow two of the usual final verses and the scale of expenditure to be adopted for the various necessary items.

*Kempavīrapa-Gauḍa.*

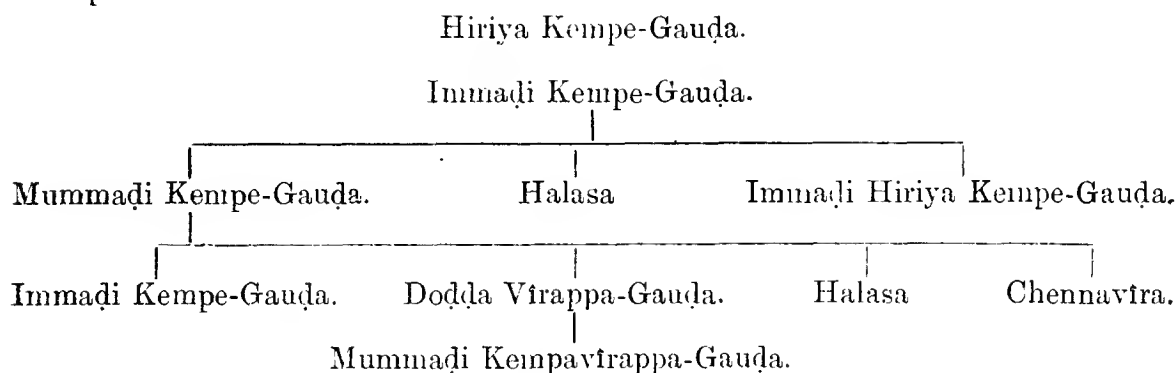
53. The copy of a letter mentioned in para 51 was found on a palm leaf received from Mr. B. Puttaiya, B.A., of the Government Press. It is a confidential communication written by Kempavīrapa-Gauḍa, the last Yelahanka chief of Māgaḍi, while he was confined in prison at Seringapatam, and sent by a secret messenger to his relative Kṛṣṇarāja-Gauḍa, the chief of Hulikal. It says: "Our blessings to you. We are doing well at Seringapatam up to this 10th lunar day of the dark fortnight of Phālguna. Write to us about the welfare of you all. As you know, we are subjected to this misfortune by the sport of god Sōmanātha. Our health at present is in a bad state and there is every likelihood of death overtaking us soon. There does not appear to be any chance of recovery. As you are the only heir in our family, I send to you by Sōma the chief insignia of royalty. Be prudent and after making enquiries about our state of health have the necessary items of work done. Other matters which ought not to be written in a letter you will learn from Sōma. Send some of your friends here." The signature of the chief *Kempayya* occurs at the end. As the chief was sent as a prisoner to Seringapatam in 1728, the letter might have been written some time after that period. The chiefs of Hulikal formed a collateral branch of the Yelahanka family of Māgaḍi.

54. It may not be out of place to say a few words here about the pedigree and chronology of the Yelahanka chiefs. Owing to the similarity of the names of most of the chiefs, who are all called Kempe-Gauḍas, it is rather difficult to make up a correct succession list. A careful study of all the available inscriptions of this family has however enabled me to put together the following pedigree with the dates cited in them for the several chiefs:—

Kempanāche-Gauḍa.  
|  
Hiriya Kempe-Gauḍa 1588, 1608.  
|  
Immaḍi Kempe-Gauḍa 1628, 1630, 1631.  
|  
Mummaḍi Kempe Gauḍa 1667, 1674.  
|  
Mummaḍi Dodḍa-Virappa-Gauḍa 1631, 1684, 1688.  
|  
Mummaḍi Kempavīrapa-Gauḍa 1697, 1712, 1713, 1715.

The inscriptions also mention a Yelahanka-nāḍu-prabhu Chikka Giryappa-Gauḍa of Duṭṭanhalli, son of Sonṇataṁme-Gauḍa, in 1567 and another, his elder brother's son Chikka Honna-Gauḍa, in 1597; but these do not appear to have ruled as their dates seem to fall within the reign of Hiriya Kempe-Gauḍa. The pedigree-

given in the *Mysore Gazetteer* (II, 20-22), which is apparently based on some traditional account, gives two steps before Kempanâche-Gauḍa, namely, Jaya-Gauḍa (1418-1433) and Gidde-Gauḍa (1433-1443), and stops at Immaḍi Kempe-Gauḍa. According to this pedigree Kempanâche-Gauḍa had a reign of 70 years (1443-1513) and the reign of his son ended in 1569. The first two steps and the chronology do not however derive any support from the inscriptions. A palm leaf manuscript containing accounts of the Yelahanka and the Hulikal chiefs in Telugu and Kannāḍa respectively has recently been received from Mr. B. Puttaiya, B.A., of the Government Press. The pedigree of the Yelahanka chiefs given in this manuscript interposes a chief of the name of Vire-Gauḍa (1506-1524) between Kempanâche-Gauḍa and Hiriya Kempe-Gauḍa and another of the name of Giddappa-Gauḍa (1557-1577) between Hiriya Kempe-Gauḍa and Immaḍi Kempe-Gauḍa. It will be seen that this pedigree agrees neither with the one made up from the inscriptions nor with the one given in the *Mysore Gazetteer*. Further, the dates assigned to the several chiefs in this manuscript are not at all supported by the inscriptions. Thus it says that Hiriya Kempe-Gauḍa ruled from 1525 to 1556 and Mummaḍi Kempe-Gauḍa from 1637 to 1663; and that Immaḍi Kempe-Gauḍa died in 1636 and Mummaḍi Dodḍa-Virappa-Gauḍa in 182. A glance at the pedigree from the inscriptions given above will show that none of these dates are correct except perhaps the date 1636. In these circumstances it is satisfactory to note that the following pedigree of these chiefs given in a Sanskrit work called *Virabhadra-vijaya* composed by Ēkāmra-dīkshita, the court poet of the last Yelahanka chief Mummaḍi Kempavirappa-Gauḍa, mostly agrees with the pedigree made up from the inscriptions :—



This pedigree, though it omits Kempanâche-Gauḍa, gives a few additional details which are of some importance as they help us in the interpretation of some inscriptions. For instance, E C, XII, Kuṇigal 12 mentions a chief Immaḍi Hiriya Kempe-Gauḍa and states that his wife Venkaṭakṛishṇājamna made an *agrahāra* named Venkaṭakṛishṇasāgara after her for the spiritual welfare of her father-in-law Immaḍi Kempe-Gauḍa and mother-in-law Lingājamna. Now this pedigree makes it quite clear who this chief was. The date given in the inscription, 1599, is most probably a mistake for 1659. The chief Chennavira seems to be mentioned in Bangalore 125.

55. Some of the details given in the manuscript received from Mr. Puttaiya about the chiefs may be briefly noticed. Kempanâche-Gauḍa's son Vire-Gauḍa came to Mysore from Âlūr, a village near Conjeeveram. He built the village Yelahanka and set up the god Gôpālakṛishṇa there, took possession of Bangalore and constructed a tank named Kempâmbudhi. His son Hiriya Kempe-Gauḍa built in Bangalore a fort and four watch towers known as *vaiyāli-sikhara* in the four directions. He went to Vijayanagar and received from king Kṛishṇa-Dēva-Rāya Ballāpura, Dēvanhalli and Hoskôte. Immaḍi Kempe Gauḍa captured Hulikal, Huli-yūrdurga, Hutridurga and Śivaganga, took possession of Māgaḍi and built on Sāvandurga a fort and the temples of the gods Narasimha and Virabhadra. He also built at the instance of his family guru Śrinivāsadēsikāchārya the *nararanga* or central hall of the Ranganātha temple near Māgaḍi. As there was some misunderstanding between his two sons Mummaḍi Kempe-Gauḍa and Honnappa-Gauḍa, he made a division of the kingdom and made the younger son Honnappa-Gauḍa the ruler of Hulikal in 1634, directing him to have Anṇayyāchārya of Hulikal as his guru. On a representation made by

his guru Tiruvenkaṭāchārya that owing to the circumstance that Sātāṇis were the *pūjāris* in the Ranganātha temple the Brāhmins could not receive *tirtha* or holy water there, Mummaḍi Doḍḍa-Virappa Gauḍa made arrangements for the worship being conducted by the Brāhmin *pūjāri* of the Kēśava temple at Hāragadde appointing to his place the Sātāṇi *pūjāri* Periyālvāraiya of the Ranganātha temple, and ordered that the Sātāṇis might continue as the *sthānikas* of the temple receiving half the share of the money offerings, etc., made to the god. Subsequently Tiruvenkaṭāchārya became a *sanyāsi* under the name of Doḍḍa Parakālasvāmi and resided in the *maṭha* at Seringapatam. Kempavirappa-Gauḍa sanctioned a money grant to the Ranganātha temple at the instance of Doḍḍa Parakālasvāmi who sent for consecration in the temple metallic figures of the goddess Lakshmi and Vēḍāntāchārya. The scale of expenditure was also drawn up in consultation with the svāmi's grandson Rāghavāchārya. In 1711 the chief set up for his mother the god Cheluvārāyasvāmi in Cheluvārāyapēte to the south of Māgaḍi with the assistance of Śrīrangāchārya who had come there from Śrīrangam, and in 1712 the god Varadarājasvāmi at Baichāpura with the assistance of his guru Rāghavāchārya. Some time after, in consequence of his intimancy with a Lingāyat woman named Bhargāvati, he became a Lingāyat and changed his *gōtra* from Chaturtha into Sadāśiva. He then built a large temple to the west of Māgaḍi and dedicated it to Sōmēśvara. He enlarged and beautified the Gangādhārēśvara temple at Śivaganga and built a pond and several *maṇṭapas* and Lingāyat *maṭhas* there. On his refusal to send a fine elephant which was in his possession to the Mysore king Doḍḍa Kṛṣṇamahārāja who had asked for it, Dalavāyi Dēvarājaiya of Mysore marched against him with a large army, besieged Māgaḍi, killed the chief's general Virabhadra-nāyaka in battle and took possession of the kingdom. He then sent for the chief who was on Sāvandurga, took him prisoner and returned to Seringapatam with a large booty. The chief was confined in prison where he died soon after.

56. As stated in the previous para, the Hulikal branch of the Yelahanka family began to rule in 1634, the first of the line being Honnappa-Gauḍa, younger brother of Mummaḍi Kempe-Gauḍa. As the letter of Kempavirappa-Gauḍa is addressed to the Hulikal chief Kṛṣṇarāja-Gauḍa (para 53), it is desirable to know something about these chiefs. I shall therefore proceed to give the pedigree and the details about them contained in the manuscript referred to in para 54. The pedigree is given thus:—

Honnappa-Gauḍa (1634-1672.)  
|  
Ankaṇa-Gauḍa (1672-1690.)  
|  
Giriappa-Gauḍa (1690-1718.)  
|  
Muddappa-Gauḍa *alias* Muddu-Kṛṣṇarāja-Gauḍa (1719-1761.)  
|  
Muddappa-Gauḍa (1761-1805.)  
|  
Giriappa-Gauḍa.

Honnappa-Gauḍa renovated and enlarged the Narasimha temple at Śulapuri at the instance of his guru Annayyāchārya, grandson of Śrīrangadēśika, and appointed a Brāhmin to conduct the worship according to the Pāncharātrāgama in place of the former Sātāṇi *pūjāri*. Ankaṇa-Gauḍa built a palace and a fort at Hulikal and his son Giriappa-Gauḍa erected Vishṇu and Śiva temples in the fort. It is stated that Muddappa-Gauḍa was a good horseman and that the Mysore king Doḍḍa Kṛṣṇa-Rāja-Oḍeyar, having heard of his skill as a rider, sent for him and admired his horsemanship. We are also told that the king bestowed upon him the name Muddu Kṛṣṇarāja-Gauḍa and directed him to pay an annual tribute of 500 *varahas*. This was the chief to whom Kempavirappa-Gauḍa's letter was addressed. During his son Muddappa-Gauḍa's time Hyder paid a visit to Māgaḍi in 1771 and increased the tribute to be paid by the chief to 1,000 *varahas*. This continued till 1793, but in the following year Tippu annexed the chief's territory to Mysore. When the chief waited upon General Harris who had come to

Bangalore on business with Garret after taking possession of Seringapatam in 1799, the general directed him to go to Divân Pûrṇaiya and represent his case to him. He accordingly went to Pûrṇaiya who granted him in 1804 a *sanad* to the effect that land of the revenue value of 24 *varahas* was bestowed upon him. On Mud-dappa-Gauḍa's death, his son Giryappa-Gauḍa waited upon Pûrṇaiya, who got him married and renewed the *sanad* granted to his father.

#### MELUPALEM.

57. A Telugu *sanad* in the possession of Kundāpura-Vyāsarāya-maṭha at Abbûr, Chennapaṭṇa Taluk, received from Mr. Jayasimha Rao of Maḷvalli, records a grant in 1772 to a svāmi of the *maṭha* by a chief named Javvādi Virappa-nāyaka of Mēlupālem. It is not clear who this chief was and where he ruled. He is stated to be of the Vālmiki-gôtra and of the Mannala-vamśa, the son of Venkaṭapati-nāyaka and the grandson of Kambi-nāyaka's (son) Javvādi Varamûrti-nāyaka. The titles applied to him are *Gutti-hannibbara-gaṇḍa*, *Konkanadalavibhāḷa*, *Basuvaṣankara* and *Anganamalaśāsanaḍhiśvara*. Curiously enough, the record mentions in the place of an overlord the god Venkaṭaramanasvāmi of Tirupati as ruling the earth. It states that, while the lord of Bhûvarāhakshêtra, resider in the Ānandanīlaya-vimāna, dweller in Śēshaśaila within two *prākāras* or enclosures, beautiful as Manmatha, resplendent like a crore of suns, controller of Lakshmi, Brahma and other deities, protector of all the worlds, a *maṇḍira* tree to devotees worshipped by great kings the lords of the earth surrounded by the four oceans of the four directions, Venkaṭāchalasvāmi was ruling the earth seated on the jewel throne at Venkaṭāchala, Javvādi Virappa-nāyaka granted, with all the usual rights, on the holy occasion of a lunar eclipse, the village of Pachchārapalle in Aḍavipaṭṭeḍa of Cheṭṭu-sima which was under his rule, to the *parama<sup>1</sup>amsa-parivrājākāchūrya*, *padavākyapramāṇa-pāravarā-pārangata*, *sarvatantra-svatantra*, establisher of the Vaishṇava-siddhānta, lord of the Kārṇāṭaka throne of Vidyānagara, worshipper of the lotus feet of the god Gôpālakṛishṇa who granted boons to Vyāsamuni, head of the *maṭha* of Vyāsarāya, Lakshmivallabhatīrtha, spiritual son of Lakshminīdharatīrtha who was the spiritual son of Lakshminīmanōharatīrtha, for the service of the god Venugôpālakṛishṇa. The grant was written by Rûvarāju Venkaṭāchalām. The *sanad* bears two seals, one at the beginning and one at the end. The latter contains the donor's name—Virarāja-nāyaḍu—in two lines in Nāgari characters, while the former has a Sanskrit verse in the *anush-ṭubh* metre stating that it was the seal of Varamûrti, son of Mannala-Javvādi-Venkaṭēndra. The verse, which is in five lines in Nāgari characters, runs thus:—

Śrī-Mannalādi-Javvādi-Venkaṭēndra-tanûbluvaḥ |

Varamûrti . . . . mudrā-chandrô virājatê ||

Here the name of the donor seems to be given as Varamûrti, which was the name of his grandfather.

#### MYSORE.

58. Only one inscription relating to Mysore was copied during the year. It is an epitaph on a *brindāvana* in Madhavana in the south of the Mysore City stating that Lingājamīnanni of Kṛishṇasvilāsa-Sannidhāna, queen of the Mysore king Kṛishṇa-Rāja-Oḍeyar III, died in 1855.

#### MISCELLANEOUS INSCRIPTIONS.

59. Some of the records which cannot be assigned to any specific dynasty of kings will be noticed under this head. A fragmentary Tamil epigraph built into the wall of Patel Sambegauda's house at Sātānûr, Kānkānhalli Taluk, records the grant of some wet lands and a tank called Kudiraikirai by Śeyyambarkilān. The period of the record may be about 1200. An inscription on a rock in Maḷlegauḍa's field at Gērahalli of the same Taluk states that Vasuva-Mārama's son Malappa granted a *khaṇḍuga* of wet land, with exemption from all imposts, to

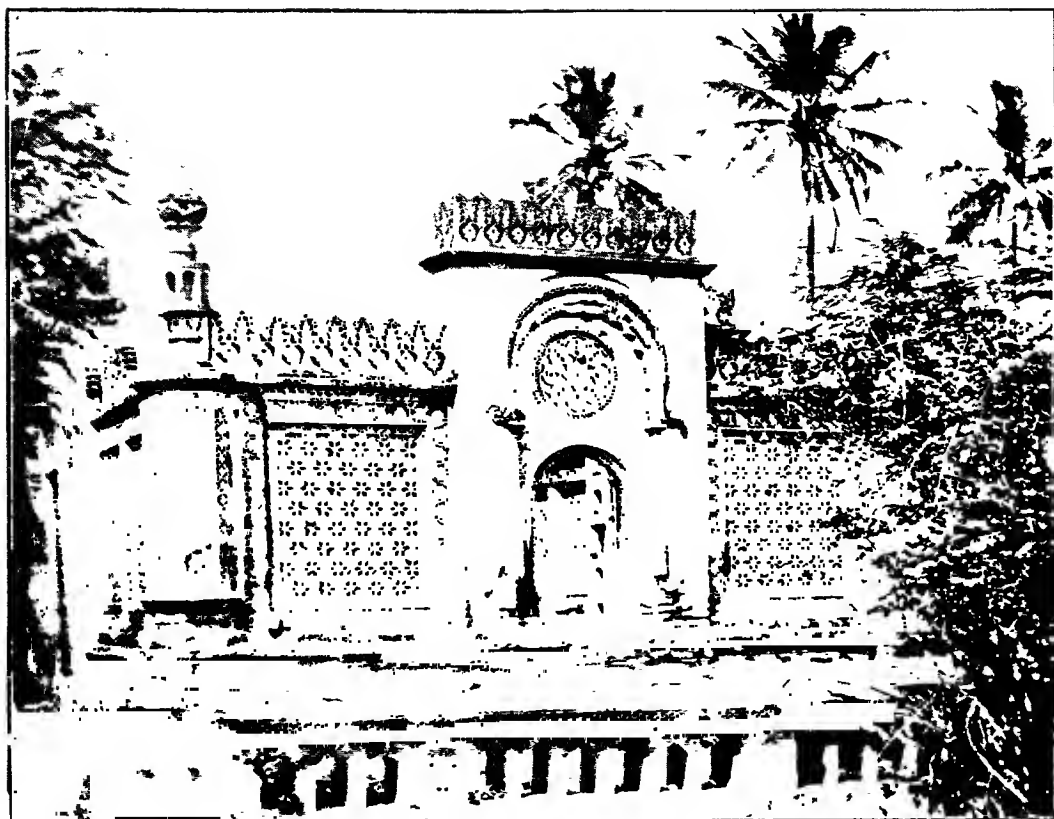
Dodda Jasayya for having built a tank at Atihalli. The record may be assigned to about 1400. A *viragal* in Kempegauda's field at Kallahalli of the same Taluk, which appears to be dated 1508, merely states that the stone was prepared by Êchôja for Tâmanna's son Tâmanna of Kâllanahalli. An epigraph on a boulder known as Mudregunđu to the south-east of Śivanahalli of the same Taluk, which seems to bear the date 1558, records that Śivanappa-gauḍa's son Anṛitavirappa-oḍeyar granted a village for the god Śavaṇḍi Virêśvara who had taken up his abode at Śivanahalli. There was a Śivanappa-Gauḍa among the Sugatûr chiefs: it is not clear if his namesake of the present record is identical with him. Another at Chikka-Mudade of the same Taluk, standing close to Kânkânhalli 27, which appears to be dated 1568, says that Mahânâyaka-ayya granted some lands, as a *sarvamānya*, to some *maṭha*. A third at Âlahalli, Kânkânhalli 33, now revised, which seems to be dated 1600, states that it was set up by Bīrappa-oḍeyar of Mukoḍalu for regulating the levy of certain taxes within the four boundaries of his principality. It is not clear who this chief was. An inscription on the brass-plated base of the *dhvajastambha* or flag staff of the Venkaṭaramanasvāmi temple at Kallahalli of the same Taluk says that the plating was caused to be done by Gajarāja-modali, son of Puṇyakôṭi-modali of Ârukāḍu (Arcot), as a service to the lotus feet of the god. A portion of the record is also repeated in Tamil. The inscription is not dated, but may be assigned to about 1840.

## 2. Numismatics.

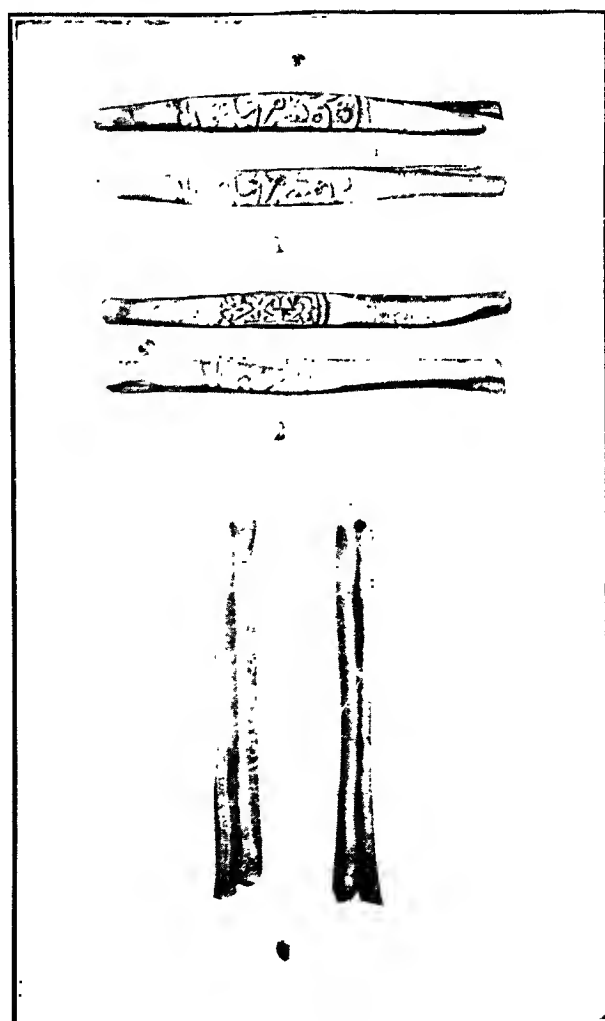
60. Two silver wire coins known as Larins (Plate II) were received for examination from the Archæological Superintendent, Western Circle, Poona. They are doubled up and measure  $1\frac{1}{2}$ " by  $\frac{1}{8}$ ". Their thickness too is about  $\frac{1}{8}$ ". One of the coins has the Kalîna on one side and a design consisting of a double sword and what looks like a shield on the other. The other has the same Persian legend on both sides. The name Nasir Shâh appears to occur in the legend. If this reading is correct, the reference may be to the Persian king of that name. The provenance, if known, will be of some help in the decipherment of the legend.

## 3. Manuscripts.

61. The manuscripts examined by me while on leave were briefly referred to in para 18. Among the works contained in them, the following deserve some notice:—(1) Bhagavannāma-chintāmaṇi by Venkaṭanāthasûri; (2) Śrîgūṇaratna-kôṣa-vyākhyâ by Śrînivāsa of the Kauṣika-gôtra, disciple of Tâta-dêśika and Lakshmanâchârya; (3) Grihyapradîpikâ by Gârgya Varadârya; (4) Râmanujanakshatramâlâ by Śrînivāsa of the Vâdhûla family; the Pâncharâtra works (5) Pâdmatantra, (6) Vishṇutantra, (7) Jayâkhyasamhitâ, (8) Viśvâmitrasamhitâ and (9) Vishṇusamhitâ with a commentary called Tattvapradîpikâ; (10) Parâśaryavijaya by Râmanujadâsa *alias* Mahâchârya, disciple of Śrînivâsâchârya of the Vâdhûla family; (11) Rahasyatraya-vyākhyâ called Tâtparyadîpikâ by Vîrarâghava of the Śrîsaila family, son of Râmanujâchârya and disciple of Śrînivâsarâmanujamuni and Śaṭhâri-sûri; (12) Ashtâślôki-vyākhyâ and (13) Divyasûrivaibhavadîpikâ by Vêdânti Râmanujamuni, disciple of Lakshmana-yôgi and Vâdhûla-Varadârya; (14) Vêdântakaustubha by Vêdântâchârya of the Śrîvatsa family, son of Âdivarâhâchârya and Kônêtyambâ and grandson of Paravastu Venkaṭêśa-dêśika; (15) Vêdântavijayamangaladîpikâ by Sudaršana-guru of the Vâdhûla family, son of Sundarajâmâtri and disciple of Mahâchârya; (16) Śrutaprakâśikâ-tûlikâ by Vâdhûla Śrînivâsa, disciple of Samarapungava; (17) Prapannâhnikâ by Râmyajâmâtri-muni of Kânci; (18) Pramâṇasangraha by Kṛishṇapâda; (19) Adhikârasangraha-vyākhyâ by Kauṣika-Śrînivâsa; (20) Rasataranginî by Bhânudatta; (21) Sakalâdhikâra, a work on architecture and sculpture; (22) Prakîrṇa-gaṇita, a Telugu work on arithmetic by Peddana, son of Elugaṇṭi Koṇḍayâmatya; (23) Telugu songs on the Mysore king Chikka-Dêva-Râja-Oḍeyar; and (24) Anubhavarasâyaṇa, a Kannaḍa work bearing on Advaitavêdânta by Kṛishṇarâja of Salem.



SOUTH VIEW OF DARGA AT MYSORE.



WIRE COINS

*Muzumdar Collection, Mysore*



Of the other manuscripts examined during the year, *Atharvasikhāvilāsa* is a Sanskrit work treating of the greatness of Vishṇu by Rāmānujāchārya who flourished in the first half of the 13th century. The author says that he wrote the work at the instance of the Mysore king Kṛishṇa-Rāja-Oḍeyar I (1713-1731) and his general Kalale Nanja-Rāja. *Harimāhātmya-darpaṇa* is a similar Sanskrit work by Basava-bhūpāla, son of Jangama-bhūpāla, who probably flourished in the 17th century. *Tiruvāymoli-tike* is a Kannaḍa commentary on *Tiruvāymoli*, the celebrated Tamil work of Nāmmālvār or Śaṭhakōpa consisting of about 1000 stanzas in praise of Vishṇu, by Chikkupādhyāya, the minister of the Mysore king Chikka-Dēva-Rāja-Oḍeyar (1672-1704). *Rāmāyaṇa* is a Telugu poem by Buddharāja who says that he wrote the work in the name of his father Viṭṭhalarāja. *Nalachakra-vartikathe* is a *yakshagāna* or rustic drama in Kannaḍa by Kempayya, son of Kempanna and Timinamma, who lived at the close of the 18th century. The author says that the story was formerly written in the form of a *dvipada-kāvya* by Rāghavayya. Two more manuscripts, namely, *Māgaḍi-Kempegauḍara-charitre* and *Hulikalbu-samsthānikara-charitre*, which contain accounts of the Yelahanka and Hulikal chiefs, respectively, have been noticed in detail in paras 54-56 above.

### General Remarks.

62. I have at the outset to apologise for the meagreness of, and the paucity of illustrations in, the present Report owing to causes over which I had no control.

It is, however, pleasing to note that my last Report, though meagre, has received, as usual, the appreciation of scholars in and outside India owing chiefly to the detailed notice contained in it of a newly discovered early record of great historical value. One scholar writes from England: "I have read your Report with very great pleasure. I am sure you need not apologise for what you modestly call its 'meagreness'; for, not to mention the charming illustrations, the Kūḍlūr grant of Mārasimha which you publish in it is important enough to justify a Report all to itself. These plates seem to me to satisfy all the criteria that can be reasonably applied, and I am sure that the late Dr. Fleet would agree with me. His was an eminently fair mind; though probably he went a little too far in his disbelief in the genuineness of Ganga grants, his scepticism was a wholesome antidote to the blind credulity with which they were accepted in certain quarters, and was perfectly amenable to reason, as was seen in the case of the Penukonda grant. The present document seems to be sound in all respects—linguistically, for only a childish captious criticism could condemn it for its occasional slips in spelling, which are fully paralleled in stone epigraphs of undoubted genuineness; palaeographically, for its writing is quite suitable to its date; and substantially, inasmuch as in essentials it agrees with the most reliable of other documents. You are much to be congratulated on having brought to light this valuable record, which, though naturally it does not illuminate all the dark places of Ganga history, certainly furnishes the most trustworthy information that we are likely to obtain." Another scholar writes: "The distinguishing feature of your Report for 1921 is the splendid copper plate inscription of the Ganga king Mārasimha. It gives a summary of the whole history of the dynasty almost to the end. In some cases, for instance in that of Maruḍadēva, it supplies fresh information, as well as in other parts. But the general course of events hitherto adopted is not disturbed. Untoward occurrences are of course not alluded to, such as the interregnum in the time of Śivamāra-Saigoṭṭa, and the Rāshtrakūṭa usurpation. But such omissions are easily accounted for. This is an exceedingly fortunate find and there seems little prospect of any thing later or better being discovered. Your general remarks on the Ganga genealogy are no doubt justified in some respects. But I think you are disposed to push forward Durvinita too much in date. The history of Mysore for the early period as now determined suffices to show that the State was no negligible backwater. On the other hand it has held a prominent position, and been in intimate connection with some of the greatest figures in history,—from Chandragupta, of the time of Alexander the Great, and Aśoka, to Napoleon Buonaparte and the great Duke of Wellington. You have been very fortunate in many of your



discoveries." Another writes: "Your Archæological Report for 1921 is very interesting. I hope you will continue to send me one, as the epigraphical studies greatly interest me."

A scholar writes from Holland: "It is very gratifying that each new year brings fresh discoveries which are dealt with in your Annual Reports in such a scholarly manner." Another writes from Norway: "Your Report for 1921 is as usual full of useful information. It has given me great pleasure to read it." Another writes from Germany: "I have found much material of high interest in your Reports for 1920 and 1921. You will much oblige me by informing if there are more notices about king Durvinita's translation of the Bṛihat-kathā. It is very desirable to have new contributions towards a solution of the Bṛihat-kathā riddle and I think that M. Lacote in his *Essay sur Guṇādhyā* (1908) has not said the last word about this problem. It will also be a good work if we could get better information about the Tamil translation." Another writes from France: "Your Archæological Report for 1921 is still more interesting than the previous one. I wish to thank you particularly for your gifts which are greatly appreciated. You may have received a letter from some French (architectural) students who wished to buy your beautiful Monographs. You can hardly imagine how keen French people are about your wonderful ancient Indian art. Unfortunately they have so far had but few opportunities of studying it." Another scholar writes: "Your Archæological Report for 1921 is very interesting and useful." Another writes from America: "I have received your valuable Report for 1921. May I ask you to supply the Museum of Fine Arts, Boston, with 150 selected prints of Mysore architecture, including all those that have been published in your Reports hitherto."

A European scholar in India writes: "Though special work kept you at Headquarters during the period covered by your last Report, the Report itself is in my opinion as interesting and illuminating as its predecessors. Your note on the Buddhistic image of Nepal, belonging to Monsieur Clemenceau, was of personal interest to me as the great Frenchman had shown me the image asking me who was the best scholar in Mysore to interpret the meaning of that image and to decipher the inscription on it. Needless to say that I did not hesitate for a moment to suggest your name. The most important epigraphical discovery of the year is, undoubtedly, the copper plate grant by king Mārasimha and I make bold to say that this discovery is an event of the greatest historical importance. If the dark period of Mysore history is to be written some day, the history of the Gangas should play an important part in it, and it redounds to your credit that you have unearthed some more of the genuine grants of this dynasty with which many places in this State are closely connected. I quite agree with you in thinking that if Dr. Fleet had lived, he would have changed his opinion about the fictitious nature of the Ganga grants. His theory has held the field too long and has misled many a student of Mysore history. I might confess that it impressed me when I first undertook the study of the Gangas, but I am thankful to say that you have for a long time past made a convert of me and I am glad that your new discovery has proved that you are a safe guide in the history of the Gangas. I agree with you that Professor Jouveau Dubreuil's theory regarding the separation of the Gangas into two dynasties is ingenious. I am inclined to believe it is correct and have an idea that some day some record may come to light to put beyond doubt the existence of the Paruvi dynasty. Your surmise that Vijayarāya, younger brother of Dēvarāya II, is identical with Vijaya of the inscriptions of Śaka 1368 is noteworthy. Under numismatics, your explanation of the symbol in the first figures of Plate XI that 'The animal represents Śiśumāra or the heavenly porpoise supporting on its back the collection of the stars and planets' appears to me to be correct. I am glad to know that on your recommendation the Mysore Government have passed orders for the preservation of the Ancient Monuments which was a long felt desideratum and that those relics of the past are to be under your care. No one knows them and loves them better than you and they could not have been placed in better hands. I close my brief remarks with my heartiest congratulations on your last Report and with the hope, shared, I am sure, by all the admirers of the glories, archæological and historical, of Mysore, that you will continue for some more years to come to preside over a Department which yields in importance to no other Department in the State."

Another scholar writes: "Many thanks for your valuable Report for 1921. The Kūḍlūr grant is a splendid discovery and I heartily congratulate you. The friend of Bhāravi was king Narasimhavishṇu I (630-660), the adversary of Pulakēśi II, and not his grandfather Simhavishṇu (575-600)." Another writes: "Your Report for 1921 is most interesting reading and I sincerely congratulate you. The clarification of Ganga history is of special interest. The photos, especially those of Belur, are most happily chosen." An Indian scholar writes: "Your Report this year is replete with interest. I began to read it and did not leave it till I finished. It clears the history for nearly a thousand years of an important kingdom of South India. These very Gangas later came to Orissa and reigned there for two hundred years, and the temple of Jagannāth is a *Jayastambha* to them. But I am afraid you shall have to re-adjust the dates of Viṣṇuvardhana and Durvinīta in order to make Bhāravi a little older. He is mentioned in the Aihole inscription of 632. He and his patrons must have flourished some decades before 632." Another writes. "Your Report for 1921 is most interesting. The portion relating to the history of the Ganga kings is extremely valuable."

One of the scholars quoted above refers to the orders passed by Government for the preservation of the Ancient Monuments in the State. Many of these monuments are architectural gems of which any country may be proud. Consequently the importance of the work of conservation with regard to them cannot be overstated. In order that the activities of this Department in this connection may bear fruit, it is very necessary to introduce the Ancient Monuments Preservation Act as early as possible. A draft bill drawn upon the lines of the British India Act, which had come up for opinion, was returned with suitable suggestions, and it is earnestly hoped that steps will be taken to bring the Act into force without further delay.

In the meantime I would make a suggestion with regard to the orders already passed by Government for the preservation of Ancient Monuments. These orders were passed in 1920 and the circular giving instructions for the guidance of the Revenue and Public Works officers was issued early in 1921. Still it is found that considerable ignorance prevails in the taluks as to the intentions of Government in the matter, and the importance of the maintenance of monuments is not yet sufficiently recognised. It is therefore very desirable that the Government orders so far passed on this subject are translated into Kannaḍa and published throughout the State.

The Chākōnhalli plates of Achyuta-Rāya (paras 47-48) are of some interest as they refer to some great Śrīvaiṣṇava authors of the 12th and 14th centuries in whose line the recipient of the grant was born. In paras 54 and 55 is given all the information that could be gathered from inscriptions and literary works about the family of the Yelahanka chiefs together with a succession list made up from the inscriptions.

### A Retrospect.

63. I may take advantage of the opportunity afforded by this, which is my final Report, to refer briefly to the work done during my tenure of office as the head of the Archaeological Department from July 1906 to July 1922. For detailed information reference is invited to the sixteen Archaeological Reports published year after year; but, roughly speaking, the number of new records deciphered and dealt with during this period was about 5000, the number of Hindu, Jaina and Muhammadan buildings visited and described more than 1000, the number of coins dealt with about 4100, and the number of palm leaf manuscripts examined nearly 1800. Further, about 1250 photographs and nearly 120 drawings were prepared under my instructions, and about 100 bound volumes of transcripts containing 125 Sanskrit and Kannaḍa works copied under my direction were sent to the Oriental Library, Mysore. Other items of work done during the period were: preparation of an exhaustive General Index to the volumes of the *Epigraphia Carnatica*, an Architectural Portfolio for illustrating some of the notable artistic structures of Mysore, an Index to the Annual Reports of the Department, and Selections from the inscriptions concerning matters of historical and social interest; publication of a revised edition of the *Śravaṇa Belgoḷa* volume of inscriptions, three

Monographs on the temples at Sômanâthapûr, Bêlûr and Dodda-Gaddavalli forming Nos. I to III of "Architecture and Sculpture in Mysore" in the Mysore Archaeological series, a revised edition of the Karnâṭaka-Śabdânusâsanam, a standard work on Kannāḍa grammar, and an account in Kannāḍa of Halebîd and its temples by Paṭel Śivananjegaḍa; drawing up the chapter on Kannāḍa Language and Literature and the sections on Epigraphy and Architecture for the revised edition of the Mysore Gazetteer; passing through the Madras Government Press the Mysore and Coorg articles for the Imperial Gazetteer of India; and review of nearly 250 books and manuscripts received from the Secretaries to H. H. the Maharaja, the General and Revenue Secretariat and the Inspector-General of Education in Mysore. Excavations on a small scale were conducted at Chitaldrug, Talkāḍ and Halebîd and old coins, pottery and other antiquities unearthed. A few cromlechs were likewise opened and ancient pottery and other relics obtained.

The newly discovered inscriptions have brought to light several facts, not known before, with regard to the Kadambas, the Râshtrakûṭas, the Châlukyas, the Chôlas, the Sântaras, the Kongâlvas, the Changâlvas, the rulers of Punnâḍ, Vijayanagar and Mysore, and the chiefs of Âvati, Bêlûr, Hadinâḍu, Hole-Narsipûr Hulikal, Sugatûr, Ummattûr and Yelahanka. They have added considerably to our knowledge especially with regard to the Gangas whose history may now be regarded as almost definitely settled. The work of the Department in connection with this dynasty has been appreciated by several competent scholars. A scholar in England writes: "I believe that the work of the Mysore Archaeological Department in connection with the Ganga dynasty will always be remembered to its credit." Of the new records, about 350 have been included in the revised edition of the Śravaṇa Belgola volume, and most of the remainder got ready to be issued as Supplements to the Mysore, Hassan, Bangalore, Tumkur and Kolar volumes. The Kannāḍa texts of the Mysore and Hassan Supplements have been edited, those of the Bangalore and Tumkur Supplements are in the Press and those of the Kolar Supplement are almost ready for the Press.

Many temples in the Dravidian and Hoysala styles of architecture, mostly not noticed before, have been described and illustrated. A large number of individual works of art, signed works of artists, portrait statues, and *viragals*, *mâstikals*, Nâga stones and other sculptures of archaeological interest has been published for the first time. This item of work of the Department has induced authorities on Indian art and sculpture not only to take greater interest in the artistic works of Mysore but also to form a more favourable estimate of their merit as works of art. The late Dr. Vincent A. Smith wrote thus in the *Indian Antiquary* (May 1915): "Mr. Narasimhachar's well-illustrated Reports add largely to the information concerning the Hoysala temples and furnish an immense amount of entirely new matter descriptive of the sculpture. In my *History of Fine Art in India and Ceylon* (pages 44 and 226) the interesting fact was noted that many of the individual statues decorating the temples are signed by the artists, but at that time examples of such statues were not available. I further observed that 'the artists who designed such enormous sheets of rich sculpture aimed at producing an imposing effect by the splendour of a mass of carvings of the highest complexity, rather than by inviting attention to individual figures. Nevertheless, the individual figures will bear examination in detail, the elephants especially being exquisitely true to nature. The gods and human figures are less satisfactory.' Mr. Narasimhachar has now published many examples of the signed statues. In the light of the fuller knowledge thus acquired it must be confessed that the remarks made in 1911 are inadequate and fail to do justice to the subject. If a new addition of my book should ever be called for, a separate section would be required for the discussion of the Hoysala sculpture and a more favourable verdict on its merits would have to be recorded."

Under numismatics may be mentioned the Ândhra, Roman and Chinese coins unearthed at Chitaldrug, and the Hoysala coins found at Halebîd. The Ândhra coins relate to the Ândhrabhṛitya kings Muḍananda and Chuṭukaḍananda and to their viceroys, probably stationed at Chitaldrug, the Mahârâṭhis Jadakana Kaḷaya and Saijakana Chalaka. The Roman coins are silver denarii of the emperor Augustus, and the Chinese coin is supposed to have been issued during the reign of the emperor Han Wu-ti. The Hoysala gold coins include *paṇams* not noticed

before. At the time when the coins were unearthed at Chitaldrug, Professor Rapson, the great authority on Ândhra coins, wrote to me thus: "I am most interested in the account of your discovery of Roman silver and Ândhra lead coins, as well as pottery at Chitaldrug. These discoveries of objects, which can be dated, found in association are most important historically. As you point out, Dr Hultsch's reading of the Mahârâthi's coins may have to be revised in the light of your new specimens. I may say, by the way, that if your Roman coins were actually found with these, it will settle a point which I leave doubtful as to their date." The silver coins in the Bangalore Museum were examined and identified. They consisted of Bactrian, Persian, Burmese and Siamese coins, coins of the Native States of Mysore, Hyderabad and Baroda, and coins of the British and other East India Companies. A coin cabinet was formed for the office containing a pretty large number of gold, silver and copper coins issued by the Mughals, the Vijayanagar kings, the Ikkêri chiefs, most of the Native States of India, the British and other East India Companies, and several colonies and countries outside India, which have all been described and illustrated.

With regard to manuscripts, it may be stated that two of Bhâsa's dramas, namely, *Svapnavatsavadatta* and *Pratijñāyauṅgandharāyaṇa*, were discovered by this Department before they were published in Travancore. Another important discovery was the Jaina work *Lōkavibhāga* which incidentally furnishes the earliest Śaka date yet known, viz., 380, and states that this was the 22nd year of the reign of Simhavarṇa, the king of Kānchi, thus supplying a welcome standpoint for Pallava history. Another manuscript of some interest is the medical work *Kal-yānakāraka* of Ugrāditya, a Jaina author, who was a contemporary of the Rāshṭrakūṭa king Amōghavarsha I and of the Eastern Chālukya king Kali Vishṇuvarḍhana V. The work opens with the statement that the science of medicine is divided into two parts, namely, prevention and cure, and gives at the end a long discourse in Sanskrit prose on the uselessness of a flesh diet, said to have been delivered by the author at the court of Amōghavarsha, where many learned men and doctors had assembled. One more manuscript that deserves mention is the *Alankārasudhānidhi* of Sāyanāchārya, which gives incidentally some items of information regarding the Vijayanagar prince Sangama II and Sāyanāchārya's younger brother Bhōganātha. For other important manuscripts that have been discovered and described reference is invited to the Annual Reports.

The Annual Reports of the Department have all along received the commendation of scholars both in and outside India. The illustrations of architecture and sculpture, the iconographic notes, the references to the popular beliefs and traditions connected with the antiquities and the notices of newly discovered early records of historical importance in these Reports have been greatly appreciated. I have to express my obligations to the late Drs. Fleet, Burgess and Vincent A. Smith, and to Mr. Havell for their appreciation and valuable suggestions for the improvement of the Reports, and to other scholars for the highly appreciative terms in which they have spoken of them. The opinions and suggestions of some of the scholars have been briefly given under "General Remarks" in the Reports from 1913 to 1922. The demand for copies of these Reports has increased, and requisitions for them are being received not only from scholars in and outside India but also from notable institutions in Europe and America. The late Dr. Vincent A. Smith wrote: thus about these Reports "Your Reports record an immense amount of hard work done in a scholarly fashion much to the credit of the Department as organized by the Government of His Highness. They exhibit the results of amazing industry and are the fullest and most substantial which come from India being free from padding which wastes so much space and money in the others. Probably your Reports may be ranked as the best in India."

Before concluding I may say a word or two about the staff of the Archaeological office. My Assistant, Mr. R. Rama Rao, B.A., and the Architectural Draughtsman, Mr. B. Venkoba Rao, B.A., both of whom joined the office a few years ago, have done useful work in the epigraphical and architectural sections of the office. The Head Photographer and Draughtsman, Mr. T. Namassivayam Pillai, an old hand in the office, has rendered valuable service in preparing illustrations for the several publications of the Department. The Head Pandit, Pandit C. Venkannachar, another old hand, has been very useful in deciphering inscriptions of all

kinds. The Draughtsman, P. M. Gurusami Achari, is a quiet and steady worker. The Junior Pandit, N. Nanjunda Sastri, and the Senior Copyist, H. Sesha Iyengar, both of whom joined the office some years ago, have done good work. The Assistant Photographer, M. C. Tirumalachar, is a diligent worker. M. C. Srinivasa Iyengar, recently appointed as the Junior Copyist, has done useful work in connection with the General Index. The Tamil Pandit, Venkataramanaia, and the Typist Clerk, Srinivasa Rao, recently attached to the office, have made fair progress in learning their work. Lastly, the Assistant to the Photographer, Muhammad Sikandar, has been very useful to the Photographer in his work.

At the time of my availment of privilege leave preparatory to retirement there were some items of work left incomplete. I selected three of these items, namely, (1) the Śravaṇa Belgola volume, (2) the Karnāṭaka-Śabdānuṣāsanam and (3) the Halebid Monograph, for completion after retirement, as a patriotic duty, and have been working at them with the permission of Government. The first item has been finished and every thing printed except the Index which is under active preparation in the office. The remaining two items are receiving attention.

R. NARASIMHACHAR,

*Director of Archæological Researches*

*in Mysore.*

BANGALORE.

## APPENDIX

The monuments inspected by the Architectural Draughtsman have been mentioned in para 6 above.

In accordance with para 12 of the Circular issued with Government Order No. G. 18265-325—G. M. 44-20-9, dated the 31st March 1921, laying down that an Ancient Monument should not be used for profane purposes even temporarily, the Inspector-General of Education and the President of the Municipal Council were requested to shift elsewhere the offices and the school respectively located in Tippu Sultan's Palace in the Fort, Bangalore City. Both of them have written to say that the building would be vacated early. Similar action was also taken in the case of the Kesava temple at Dharmapura, Hunsur Taluk, in which the village school was being held.

Four estimates prepared in consultation with this Department, *viz.*, one for Rs. 23,000 in connection with the Kesava temple at Belur, another for Rs. 6,630 in connection with the Amritesvara temple at Amritapura, Tarikere Taluk, another for Rs. 773 for repairing the Asharkhana at Doddaballapur, and the fourth for Rs. 1,406 for repairing the Kirtinarayana temple at Heragu, Hassan Taluk, which were submitted to Government for sanction, have been ordered to lie over for some time for want of funds.

The sum of Rs. 1,000 allotted in the Government Order of the 11th September 1920 for distribution among the Deputy Commissioners on account of petty repairs to Non-Muzrai institutions was not provided in the Budget this year also. Consequently no expenditure has been incurred under this item.

The accompanying statement shows the amounts spent during the year for the repair of Ancient Monuments.

**Statement showing the Amounts spent during the year 1921-22 for the repair and maintenance of ancient monuments in the State.**

Serial No.	District	Taluk	Place	Name of Institution	Nature of expenditure incurred	Sanctioned amount	Amount spent during the year	Remarks
						Rs. a. p.	Rs. a. p.	
1	Bangalore	Bangalore	Bangalore City.	Sri Venkataramana-swami Temple, Fort.	Sinking a well in the compound.	930 0 0	60 1 6	Estimate sanctioned in 1919-20.
2	"	"	"	Tippu Sultan's Palace, Fort.	Annual repairs	450 0 0	426 11 0	
					Special repairs on account of the visit of H. R. H. The Prince of Wales.	380 0 0	362 0 0	
3	"	"	"	The Cenotaph	Annual repairs	100 0 0	92 6 0	
4	"	Nelaman-gala.	Sivaganga	Santeswaraswami temple.	Repairs to the temple	446 0 0	23 2 0	Estimate sanctioned in 1918.
5	"	"	"	Sri Gangadhare-swaraswami and Honnadevi temples.	Repairs to the temple and putting up Compound wall	495 0 0 150 0 0	24 9 10 86 12 0	Estimates sanctioned in previous years.
6	Mysore	Mysore	Mysore	Varahaswami temple.	Chunam plastering, etc. Repairing the Car Preparing Dhvajastambha.	229 14 0 200 0 0 383 0 0	229 14 0 203 0 0 166 0 0	Work completed. Do Do
7	"	"	"	Sri Lakshmiramanaswami temple.	Putting up new niches with figures, karnakootas, etc.	4,060 0 0	241 0 0	Do
8	"	Seringapatam.	Seringapatam.	Obelisk Monument	Repairs executed during the visit of H. R. H. the Prince of Wales.	180 0 0	180 0 0	
9	"	"	"	De Haviland Arch?	Repairs executed during the visit of H. R. H. the Prince of Wales.	160 0 0	161 0 0	
10	"	"	"	Daria Dowlat Bagh	Repairing and improving the building and the compound.	55,231 0 0	7,147 0 0	Rs. 43,068-0-0 have been spent up-to-date.
11	"	"	"	"	Improving approach road.	1,000 0 0	897 0 0	
12	"	"	"	Dungeons	Repairing approach road and jungle clearing.	10 0 0	36 0 0	
13	"	"	"	Jumma Masjid	Repairs executed during the visit of H. R. H. the Prince of Wales.	122 0 0	122 0 0	
14	"	"	Ganjam	Gumbaz	Repairs executed during the visit of H. R. H. the Prince of Wales.	1,000 0 0	835 0 0	
15	"	"	Seringapatam.	Sri Rangauathaswami temple	Repairs to the temple and its surroundings.	1,400 0 0	1,447 0 0	
16	"	T.-Narsipur.	Talkad	Kirthi Narayanaswami temple.	Removing sand and exposing the basement to trace out inscriptions, if any.	2,800 0 0	1,471 0 0	Rs. 1,888 spent up-to-date.
17	"	"	Somnathpur.	Kesava temple	Maintenance charges	72 0 0	72 0 0	Pay of a watchman.
18	Kolar	Mulbagal	Kurudumale.	Someswaraswami temple.	Restoration of the temple.	4,150 0 0	4,349 0 0	Work completed in October 1921.
19	Hassan	Arsikere	Arsikere	Isvara temple	Clearing stone boulders in the compound and maintenance charges.	132 0 0	101 0 0	Pay of a watchman is included in this.
20	"	Belur	Halebid	Hoysaleswara temple.	Maintenance charges.	261 0 0	116 0 0	Pay of watchmen.
21	"	"	"	Kethareswara temple.	Maintenance charges	132 0 0	63 0 0	Pay of a watchman.
22	"	"	"	Jain Basti	Repairing the roof, reconstructing compound wall and cement painting.	5,585 0 0	153 0 0	Rs. 4,339 spent up to date and the work is completed.
23	"	"	Belur	Channakesavaswami temple.	Providing props to cracked beams.	193 0 0	84 0 0	Work closed.
24	"	"	"	Channakesavaswami temple.	Reconstructing fallen portions of compound wall.	1,100 0 0	1,028 0 0	Work completed. Under orders of Government. Complete scheme for the restoration of this temple was submitted at an estimated cost of Rs. 23,000.
25	Chitaldrug	Molakalmuru	Jatangi Rameswara Hill.	Asoka inscription	Maintenance charges	72 0 0	72 0 0	Pay of a watchman.
26	"	Haribar Sub-Taluk	Nanditavare.	Nandikeswaraswami temple.	White-washing	10 0 0	10 0 0	

University of Mysore.

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL  
DEPARTMENT

FOR THE YEAR 1923

*WITH THE GOVERNMENT REVIEW THEREON*



BANGALORE

PRINTED AT THE GOVERNMENT PRESS

1924



THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

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# Government of His Highness the Maharaja of Mysore.

## GENERAL AND REVENUE DEPARTMENTS.

G. O. No. E. 1568-70—Edn. 166-25-2, dated 14th November 1923.

### Archæological Department.

Reviews the report on the working of the — for the year 1922-23.

#### READ—

Letter No. 2217, dated 29th August 1923, from the Registrar, Mysore University, forwarding the report on the working of the Archæological Department for the year 1922-23.

ORDER No. E. 1568-70—EDN. 166-25-2, DATED 14TH NOVEMBER 1923.

#### Recorded.

2. The Department of Archæological Researches was placed under the administrative control of the University during the year and the office of the Director of Archæology was therefore shifted to Mysore and located in the Jubilee Hall from September 1922.

3. The Director made no tours in the districts during the year under report owing to pressure of work at Headquarters, while his Architectural Assistant made some tours in four districts. The only tour for exploration made during the year was a visit to the Belavadi temple in Chikmagalur Taluk. The Channakesava temple at Belur, the Hoysaleswara and Kedareshwara temples and the Parsavanatha Basti at Halebid in the Hassan District were inspected. It is observed that the first mentioned temple requires some urgent repairs and that the others at Halebid are in need of some improvements. The attention of the Deputy Commissioner of the Hassan District is invited to paragraphs 3 and 4 of Part I of the report and he is requested to take needful action with reference to the remarks of the Director, so as to prevent further damage to these ancient monuments. Twenty-three fresh monuments were recommended by the Deputy Commissioners of Districts for inclusion in the standard list and four unclassified ones were classified during the year.

4. The total number of manuscripts acquired by the departmental staff was fifty-three while the number of fresh epigraphical records obtained was 130. The majority of inscriptions discovered during the year relate to various periods between the 10th and 19th century. One relating to the 7th century recording the death of a commander in fighting with hunters led by Mahendra opposing Siladitya's claim to sovereignty over Shimoga deserves special mention.

5. An interesting attempt has been made in the report to put together all the traditional, astronomical and synchronistic evidences bearing on the controversial question of the chronology of the Brihadbanas, the Kadambas and the Gangas, so as to arrive at a satisfactory conclusion regarding the date of the early Guptas, who are understood to be the contemporaries of the Kadambas.

6. It has been observed in the report that the department was not consulted by the Public Works Department in effecting repairs to ancient monuments. The existing orders provide for such consultation whenever repairs are undertaken in the case of monuments in which the Archæological Department is interested. The question is also engaging the consideration of Government in connection with the proposals regarding the future programme of work of the department.

7. The Director has observed that it is urgently necessary to bring the Ancient Monuments Preservation Act into force as early as possible, so as to provide for the proper preservation of the ancient monuments in the State. A draft bill framed on the lines of the British India Act is under consideration of Government.

No. E. 1568-70—EDN. 166-25-2, DATED 14TH NOVEMBER 1923.

8. As many as 100 silver and copper coins were examined during the year and one silver coin of Nepal is reported to bear the name of Sri Rajendra Vikrama Sahadeva on the obverse and Bhavani and Sri Sri Gorakhnatha on the reverse.

9. It is satisfactory to note that of the three works selected for completion by Prak-tana Vimarsa Vichakshana Rao Bahadur R. Narasimhachar after his retirement, the revised edition of the Sravana Belagola Volume was completed and published.

10. The following are the new items of investigation and research made during the year:—

- (i) The date of the erection of the statue of Gomatha in Sravana Belagola, (A. D. 1028).
- (ii) The dates of birth, accession and death of Kalki, (A. D. 402, 432 and 472 respectively.)
- (iii) The initial date of the chronology of the Guptas, (A. D. 200-201).
- (iv) Extension of Harshavardhana Siladitya's rule to Mysore about A. D. 640.

11. Government are glad to note that the report furnishes an interesting record of work done during the year.

K. MATTHAN,  
*Chief Secretary to Government.*

To—The Registrar, Mysore University.  
The Deputy Commissioner, Hassan District.  
The Chief Engineer for Roads and Buildings.

PRESS TABLE,

ExD,—P.S.R.N.

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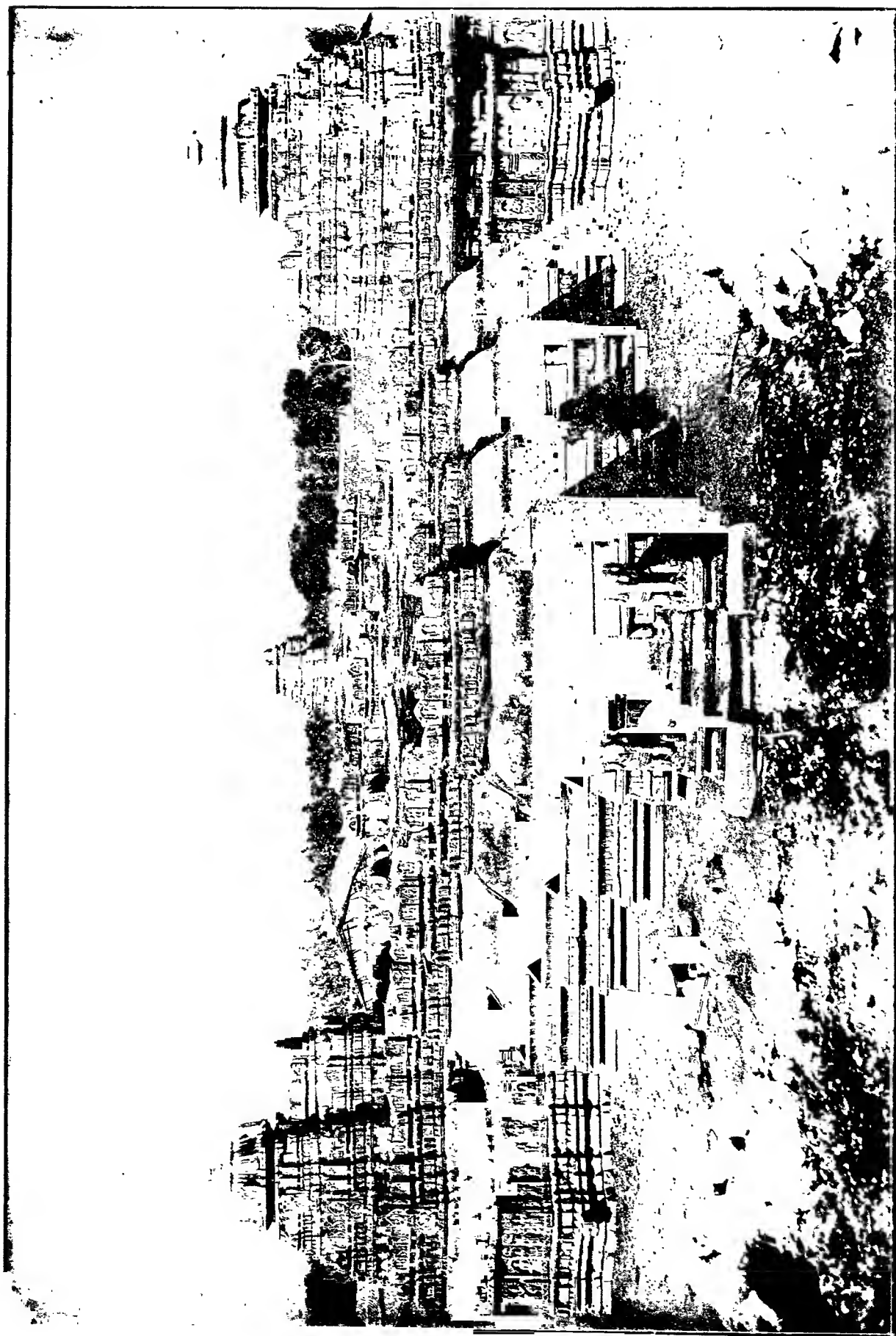
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GENERAL VIEW OF THE VIHARA NARAYANA TEMPLE AT ELLORAVADI

# ARCHÆOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1923.

## ADMINISTRATIVE CHANGES.

(1) In their Proceedings No. O. 21-90—G. M. 102-21-8, dated the 4th July 1922 the Government passed orders placing the Archæological Department under the administrative control of the Mysore University and transferring the headquarters of the same to Mysore. Accordingly the office was shifted to Mysore in September 1922 and was located in the Jubilee Hall, Mysore.

(2) In their Proceedings No. M. 5435-3—G. M. 102-21-5, dated the 31st May and 10th June 1922, Government passed orders retiring the Head Pandit, the Head Photographer and the Assistant to the Photographer from service. Accordingly the orders were given effect to partly in August 1922 and partly in December 1922.

(3) In accordance with the Registrar's Memo No. 5934, dated the 6th January 1923, the post of the Head Clerk of the Archæological Office was abolished.

(4) In accordance with the Government Order No. G. 1935-6—G. M. 42-22-12, dated the 30th January 1923 the menial staff of the Archæological Office was reduced from 5 to 3.

## TOURS, EXPLORATION AND EXCAVATION.

Owing to pressure of work at headquarters the Director could make no tours during the year. Mr. Venkoba Rao, the Architectural Assistant made some tours in the Kolar, Hassan, Kadur and Tumkur Districts.

## PART I.—ARCHÆOLOGICAL.

1. Archæological work of all kinds on the monumental side was for various reasons considerably reduced during the year. The only tour for exploration made during the year was a visit to the Belavādi temple in Chikmagalur Taluk. A few short journeys were also made to certain other places in the districts of Kōlār, Hassan and Mysore, for purposes of either affording technical advice to local officers or for furnishing designs for the repairs of monuments undertaken by the Public Works Department.

2. The monuments inspected in the Hassan District were:—

- (1) The Chennakēśavasvāmi temple at Bēlūr,
- (2) The Hoysalēśvara and Kēdārēśvara temples and
- (3) The Pārśvanātha Basti at Halebid.

3. A scheme for the complete restoration of the Chennakēśava temple at Bēlūr had been submitted last year at an estimated cost of Rs. 23,020 and had been ordered by Government to lie over for a year on account of financial stringency. It was observed during the recent inspection that the temple stood in need of urgent attention and this fact has since been reported to Government. The scheme prepared by this department has to be taken up and carried out gradually if not all at once. Immediate measures are, however, necessary to keep watch over the monument for preventing acts of vandalism and to check the deterioration of the

stones noticed here and there. Plants have grown on the walls of the Kappe Chennigarāya shrine and these have to be rooted out as early as possible. The Vira Narayana shrine is always kept closed and has consequently been an asylum for innumerable bats which have made the place very filthy. Arrangements should be made to keep it open during the day time and the premises cleaned at frequent intervals. The heavy shutters of the *Sukhanāsi* doorway in the main temple should be detached early from the thin carved slab, as already suggested in the Conservation Note. Otherwise, there is the danger of the slab getting damaged on account of the successive shocks it sustains by the constant banging of the shutters against it.

4. The monuments at Halebīḍ are in a good state of preservation, but the compound of the monuments requires to be cleared of vegetation, proper paths of sufficient width being formed leading to and round the monuments. There are mounds of earth here and there in the compound of the Hoysaḷēśvara temple. It is desirable to remove these and reduce the surface to a level. The big Gaṇēśa is a piece of exquisite workmanship but unfortunately its right arm is broken. It can possibly be restored and a railing put round the image to prevent the repetition of such mischief.

5. There is a pond in ruins in the compound of the Basti overgrown with thorny bushes. The pond should be cleared of vegetation and kept clean. There is a rude doorway constructed in front of the Mantapa of the Pārśvanātha Basti. This does not seem to be part of the original scheme and is an eyesore. Cooking in the Mantapa by travellers should not be allowed.

6. In the Tunkur District some portions of the Turuvēkere Sub-Taluk and of the Tiptur Taluk were visited. The eastern end of Turuvēkere Town shows a number of house-sites in ruins and there is a Basava temple with a framework in stone in front of it. This framework is called *Chintāluḥambha* (weighing balance) and consists of two pillars fixed side by side and a cross beam with iron rings over them. It is said that Turuvēkere was once a great cotton centre and that this part of the town was called Araḷepete. All the cotton sent out was being weighed in front of the temple and the weighment marked on each bale here was accepted as the hall-mark of accuracy throughout the cotton world.

7. The Gangādhareśvara temple at Turuvēkere is well preserved. The Nandi in the *Pātālāṅkaṇa* is a good piece of workmanship. A railing has been fixed round it as suggested by this department; but it is too close and has cut off the front view completely. The height of the railing requires to be lowered and it should be fixed a little away from the Bull. Plants have grown abundantly on the Chennigarāya and Mīle Śankarēśvara temples. These should be rooted out.

8. The Bēṭerāya temple is the most important of the temples at Turuvēkere and has been briefly noticed in para 9 of the Archaeological Report for 1916 and in para 36 of the Report for 1918. On the door lintel of the *Mahādvāra*, Kriṣṇa with a ball of butter in his hand is carved. The entrance mantapa has got a raised *Jagali* on either side. The pillars of the *Jagali* have got Vēṇugōpāla and Kālingamardana carved on them. On the outer jambs of the inner doorway of this mantapa are carved Hanumān and Garuḍa. As already noticed Varada Bēṭerāya is carved on the pillar facing the temple. The temple faces the East. Besides the entrance mantapa it consists of *Garbhaguḍi*, *Sukhanāsi*, *Navaranga*, and a front verandah about eight feet deep. There is a small portico attached to the north wall of the *Navaranga* and to the south wall of the same there is a small room for keeping the *Utsava-Vigraha* (Processional image). In front of the verandah and on a lower level is the *Pātālāṅkaṇa* consisting of 9 *ankanas* and supported by twelve pillars. These latter are of two kinds. Six are octagonal, and the remaining six are sixteen-sided. These are elegant in design and look decent for the height which is 14'-0" from the ground to the bottom of the ceiling. The shrine of the goddess is at the south-west corner of the compound and consists of *Garbhaguḍi*, *Sukhanāsi*, *Navaranga* and an open verandah. In front of the last there is a *Pātālāṅkaṇa* of fifteen *ankanas*. The temple is no doubt well preserved. The local people, however, represented that it was leaking in many places and that an estimate for its repairs had been sent up long ago. The terrace of the main temple and that of the goddess shrine have developed cracks in places and the water-spouts provided seem to be defective. The temple requires early attention by the Muzrai Department. A car festival takes place in the month of *Phālguna* every year.

9. The Lakshmi Narasimha Temple at Vighnasante, Tiptur Taluk, was the monument visited next. It is a very fine specimen of Hoysala architecture, and has been described in para 35 of the Archæological Report for 1918. The front door lintel also has got Vēnugopāla carved on it and on the drip stone above the lintel of the Lakshmi Narasimha shrine is carved a tiny beautiful image of Kālinga-mardana. Above the *Sukhanāsi* and in front of the tower a big Garuḍa in the act of flying is carved. (See Plate XI.) The outer slabs of the Kēśava shrine are out of plumb and the front porch, which is the best and the most interesting part of the temple, is slanting away from the structure. Early steps will have to be taken to fix the slabs with cement grouting and to reconstruct the porch. A pillar of the porch is illustrated in plate X Fig. 2.

10. The Bāla Lingēśvara temple seems to have been a Hoysala structure at one time. The Hoysala crest still stands on the top of the *Sukhanāsi*. But the rest of the building has recently been repaired and does not show any indications of its original style. The doors of the temple are rotten and require to be replaced by decent ones.

11. The Dungeon in the Fort-wall at Bangalore was visited next and suggestions were given to the Municipal authorities to keep it in good condition. The Government have, in their Proceedings No. G. 8482-85 G. M. 18-22-17, dated the 16th May 1923, entrusted the preservation of this monument to the Bangalore City Municipality.

12. The Cenotaph at Bangalore is well maintained and the only improvement that can be suggested is the planting of nicely trimmed trees of good foliage within the enclosure in place of the crooked ones now standing there.

13. Estimates for repairs in the case of the Chennakēśava temple at Marḷe, Chikmagalur Taluk, Kēśava temple at Hārnahalli, Arsikere Taluk, and Kīrti Nārāyaṇa temple at Heragu, Hassan Taluk, have been called for from the Deputy Commissioners concerned. Suitable designs after personal inspection were furnished in the case of the Sōmeśvara temple at Kuruḍumale, Mulbāgal Taluk, Venkaṭa-ramaṇa temple at Ālamgiri, Chintāmani Taluk, and the new village sites of Anandur and Majjigepura villages in the Mysore Taluk. The question of repairing the Kēśava temple at Sōmnāthpur and maintaining it in perfect good condition is engaging the attention of the department. The Government have decided to entrust the work to this department and have called for a revised estimate.

14. With regard to the Śrī Rāmānujāchārya's temple at Sāligrāma, Yedatore Taluk, the acquisition of wet lands adjoining the temple wall has been suggested to Government and approved of by them. The necessary declaration statements called for from the Deputy Commissioner, Mysore District, have been received and forwarded to Government for further action.

15. There is a fine mosque at Santebennur, Channagiri Taluk, built of dressed stones with a beautiful pond in front of it also paved with dressed stones. This is a structure said to have been built in the 17th century by the Bijapur Chief Randulla Khān. From the plan available in the office it can be seen that it seems to be an imposing structure after the Bijapur style and is well worthy of preservation. It is learnt that it is being used at present as *Musafirkhana* for travellers and that the pond is full of filth and rank vegetation. A separate *Musafirkhana* may be built, if necessary, and this building with the pond may be preserved in perfect good condition without putting it to any profane use. The Deputy Commissioner, Shimoga District, has been addressed in the matter.

16. The monument selected for exploration during this year was the beautiful temple at Belvādi in the Chikmagalur Taluk. Belvādi is a village about eight miles to the north of Halebidu on the Bānāvar-Belūr Road. It is now a Jahagir granted by Śrī Krishnarāja Oḍeyar II in 1760 A. D. to the Sringeri Matha. During the time of the early Hoysala kings it seems to have been an important Jaina settlement. Two inscriptions carved on a single slab of stone standing on the site of the old village (Hale Belvādi), *Belur 171 E. C. V.*, dated 1160 and 1203 A. D. respectively, record the grant of certain lands to the god Jannesvara of Belvādi. It is said that there was a Jaina Basti in the village, though no traces of the same could be discovered now. It also appears that many pillars and other carved stones presumably of some Jaina Basti lie submerged in the village tank bed.

17. Belvādi is, however, now famous for a beautiful Vishṇu temple it contains. The temple is a *Trikūṭāchala*, i.e., triple-shrined, in design and is dedicated to Vēṇugōpāla, Yoga-Narasimha and Vīra Nārāyaṇa, the last being the principal image after which the temple is named. It is a fine specimen of Hoysala architecture and is perhaps the biggest in size among the *Trikūṭāchala* temples in the State. The date of its construction is not known, nor is there any means of ascertaining it. A huge stone slab measuring 11' × 6' is lying by the side of the temple showing indications of its having contained inscriptions from top to bottom. The whole of the inscription is now effaced except a few letters at the edges. Another inscription stone standing in front of the above is dated Saka 1531 recording the grant of the village Timmapura for the service of god Vīra-Nārāyaṇa. Both these are not of any help in fixing the date of the temple.

18. The style and the architectural character of the temple, however, enable us to determine the date of the temple approximately. The period between the 11th and the 13th centuries was the period of the greatest building activity in this country and the conversion to Vaishnavism from Jainism of the Hoysala king, Bitti Deva (afterwards called Vishṇuvardhana) about the year 1116 may be said to mark the beginning of this building activity. During the two centuries that succeeded this memorable event temples dedicated to Vishṇu and Śiva began to spring up with great rapidity throughout the country and it is this extraordinary religious zeal that soon brought into existence a new style of architecture, which has been called till recently as "Chalukyan."

The following are some of the famous *Trikūṭāchala* temples of the Hoysala style in the State.

Kēdārēśvara temple at Belgami, 1060 A. D.

Chattēśvara temple at Chatchathalli, 1200 A. D.

Lakshmi-Narasimha temple at Nuggihalli, 1249 A. D.

Lakshmi-Nārāyaṇa temple at Hosaholalu, 1250 A. D.

Keśava temple at Sonuathpur, 1268 A. D., and

Narasimha temple at Vighnasante, 1286 A. D.

The plan generally adopted in the case of all these temples is that the three cells containing the images, with or without *Sukhanāsi* attached to them, are connected with a *Navaranga* usually of nine *ankanas*, the *Navaranga* having a porch or a *Mukhamantapa* of two or three columns deep in front of it. The Vīra-Nārāyaṇa temple at Belvādi (*vide* Plate IV) is more elaborate than any of these in design and presents many interesting points not met with in any other *Trikūṭāchala* temple so far discovered. For these reasons a date later than any of the above, viz., 1300 A. D., may be safely assigned to it.

19. The temple (Frontispiece) faces the East and consists of a pillared hall or *Sabhāmantapa* measuring 45'—0" square and of the shape of a "broken square". The hall is supported by forty-six freely standing pillars. Along the two axial lines of the *mantapa* there is the main entrance on the East, flanked by two beautifully carved elephants, and on the South and North there are two cells with their *Sukhanāsis* containing the Vēṇugōpāla and Yoga-Narasimha images respectively. On the West, however, instead of a simple shrine as is usually the case, there is a complete temple in itself with a *Mukhamantapa*, *Navaranga*, *Sukhanāsi* and *Garbhagūḍi* and it is connected with the *Sabhāmantapa* with a small corridor. At the east end of this corridor and at right angles to it there is an open verandah 10'-9" deep facing the Vīra-Nārāyaṇa shrine and running across the whole width of the *Sabhāmantapa*.

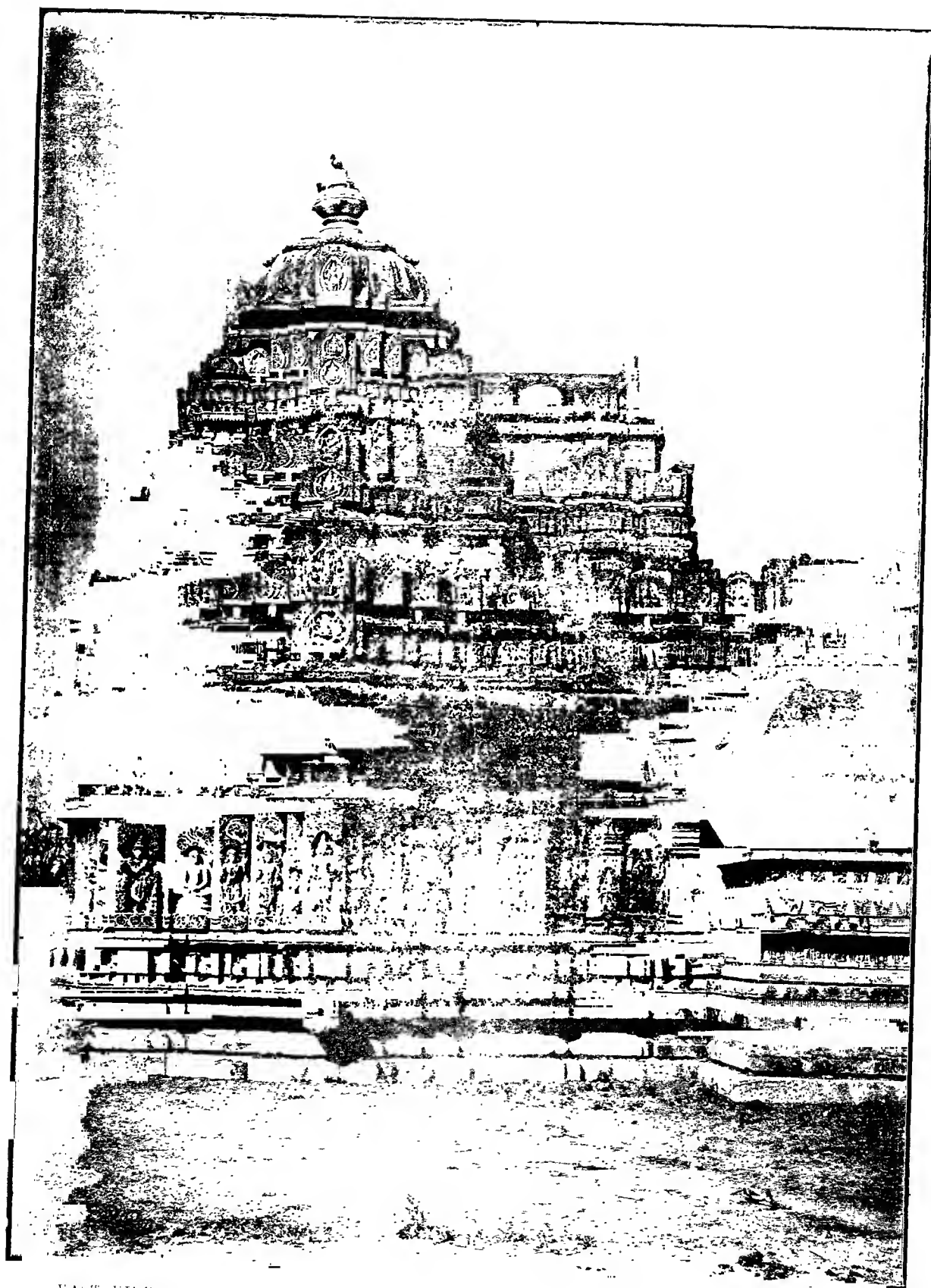
20. Sixteen pillars in the middle of the *Sabhāmantapa* form an inner square measuring 25'-0" each way and stand on a slightly raised platform. All the three shrines and their *Sukhanāsis* measure 8'-6" square and 8'-2" × 8'-6" respectively. The *Navaranga* of the Vīra-Nārāyaṇa shrine measures 22'-10" each way. The *Navaranga* must necessarily have been very dark formerly but a window of about 3'-0" wide has been recently opened in the south wall to admit light inside. The *Mukhamantapa* is of the shape of a "broken square" and is supported on twenty-two pillars, the four central ones forming again a raised platform as usual. Both *mantapas* are surrounded by a low screen wall which also forms a raised seat inside.

21. In front of the temple and at a distance of about fifty feet from it there is an entrance *Mantapa* on a raised platform called 'Upparige' by the local people



NORTH VIEW OF "UPARIGE" OF THE VIRAJ NARAYANA TEMPLE AT BELAVADI  
*Mysore Archaeological Survey.*





EAST VIEW OF VIRUPAKSHA SHRINE OF THE VIRUPAKSHA TEMPLE AT HAMPÍ, DE  
*Mysore Archaeological Survey*

with a flight of steps leading to it. It consists of a hall 28' square with a front porch 14' x 11' having stone benches on either side. The porch is supported by eight pillars in front and two pillars at the back. Both the front and the back entrances of the *Upparige* are flanked by beautifully carved elephants placed on raised pedestals. The construction of the roof of the '*Upparige*' is peculiar. The middle *ankana* which is supported on four massive pillars has got flat terraced roof while sloping roof is provided on all the four sides over the remaining *ankanas*. Plate II shows the north view of the *Upparige*.

22. All the ceiling panels of the temple, except those of the verandah, are well carved. Some of these are flat and are made up of small compartments either 4, 6, or 9 in number divided by flat bands, and containing nicely chiselled rosettes. The majority, however, are dome-like ceilings containing intricate geometrical patterns of various designs and exhibit unrivalled skill and consummate mastery of details possessed by the artisans. Plate V shows the central ceiling of the *Mukha-mantapa*.

23. Besides these there are three other flat ceilings which are very interesting. The first has got *Vēṇugōpāla* surrounded by two circles of creepers, one enclosing drummers and dancing figures and the other enclosing *Chakra* and *Śaṅkha* alternately. See Plate VI.

The second ceiling has got *Krishṇa* as *Kālingamardana* in the centre enclosed by entwining serpents and creepers. On the outer circle are cows, *Gopikas* and a tree with *Hanuman* on the top. See Plate VII.

The third ceiling has got a central circular panel and a band round it containing warriors in different postures. In the four corners of this panel, instead of the usual *Yāli* there are birds in the act of suckling their young ones.

24. Plate VIII shows the interior view of the temple. The pillars of the *Mantapa* and of the *Navaranga* are all nicely carved and are in good proportion. Two of the pillars of the connecting corridor, however, are star-shaped in plan. Plate X, fig. 1 shows one of them.

25. As in the case of the temples at *Sōmnāthpur* and *Nuggihalli*, the outer walls of the two subsidiary shrines of *Vēṇugōpāla* and *Yoganarasimha* have got images carved on them. Beginning with the north end of the east wall of the *Vēṇugōpāla* shrine and going round it the images carved are as follows:—(See Plate III).

26. (1) A male figure with *Akshamāla*, *Agni*, *Chakra* and *Śaṅkha* as attributes, (2) *Garuḍa*, (3) *Nārāyaṇa*, (4) *Kēśava*, (5) A *Sanyāsi* with *Daṇḍa* and *Kamaṇḍalu*, (6) *Vishṇu* with two attendants and a chouri-bearer on either side, (7) A figure, probably Jain, in *Yoga* posture on a *Padmāsana*, (8) *Vēṇugōpāla*, (9) *Kālingamardana*, (10) *Garuḍa*, (11) *Purushōttama* with two attendants and a chouribearer on either side, (12) *Narasimha*, (13) *Śrīdhara*, (14) *Nārāyaṇa*, (15) *Arjuna* in the act of shooting a fish, (16) *Gōvardhanadhāri*, (17) *Gōvinda* with two attendant deities, one with *Paraśu* and fruit and the other with *Ankusa* and fruit, (18) Female figure with *Padma*, *Chakra*, *Śaṅkha* and fruit as attributes, (19) A warrior with a bow and arrow and (20) *Varāha*.

27. Beginning with the south end of the east wall of the *Yoga Narasimha* shrine, the images in order are (1) Drummer, (2) Female figure with bells in both hands, (3) *Kālingamardana*, (4) Female figure with *Vīṇa*, (5) Drummer, (6) *Varāha*, (7) Female figure with *Padma* and fruit, (8) Warrior with sword and shield, (9) *Garuḍa*, (10) *Vishṇu* with a female attendant and a chouri-bearer on either side, (11) Figure with *Paraśu* and fruit, (12) Female figure with water pot and *Padma*, (13) *Nārāyaṇa*, (14) *Narasimha*, (15) Female figure with fruit and *Pāśa*, (16) Female figure with fruit and *Padma*, (17) *Pradyumna* with a female attendant and two chouri-bearers on either side, (18) Female figure with mirror in hand, (19) Female figure with *Padma* and fruit, (20) *Kēśava*, (21) *Śrī Krishṇa*, (22) Female attendant, (23) Warrior with bow and arrow, (24) *Garuḍa*, (25) *Pradyumna* with *Garuḍa*, chouri-bearer and a female attendant on either side, (26) Figure with *Ankusa* and water pot, (27) Female figure with *Pāśa* and water pot, (28) *Vāmana*, (29) Figure with *Padma* and water pot, (30) *Yoga Narasimha* with chouri-bearer on either side and (31) *Bhakta Vighraha*.

All these are, however, unfortunately disfigured. It is a pity that such beautiful images should have been allowed to be mutilated in a ruthless manner.



28. The image Narasimha in the north cell is about 6' in height including the pedestal and about 7'—6" including the *Prabha* or arch behind. The god is seated on a *padmāsana* in the *Utkulika* posture, the *Yogaṭṭa* (band) going round and keeping the legs in position. The god has got four hands and is holding *Chakra* in the upper right hand, *Sankha* in the upper left, while the two other hands are stretched forward and supported on the knees. This form of the image is called *Kevala Narasimha* or *Yoga Narasimha*. The image is flanked by Śrīdēvi and Bhūdēvi and the *Daśavatāras*, (Ten incarnations of Viṣṇu) are carved on the *Prabhāvali*.

29. The image Vēṇugōpāla in the south shrine is also a very beautiful one. The figure is about 8' in height including the pedestal and the *Prabha*. The god is flanked by Śrīdēvi and Bhūdēvi and is surrounded by cows, cowherds and Gopis. *Chakra*, *Padma*, *Gada* and *Śankha* are carved on the *Prabha* on the back of the image. Garuḍa is carved on the pedestal as usual. The image may be said to be one of the best Vēṇugōpāla figures so far discovered.

30. The Vīra Nārāyaṇa image in the back cell excels both these in beauty and workmanship. The image is more than 8 ft. in height including the pedestal and *prabha*. The god has four hands, is standing on a *Padmāsana* and is flanked by two female chouri-bearers in addition to Śrīdēvi and Bhūdēvi as usual. He holds a *Padma* and *Gada* in the two upper hands. The two lower are out-stretched, the right hand of which is in the *Kaṭaka-hasta* pose, while the left hand holds something which is called *Vīramudrā*. The *Prabhāvali* is profusely carved and contains the *makaras* and *Daśavatāra* images as usual. The graceful outline of the body, the excellent proportion of the limbs and the characteristic delicate chiselling of the jewels and of the drapery mark this as one of the best specimens of Hoysala art in plastic work. See Plate IX.

31. The present condition of the temple is far from satisfactory. As already stated no image on the walls has escaped mutilation at the hands of mischievous people. The verandah behind the *Sabhāmantapa* is much dilapidated. The pillars of the verandah are out of plumb and the capitals of two of these are broken. The southern half of the verandah is closed by an ugly mud wall. The raised seats in the mantapas require resetting. The drip stone of the *Sabhāmantapa* is broken in places. The temple suffers much for want of a decent compound wall. The front wall of the *Upparige* has sunk and the temple is said to be very leaky.

32. Some of the villages surrounding Belvādi were also explored. The Lakshmi Nārāyaṇa temple at Īsvarahalli was once a *Trikūṭāchala* temple and is reported to have once contained Lakshmi Nārāyaṇa, Yoga Narasimha and Vēṇugōpāla images. The present structure however, is quite a modern one built mostly of old materials and contains only the first two images, a big image of Nammālvār taking the place of the third. The temple consists of a *Garbhagūḍi* and *Sukhanāsi*, each measuring 6' × 6', an open *Navaranga*, 18' × 10' and a covered portico with pials on either side. On both the sides of the *Navaranga* are two small cells containing the Yoga Narasimha and Nammālvār images. The old materials utilised for the building have been used indiscriminately; for example, the perforated slabs which are usually seen on either side of the *Sukhanāsi* doorway now form part of the walls of the main entrance.

33. Lakshmi Nārāyaṇa is about 4' high and is sitting on a pedestal of 1' in height. He holds a lotus in the back right hand, *Gada* in the back left and *Śankha* in the front right. The front left hand holds *Chakra* and goes round the waist of Lakshmi who is sitting on his lap. Lakshmi embraces her lord by her right hand and holds a lotus in her left hand.

34. Gaḷihalli, Chikkalasāpura and Kalsāpura were visited next. The Cheluva Nārāyaṇa temple at the last village is of some importance. The temple, which is an old one with a newly built exterior, is very dark and the doorways provided are too narrow to admit any light inside. The temple faces the East and consists of a *Garbhagūḍi*, *Sukhanāsi*, *Navaranga* and *Mukhamantapa*. A cell to the left of the *mukhamantapa* contains the goddess. The image Cheluva Nārāyaṇa, which is beautiful, is about 7' high including the pedestal. The figure holds *Padma* and *Gada* in the back hands and *Chakra* and *Sankha* in the front hands. It is flanked by Śrīdēvi and Bhūdēvi and there is the usual Garuḍa carved on the pedestal. Images of Garuḍa, Ānjaneya and Nammālvār are kept in the *Navaranga*. The

goddess is about 4' high seated on a pedestal of about one foot in height. She is holding *Padma* in both of her back hands while the two front are in the *Abhaya* and *Varada* poses respectively. One peculiarity to be noticed in the image is the bodice-band which runs round the bust of the goddess.

35. There is another temple in the same village dedicated to Mallikārjuna. A short inscription was discovered on the lintel of the *Sukhanāsi* doorway. It records the gift of one *gadyāṇa* for the service of Mallikārjuna. The temple is an early Hoysala structure with a well carved Hoysala crest on the top. It consists of a *Garbhagūḍi*, *Sukhanāsi* and *Navaraṅga*, with an entrance doorway on the south wall. In the *Navaraṅga* are placed images of Sarasvatī, Nārāyaṇa, Kālabhairava, Sūrya, Mahishāsura-mardini, Gaṇapati, Saptamātrike and Nāga Stones.

36. The printed list of monuments was examined with a view to making it as complete as possible and the following additional monuments were recommended by the Deputy Commissioners of districts as worthy of inclusion in the list of Ancient Monuments in the State. They all deserve to be included:—

1. Somēśvarasvāmi temple at Māgadi. II Class Quinquennial.
2. Gangādharaśvarasvāmi temple at Kaidāla.
3. Virābhadrādēvaru and Chokkanāthēśvara temples at Kestur.
4. Narasimhasvāmi temple at Sibi.
5. Byāṭarāyasvāmi temple at Kolar.
6. Pārśvanāthasvāmi Basti at Markuḷi.
7. Nāgēśvara and Channakēśava temples at Mosāle.
8. Channakēśavasvāmi temple at Grāma.
9. Yōgā Narasimhasvāmi temple at Mūdgere.
10. Sōmēśvara temple at Honnāvara.
11. Sri Virābhadrāsavāmi temple at Gollanahalli.
12. Sri Mārkaṇḍēśvarasvāmi temple on the hill at Vakkalēri.
13. Sri Subramanyēśvarasvāmi temple at Chitrāvati.
14. Sri Srikantēśvarasvāmi temple at Nanjangud. I Class, Annual.
15. Chintāmaṇi Narasimhadēvaru temple at Kūḍlu.
16. Rāmēśvara temple at Kuppugadde.
17. Umāmahēśvaci temple at Patēpet.
18. Margalale temple at Margalale.
19. Lakshmi Narasimha temple at Hosakeredēvarapura.
20. Siddesvaradēvaru temple at Nīrgunda.
21. Sakalēśvara temple at Saklēspur.
22. Lakshmi Janārdanasvāmi temple at Pālya, Ālur Sub-Taluk.
23. Bāra Imām makkan at Kolar.

Some of these have yet to be visited and their importance as to classification has to be decided by personal inspection.

37. The following monuments which had remained unclassified were visited and the class to which each has been assigned is noted below:—

No.	Institution	Classification	Inspection necessary
1	Mokbara (wrongly printed as Imambara in the Government Order) at Kolar.	II	Annual.
2	Hydervali Darga at Mulbagal ... ..	II	Quinquennial.
3	Venkataramana temple at Alamgiri ... ..	II	Do
4	Vishnu Temple at Belvadi ... ..	I	Annual.

The Deputy Commissioner, Hassan District, reports that it is not possible to trace the location of "Grose's Tomb" and it has therefore to be eliminated from the List.

38. Consequent on the re-organisation of the Public Works Department the work connected with the conservation of ancient monuments, both Muzrai and Non-muzrai, throughout the State was transferred to the Executive Engineers of Divisions. The lump sum grants aggregating Rs. 1,000, mentioned in para 5 (ii) of the Government Order No. G. 6945-105—G. M. 104-17-8, dated the 14th September

1920 for the repair and maintenance of non-muzrai institutions were not therefore placed at the disposal of the Deputy Commissioners. So far as this department is aware little or no work seems to have been done during the year in this direction. A Statement showing the amounts actually spent during the year towards the repair and maintenance of Ancient Monuments in the State is given in Appendix A. It may be stated here again that this department has not been consulted in any of these cases. It is very desirable that this department should be in direct touch with all the repairs made to any Ancient Monument however small and unimportant the repairs carried out might be. It is an urgent necessity to bring the Ancient Monuments Preservation Act into force as early as possible and adequately equip this department for the proper preservation of all the monuments in the State.

## PART II—EPIGRAPHY..

### 39. Tour in search of inscriptions and Manuscripts :—

Mr. V. Syamachar, the Travelling Pandit of the Oriental Library, made an extensive tour in the districts of Hassan, Tumkur, Kolar, and Shimoga and succeeded in collecting about 103 new epigraphical records and 26 original manuscripts, while the tour made by Chakravarti Srinivasachar, Assistant Travelling Pandit, in the districts of Hassan and Mysore brought to light two new copper plate grants and 27 original manuscripts. While making a tour to and from Belvadi in order to make a study of temple architecture and take photographs of the various views of the famous Viranarayana temple at Belvadi, Mr. B. Venkoba Rao, the Architectural Assistant chanced to discover five new inscriptions and brought photos of the same. Mr. R. Rama Rao, my assistant, made a tour in parts of Kolar District and succeeded in bringing to light about 20 new epigraphical records. Thus while the total number of manuscripts acquired during the year amounted to 53, the total number of fresh epigraphical records came to 130.

40. Of the manuscripts newly acquired some are on the Vedas and Upanishads, some on Philosophy, Grammar, or Logic, and a few on Purānic subjects. Among these Ādityapurāṇa, a Kannada work treating of Purānic subjects, Brahmakhaṇḍa, a legendary biography of Vālmiki in Sanskrit and Prayōgamukha, a grammatical work attributed to Vararuchi, deserve special mention.

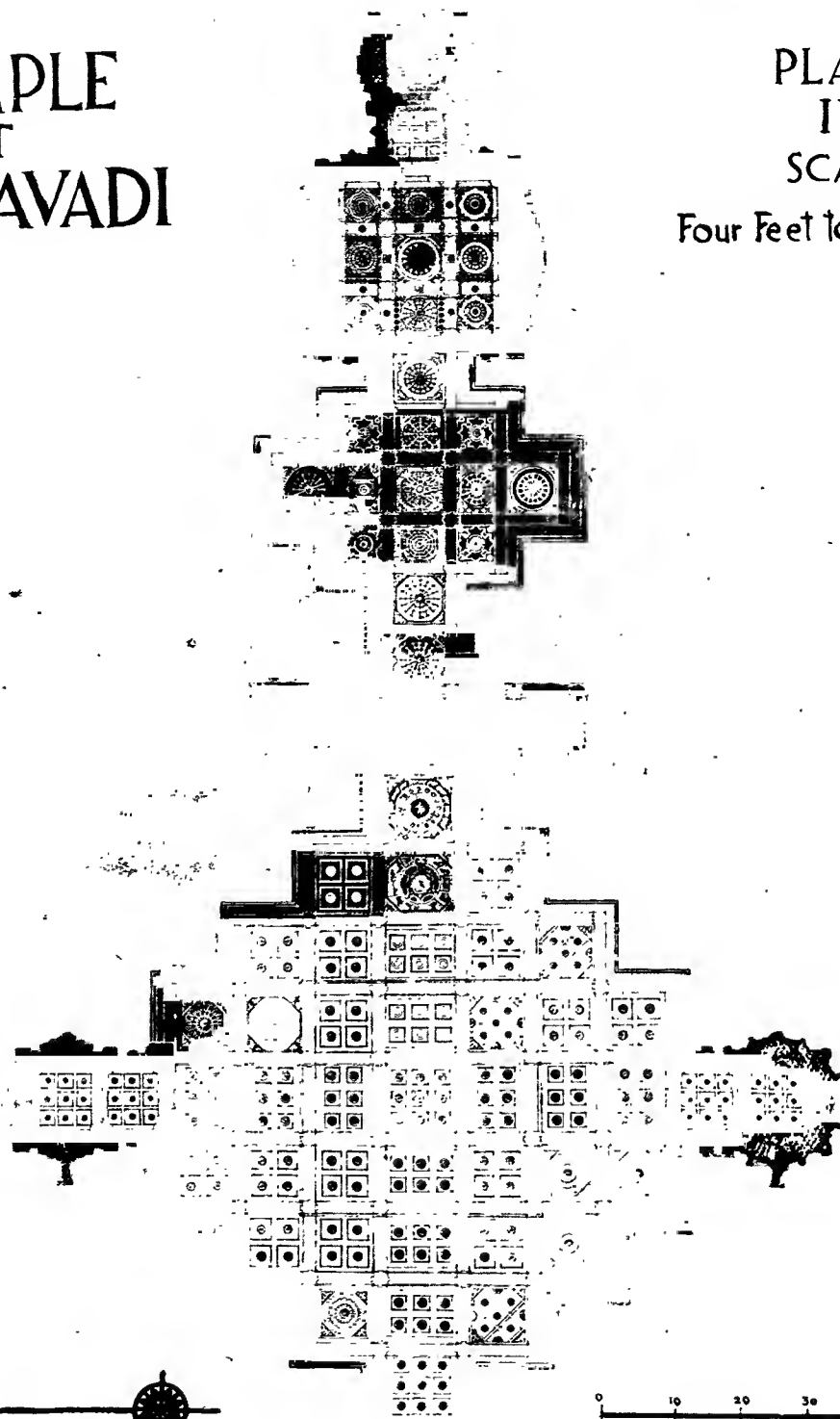
41. Among the inscriptions newly discovered the earliest is that on a Viragal at Gaddemane in the district of Shimoga. It records the death of a commander named Pettani Satyanka in fighting with hunters led by Mahendra opposing Silāditya's claim to sovereignty over Shimoga. On Palæographic grounds I am inclined to identify the Silāditya of the Inscription with Harshavardhana Silāditya of Kanuj and Mahendra with the first or second Mahendravarma of the Pallava dynasty. If this supposition is correct, the inscription may be assigned to the middle of the 7th century A.D. The rest of the inscriptions are all later than this and as many of them are dated, they can all be assigned to various periods between the 10th and the 19th centuries of the Christian era. They belong to the later Kadambas, the Bāṇas, the Gangas, the Nolambas, the Hoysalas, the Kings of Vijayanagar, the Nāyaks, and the Mysore Rājas.

42. In giving an account of the Archæological and Epigraphical work turned out this year, a new departure has been made. Hitherto it was usual to give with some illustrations a brief summary of archæological researches made and publish all the records arranged by districts in separate district volumes. As the number of inscriptions related to a district collected in each year was too small to form a separate volume, the interval between the publication of the reports and that of the supplemental district volumes containing the inscriptions was so great as to tire the patience of the reader. In order to avoid this difficulty, it is found desirable to publish in the report all the records arranged by districts with serial numbers. The inscriptions are all published transliterated in Roman characters. Chronological and epigraphical notes together with translation wherever necessary have also been added. To reduce the bulk of the report care has been taken to make the notes on the inscriptions as brief as possible and to avoid translation where the language is found quite modern and intelligible. It is proposed to

# TEMPLE AT BELAVADI

PLATE  
IV  
SCALE

Four Feet to One Inch



MYSORE  
ARCHAEOLOGICAL  
SURVEY

B.Venkoba Rao, Assistant.  
Delt. Sept. 1923.



publish separate district supplemental volumes when the number of new records becomes large enough to form a volume.

43. In giving explanatory notes on the inscriptions, two points are prominently kept in view:—The subject matter of the inscription and the chronology of the personages and events mentioned in it. Applying the tables given by Dewan Bahadur Swamikannupille in his *Indian Chronology*, dates have been verified wherever dated inscriptions have afforded means necessary for verification.

44. Care has also been taken to see whether the alphabetical characters of the inscriptions were similar to those given in Buhler's palæolographic plates of the century to which the inscription in question is assigned. Wherever Saka year was found to be inconsistent with the Jovian year mentioned or week day with the Tithi, either it was regarded as spurious or no historical conclusions were based upon it.

45. As all acknowledged authorities on Indian chronology are still divided in their opinion on the chronology of the Brihadbāṇas, the Kadambas, and the Gangas, an attempt has been made to put together all traditional, astronomical, and synchronistic evidences bearing on this controversial question and thus enable scholars to arrive at a satisfactory settlement. As the Brihadbāṇas preceded the Kadambas, their chronology depends on that of the latter for its settlement. Equally dependent is the settlement of the chronology of the Kadambas on that of the early Guptas with whom they are stated to be synchronistic in the Tālagunda Inscription of Kakutsthavarma. As Dr. Fleet's Gupta chronology is found to be at variance with all available traditional data, an attempt has been made here to reconsider the question and to determine it on the harmony of traditional accounts with astronomical and epigraphical data.—

#### THE AGE OF THE EARLY GUPTAS.

46. So far back as 1888 A. D., Dr. J. F. Fleet, C. I. E., one of the most distinguished epigraphists of India, published the third volume of his *Corpus Inscriptionum Indicarum* embodying the inscriptions of the Early Gupta kings and their successors together with his learned introduction fixing the Chronology of Early Gupta kings. So far as his reading of the inscriptions and his epigraphical and explanatory notes thereon are concerned, he left us no room to challenge the accuracy and the critical scholarship with which he edited them. But as regards the chronology of the Early Guptas, he based it on epigraphical and astronomical data and practically set at nought all traditional data bearing on the question. He found that the traditional data then available were at variance with the epoch which he assigned to the Guptas on epigraphical and astronomical findings. Had he, however, received the suggestion that with the selection of another epoch, all the three data, traditional, epigraphical and astronomical, would not merely find a satisfactory explanation but also throw a flood of light on what has hitherto been considered a dark period in the early history of India, he would hardly have omitted to notice it and revise and reshape his Gupta chronology. It is with this conviction, but not with the spirit of carping criticism or patriotic bias that I venture to reconsider the Savant's chronology of the Early Gupta kings and reshape it.

47. The traditional data which he entirely disregarded are:—

(1. Alberuni: Valabhi era dates from the extermination of the Guptas and Valabhi.

The statement of Alberuni is that the Gupta era and Valabhi era were both dated from the same starting point, that the era of Valabhi is later than that of Śaka by 241 years and that as to the Guptakāla, the name was that of a powerful and wicked dynasty, and the era which bears their name is the epoch of their extermination.

48. This statement about the destruction of Valabhi in A. D. 319 is supported by what Pradyumnasūri says in connection with Vijayasinha Sūri in his *Prabhāvaka-Charita* (P. 74, verses 81-82, Nirnayasagara Press):—

“Śrī Vardhamāna samvatsarato varshaśatāśtate' tigate |  
 panchādhiḥ chatvarimsatādhiḥ samajani Valabhyāḥ .... (81)  
 bhaṅgas Turushkaviḥitas tasmāte Bhṛigupuram vināśāyitum |  
 āgachchhanto devyā nivāritāḥ Śrīsudarśanayā .... (82)

When eight centuries of years increased with forty-five from the year (of the Nirvāna) of Vardhamāna had elapsed, there happened the destruction of Valabhi wrought by the Turushkas. When they were advancing to destroy Bhrigupura, they were prevented from it by the Goddess Sudarśanā.

Taking the date of the Nirvāna of Mahāvira to be 526 B. C., we have  $845 - 526 = 319$  for the date of the destruction of Valabhi. In connection with this traditional account, it may be presumed that long before the destruction of Valabhi, it was the capital either of the early Guptas or of their feudatory chiefs, the predecessors of Bhaṭāraka Senāpati. Anyhow it appears certain that Valabhi was a stronghold of the Guptas and was destroyed in the year 319 A. D. or Śaka 241. It was also probable that before the destruction of Valabhi the early Guptas used to count their regnal years in continued series and that some later Guptas and also the Valabhi kings continued to count their regnal years in the same series. As contrasted with this series, there seems to have been started a new era called Gupta-Valabhi era or Valabhi-era from the year 319-320, when Valabhi was destroyed and when the dynasty of the early Guptas from Śrīgupta down to Skandagupta came to an end.

#### CHINESE TRADITION.

49. The second traditional account is the Chinese statement that the Yui-chi during the period between A. D. 220-280 put their kings to death and established military chiefs. It is known from history that the so-called Yui-chi were the Indoscythian kings such as Kanishka, Huvishka, Vāsudeva and their successors and that the titles with which they are known are Daiviputra Shahi and Shahan Shahi. In the Allahabad posthumous Pillar inscription of Samudragupta mention is made of the tribute which Samudragupta received from Daiviputra Shahi and Shahan Shahi. This fact which is traditional as well as epigraphical was not considered by Dr. Fleet.

50. The third traditional fact disregarded by Dr. Fleet is Hiuen Tsiang's statement in respect of the kingdom of Valabhi that "the present king is of the race of the Kshatriyas (Tsati-li); he is the son-in-law of Silāditya (Chilo-O-tie-to), king of Kanyākubja (kie-jo-kio-che); his name is Dhruvabhāṭa (Tou-lou-po-poto)." Now, if the starting point of the Gupta era be taken to be 319-320, the date of Silāditya VII or Dhruvabhāṭa would be  $319 + 447$  (the latter number representing the date of the king in terms of the Gupta era) = 766, which is impossible; for it is known from history that the date of Silāditya of Kanuj is 607-640 and that of Hiuen Tsiang 640-660.

#### JAINA TRADITION.

51. The fourth traditional account which is at variance with the epoch of the Gupta-era assumed by Dr. Fleet is the subjugation of Muṛuṇḍa by Samudragupta, as mentioned in the Allahabad pillar inscription of Samudragupta. According to the Gurupaṭṭāvali of the Svetāmbara branch of the Jains (I. A. XL. 247) Jaina teachers such as Simhagiri, Vṛddhavādi, Siddhasena, and Pādalipta and Kālakasūri were more or less contemporaries. Vṛddhavādi is said to have converted Siddhasena to Jainism. Siddhasena in his turn is stated to have prevailed upon the celebrated Vikramāditya of Ujjayini to embrace the Jaina faith in preference to his Śaiva religion. Accordingly Pādalipta may be placed about the middle of the first century of the Christian era. This Pādalipta is said to have cured king Muṛuṇḍa of Pāṭaliputra from the terrible headache he was suffering from. To this effect the following Prakrit verse is quoted in the Pādalipta-prabandha of the Prabhāvaka Charita (P. 50, stanza 59):—

jaha jaha paēsīṇim jāṇuyammi pālitta bhamāḍḍei  
taha taha sirisaviyaṇā paṇassai Muṛuṇḍarāyassa.

So quickly as Pādalipta turns his first finger round the knee-joint does the headache of king Muṛuṇḍa come to an end.

This verse is regarded as a *mantra*, charm, and is quoted in a number of the sacred books of the Jains. The same verse is found in the Piṇḍaniryukti (p. 144, verse 498) fathered upon Bhadrabāhu<sup>1</sup> and commented upon by Malayagirisūri. In his Samyaktva-saptati, Haribhadrāsūri gives a detailed account of Pādalipta's

1. Evidently Bhadrabāhu III.

life and work and regarding the various cities which he used to visit, says as follows :--

taiya dakhinadese sasariyam Maṇṇakheḍayam nayaram	...	...	(96)
Lāḍammi a bharuyachham Valahi nayari Suratṭhaye	...	...	
taha Giri nayaram siri Sūrasena visayammi Mahura nayari	...	...	(97)
eaisum thānesum vijjayi sangho gunamahaggho	...	...	
aho Maṇṇakheḍa sangho ha guram an-attha deyi vihareum	...	...	(91)
jam tatṭha nivo uggo anne na ganavi tinenāvi	...	...	
itto sorattaye Dhankabhiha pavvayassi siharammi	...	...	(99)
Tankabhihāna nayare samatthi Nagajjuno jogi	...	...	

Then there was in the southern country the prosperous city of Mānyakhēṭa ; in Lāṭa, Bhṛigukachcha ; in Saurāshṭra, the city of Valabhi ; likewise in the prosperous Sūrasena country there were Girinagara and Madhurā. In all these places there existed the Jaina sanghas noted for their good qualities. The Sangha in Mānyakhēṭa would not allow the Gura (Pādalipta) to go elsewhere ; for just as the king Ugra of that place held him in high esteem, so others did not care a straw for him. Here on this side, on the top of the Dhanka mountain in Saurāshṭra, there was in the city of Tanka the ascetic Nāgarjuna.

tatto Valahim sampatto Pālitto pavayanonnayim kāum	...	...	(114)
Vandeum Sattunjaya Revayagiri nayara titthayim	...	...	

From Mānyakhēṭa, Pādalipta once went to Valabhi to cause the progress of Jaina learning and to pay homage to the sacred places in Śatrunjaya and Raivata mountains.

Siripāyalittasūri Paḍaliputte pure patto	...	...	(48)
tam palayi naranāho Muruṇḍa nama mahābalo tassa	...	...	
thānathhiyehim guruhim Jānuyari anguli bhāmantehim	...	...	(62)
pida haviya ranno padiyā Kenavi to gāhā	...	...	

Once Pādalipta came to the prosperous city of Pāṭaliputra which was under the protection of the powerful Muruṇḍa. There by Pādalipta standing in his own place turning his finger over the knee-joint was the distress of the king expelled ; when some one recited the gādhā verse : -

" Jaha Jaha, etc..... " quoted above.  
aha Śālivāhana nive parisayi sāsanammi āsīne  
keyiri chūro risino viriyya gantha tahiṇ pattāh.

Once when king Śālivāhana was seated on his throne in the midst of his assembly there came four sages with some verses composed by them.

Then in view of conquering the four sages, Śālivāhana sends his minister Śankara with the following verse :--

" ta Śankara gantūṇa Kanhaḍarāyam pasāyium kahavi	...	...	(158)
āneha ittha sūrim dūri kaya kumayavittbaram	...	...	

Therefore, O Śankara, go, and having somehow pleased the king of Kārṇāṭa, bring here the Sūri (Pādalipta) who has put an end to all bad religious systems.

From the above quotations it is clear that when Muruṇḍa was ruling in Pāṭaliputra, there was Śālivāhana in Pratiśṭhānapura (according to Prabhāvaka-charita) and that Valabhi was a flourishing city at that time. From Prabhāvaka-charita it is known that Bālaṇittra or his son was ruling in Bhṛigukachchha and was a staunch Jaina in faith. The other kings were not Jainas but adhered to the old Brāhmanic faith. The Prabhāvaka-charita also tells us that Dāhaḍa, perhaps grandfather of Muruṇḍa, was ill-treating the Jainas (P. 58, verses 184-200) and that Mahēndrasūri succeeded in converting him to Jaina religion.

52. The Vishṇupurāṇa like other purāṇas says that after the Āndhras, there came seven Gardabhis and thirteen Muruṇḍas. Though the Purāṇas make these kings successive, there is reason to believe that they were contemporaries and did not belong to dynasties that succeeded one after another. It follows therefore that coming into existence about the beginning of the Christian era the dynasty of the Muruṇḍas ruled in Pāṭaliputra for thirteen generations, i.e., for about 250 years at an average rate of 20 years per generation.

As to the seven Gardabhis, it appears that that dynasty came to an end by about 52 B. C ; for the Prabhāvaka-charita says that the last Gardabhila was driven out by the Śakas under the instigation of Kālakasūri whose sister Sarasvati was outraged by Gardabhila. Munisundarasūri also refers to the sin of Kālakasūri in instigating the Śakas to drive out Gardabhila (Upadēsaratnākara, p. 228.)



53. The following verses quoted by Dr. Buhler in Indian Antiquary Vol. II, p. 362 from Merutunga and other Jaina commentators will make the chronology of Balamitra, Gardabhila and other kings clear:—

jam râyēṇam Kālagayo arihā titthankaro Mahāvīro  
tam râyēṇam Avanti vai ahiṣitto Pālago rāyā  
saṭṭi Pālagaranno paṇṇavanna sayantu hoyi Nandāṇam  
aṭṭasayam Muriyāṇam tisam cha Pussamittassa  
Balamitta Bhānumittā saṭṭi varisāṇi chaṭṭa Nahavāhane  
taha Gaddabhillarajjam terisa varisā Sagassa chāu.

Pālaka, the lord of Avanti, was anointed in that night in which the Arhat Tīrthankara Mahāvīra entered Nirvāṇa. Sixty are the years of king Pālaka, but one hundred and fifty-five years are of the Nandas. One hundred and eight are those of the Mauryas and thirty those of Pushyamitra. Sixty years ruled Balamitra and Bhānumitra. And forty are those of Nabhōvāhana; thirteen years likewise lasted the rule of Gardabhila and four are the years of the Śakas.

All these seem to refer to the periods of the control which these several kings had exercised over Ujjayini. Some verses of more or less the same purport are found in the Gurvāvali of Vṛddhagachchha (I. A. Vol. XI. P. 253):—

sunna muṇiveyajuttā Jinakālā Vikkamō varisasatṭi  
Dammāyicheho chālisa Gāyila paṇavisa Nāhade aṭṭa  
Ikkammi Vāsasaye gayammi panatīsa vachchara sadiyē  
Vikkama kālau Sagāṇam vachchāro puṇavi sanjāyo.

Cipher, seven, and four (470) constitutes the time of Jaina; then the time of Vikrama is sixty years. Then Dharmāditya, forty years; Gāyila, 25 years; then Nabhāta, eight and two. Thus when there had elapsed one hundred and thirty-five years there came the time of Śakas again:—

Counting backwards in accordance with the above verses from the starting of Śaka era, we arrive at the following result:—

Śaka era starting point	..	..	..	..	78 A. D.
Nabhāta	...	..	..	..	68—78 "
Gāyila	..	..	..	..	43—68 "
Dharmāditya	...	..	..	..	3—43 "
Vikrama	..	..	...	...	57 B. C. 3 "
Mahāvīra's Nirvāṇa	..	..	...	...	57—470=527 B. C.

54. There are also some verses relating to the chronology of the Muṇḍas, Guptas and other kings, in the Jaina Harivaṃśa composed by Jinasēnāchārya as stated by himself at the close of the manuscript, in 705 Śaka. The verses are as follows:—

Vīra nirvāṇa kālē cha Pālakōtīrabhishēkshyate lōkē' Vantisutō rājā prajāṇām paripālakah	..	..	..	..	(83)
shashṭhi varshāṇi tadrājyam tatō vishaya-bhūbhujām satam cha pancha panchāśadvarshāṇi tadudiritam...	...	..	..	..	(84)
chatvārinsānmurundāṇām bhūmaṇḍalam akhaṇḍitam trinsattu Pushyamitrāṇām shashṭhi rvasvagnimitrayōh	..	..	..	..	(85)
saśatam rāsabharājāṇām Naravāhanamapyatah chatvarimsattato dvābhyām chatvārinsachchha tadvayam	..	...	..	..	(86)
Bhaṭṭubāṇasya tadrājyam Guptāṇām cha śata dvayam ēkatrinsachcha varshāṇi Kālavidbhirudāhritam	...	...	..	..	(87)
dvichatvārinsādevātah Kalkirājasya rājatā tatō' jitanjayō rājā syād Indrapura-samsthitah	...	...	..	..	(88)

At the time of the Nirvāṇa of Mahāvīra, Pālaka, protector of the people and son of the king of Avanti will be anointed. His kingdom lasts for sixty years. Then follows the dynasty of kings addicted to pleasure (of course, Nandas) for one hundred and fifty-five years. Then the Muṇḍas enjoy the undisputed sovereignty of the whole earth for forty years. Then thirty years for Pushyamitra and sixty for Vasumitra and Agnimitra (combined). Then one hundred for Gardabha kings and forty for Naravāhana. After the last two dynasties the Bhaṭṭubāṇas rule for two hundred and forty years and then the Guptas for two hundred and thirty-one years. Then Kalki's rule lasts for forty-two years. Afterwards there comes Ajitanjaya enthroned in Indrapura.

It has already been pointed out that the Muṇḍas, being the contemporaries of Pādalipta subsequent to Vikrama of Ujjayini, must be placed about the middle of the first century of the Christian era. Accordingly the half verse referring to



CENTRAL CEILING IN THE MUKHAMANTAPA OF THE NIRANARAYANA TEMPLE AT BELAVADI

*M. G. Archaeological Survey*



the time of the Muruṇḍas in the Harivamśa may be presumed to have been replaced before Pushyamitra. Its proper place is no doubt before the Gardabhas and after Pushyamitra and Vasavaguṇimitra. I prefer, however, to put them after the Bhaṭṭabāpas and before the Guptas. Thus changing the place of the Muruṇḍas and putting it before the Guptas, a tabular statement can be made as follows:—

Nirvāṇa of Mahāvira		527 B. C.
Pālaka, king of Ujjayini	60 years	527—467 „
Vishaya kings (Nandas)	155 „	467—312 „
Bhaṭṭabāpas	240 „	312— 72 „
Pushyamitra—Agnimitra	90 „	B. C. 72— 18 A. D.
Muruṇḍas	40 „	18— 58 „
Guptas	231 „	...
Kalki	42 „	...
Ajitanjaya	...	...

55. It can be clearly seen from the above table that the glorious period of Muruṇḍas begins from about 18 A. D. and lasts for about two hundred and fifty years, overlapping that of the Guptas during its close. So far as chronology is concerned we cannot say the Jaina account is trustworthy. The traditional account of the Jainas can be relied upon only when it does not come in conflict with facts, the accuracy of which is tested and verified with epigraphical and other historical data. So far as synchronism of persons and events is concerned, they can be accepted provided that cumulative evidences from various traditional sources are found to agree with each other. Thus in the case of the Muruṇḍas, the Jaina account and the Purāṇic traditions agree with each other and place that dynasty side by side with the Gardabhas and the Āndhras. Another historical evidence for placing the beginning of the rule of the Muruṇḍas about the middle of the first century of the Christian era is also forthcoming from the account furnished by the Jainas regarding the life and work of Mānadēva, one of their early teachers. Mānadēvasūri is stated in the Gurvāḷi of Munisundarasūri to have been the successor of Vṛiddhādēvasūri who is said in the same work to have died in Vikrama samvat 125, i.e., about 69 A. D. In his Hīrasaubhāgya, Dēvavimālagāṇi has however interposed one Pradyōtanāsūri between Vṛiddhādēva and Mānadēva. Giving about thirty or forty years to Pradyōtanāsūri, we may place the initiation of Mānadēva somewhere about 110 A. D. and give him about seventy or eighty years. Thus we may take it for granted that he was living in 180 A. D. when Takshaśilā and other populous centres on the other side of the Indus were devastated by plague. This is what Dēvavimālagāṇi says in his commentary on verse 74, chapter IV of his Hīrasaubhāgya while describing the life and work of Mānadēva.

chamūbhirurvindra mivāmaibhirupāsyamānam yamavēkshya kaśchit  
kim strīyutō'saviti sams'ayena Naddūlake' śikshyata tūbhirēva ... (74)

When some one on seeing Mānadēvasūri surrounded and served by celestial nymphs like a king served by his fourfold army entertained a suspicion whether Mānadēvasūri was in the society of women, he (the suspicious person) was chastised by the very celestial nymphs in the city of Naddūlaka.

The commentary on this verse runs as follows:—

chamūbhih-gajavāji-ratha-patti-lakṣaṇābhih  
chaturanginibhih sēnābhih: urvindram-kssōpi  
śakramiya. Padinā-Jayā-Vijayā-Aparajitā-  
bhīdhābhih chatuṛbhih dēvibhih pratyakṣa-  
m upāsyamānam sēvyamānam  
Naddūlanagarōpāśrayāpavarake yam Māna-  
dēvasūrim avēkshya drishṭvā asau  
āchāryah kim strīyutō vanitākalitah  
astīti, sansayānah, saudēham kurvāṇah  
kaśchit-svayam santishṭāsutayā  
dushṭayavana prakarañ, pranunna-  
tannikṛishṭa nirjara nirmita-janamāryu  
paplavōpadrutena Takshaśilīnagari-

\* Forty years seem to refer only to the prosperous period of the Muruṇḍas.

sanghēna 'kritakāyōtsarga prabhāvah  
 Naḍḍūlapurasthītā Mānadevasūrayah  
 yadyatrāyānti tadā śāntir bhavet,  
 paramatra Mlēcchhā āgatyā  
 sthāsyanti, tatah sanghēna  
 trivarshimadhye anyatra kutrāpi gatvā sthātavyam" iti  
 Jināsāsanadēvyāh girā Śrīmānadevasūrinḍrākāraṇārtham  
 tatsamaya ēva svajanamārakōpadrava prasamanōtsukhībhūta-  
 tatsanghēna prēshitah ajñātasūri svarūpah kōpi śrāddhah  
 tābhīh Vijayapramukhasūribhireva aśikshi-śikshām tāḍayitvā  
 kuttayitvā dīḍhabandhabaddhah phūtkurvānah kripāpārāvāra  
 śrīguruvāchaiva muktaḥ. Yatraivamvidhaśśenkābhājah śrāddhah  
 tatra sarvathāpi śrīpūjyapādaiḥ nagantavyam 'iti Vijayādēva  
 tayā nishiddhāh santah śrīgunavas tatsanghe santyartham  
 'śāntim nisantim' iti Vijayadēvimantramaya laghusāntim  
 vidhāya tachhrāddhena sārddham prēshayitva tatra marakopadra-  
 vam nivāritavantah iti seshah.

By armies, such as elephants, horses, chariots, infantry, constituting the four elements of the army. Urvindra means Indra on earth, king, apparently served by the four celestial nymphs, (1) Padmā, (2) Jayā, (3) Vijayā, (Aparājitā.) Having seen Mānadēvasūri with them in the monastery of the Jainas in the city of Nad-dūla, and suspecting whether this teacher is in the society of women, some one—a Jaina man deputed for the purpose of fetching Mānadēvasūri by the Sangha which was residing in Takshaśila and which was suffering from plague (Janaināry-upaplava) caused by the wretched gods of the Yavanas who were desirous of driving out the Sangha and themselves occupying the city and which, eager to get rid of the plague was commanded by its goddess that if Mānadēvasūri possessed of immense supernatural power due to his penance were to come to Takshila, then the plague would disappear and that during the three subsequent years when the Mlēcchhas would occupy the place, the Sangha should however go elsewhere and live—that some one who did not know the real nature of Mānadēva and was therefore chastised, i.e., bound and beaten so as to cry aloud and was released by the guru himself.

Forbidden, however, to go by the goddess Vijayā, saying that such gurus as Mānadēva should not go where such suspicious Jainas live, Mānadēva sent with that person the expiatory Mantra 'Śāntinisantam' for eradicating the plague and thus put an end to that epidemic.

From the above quotation it is clear that during the time of Mānadēva there was an outbreak of plague in Takshaśila and other parts and that those places were under the Bactrian Greek princes. It is well known to historians of India that there was an outbreak of plague in Babylonia and other places in Asia Minor about 180 A. D. and that the cities to the west of the Indus might not be immune from it. This determines the date of Mānadēva. Since Pādalīpta who cured one of the Muruṇḍas of his headache is placed some four generations earlier than Mānadēva, it follows that one of the Muruṇḍas was ruling in Pāṭaliputra about the middle of the first century of the Christian era and that as the dynasty of the Muruṇḍas is said to have continued for about 13 generations, some ten or eleven Muruṇḍa princes were successive rulers of Pāṭaliputra till the middle of the third century A. D. It follows therefore that if Samudragupta had succeeded in keeping a Muruṇḍa under his power, the period of the early Guptas must necessarily be earlier than 319-320 A. D.

In his account of the life of Mānadēvasūri Munisundrarasūri also refers in his Gurvāvali, p. 8, verse 32-33 to the outbreak of plague in the country west of the Indus and its eradication by Mānadēva's charm. In naming the city ravaged by plague, he calls it Śākambhari instead of Takshila. This shows that Dēvavimalagani and Munisundarasūri derived their information from two different sources and that Dēvavimalagani's source was more precise than that of the latter.

56. Both Mr. Pathak of Poona and Dr. Fleet commented upon the Harivamśa passage and arrived at different conclusions. Taking the date of the Nivāṇa of Mahāvira, Mr. Pathak placed the initial date of the Guptas at 193-194 A. D., while Dr. Fleet relying upon his own date of the starting point of the Gupta era (319-320), calculated backwards and found it necessary to place the date of Nirvāṇa a century and a quarter later than the generally accepted date (I. A. Vol. XV p. 142-43). Mr. Pathak's opinion is as follows:—





“According to this account, the Guptas began to rule after the lapse of seven hundred and twenty years from the Nirvāṇa of Mahāvira. The date of this latter event has not as yet been satisfactorily and finally settled; but the majority of oriental scholars accept B. C. 527-526. If we reckon from this date, we arrive at A. D. 193-194 as the initial date of the Gupta rule, which then, according to this Purāṇa, extended over a period of two hundred and thirty-one years.”

Dr. Fleet's note on this passage is as follows:—

“In order to apply the above passage properly for chronological purposes we ought to know the date Jinasēna assigns to Ajitanjaya, the last of the kings mentioned by him, and then calculate backwards from that date, instead of forwards from the time of the Nirvāṇa of Mahāvira. Mr. Pathak however, tells me that Jinasēna does not make Ajitanjaya contemporary with himself (Saka 705—A. D. 783-84) and gives no hint whatever as to the interval that had elapsed between Ajitanjaya and himself. And I have not been able to obtain any other mention of this king Ajitanjaya, or of his father and predecessor Kalkirāja whose name occurring elsewhere only as that of the tenth and future Avatāra of the god Viṣṇu<sup>1</sup>, is peculiarly suggestive of this part of the passage, at any rate, being purely imaginative. Jinasēna has hit off pretty accurately the duration of the Gupta power; for the latest inscription dated in the Gupta era, which specially associates the era with the continuation of the Gupta rule is that recorded in the Khoh plates of the Parivrājaka Mahārāja Sankshōbha of the year two hundred and nine (A. D. 528-29 according to Fleet). But the information given by him in the preceding lines, even if right in respect of succession of dynasties must be wrong as regards the duration of each of them; for, calculating backwards from A. D. 319-20, the known commencement of the Gupta era, the result, according to Jinasēna, for the Nirvāṇa of Mahāvira, is B. C. 401-400, later by a century and a quarter than the generally accepted date referred to by Mr. Pathak above.”

57. Now the question is whether the traditional dates of the Nirvāṇa of Mahāvira and of the successive dynasties, as stated in the above passage, are reliable or whether the starting point of the Gupta era at 319-320 which, if accepted, would place the date of Nirvāṇa a century and a quarter later is correct and reliable. If we accept tradition to be correct, then Fleet's calculation of the initial point of the Gupta era cannot be right. As to the dates of Kalki and Ajitanjaya, there is reliable information available from other manuscripts of the Jainas. Concerning the genealogy of Kalki, Guṇabhadra writes in his Uttapurāṇa (Ms. Vol. III, p. 1231-1232, Oriental Library, Mysore), as follows:—

Dusshamāyussahasrābdavyatitau dharmahanatah  
purē Pāṭaliputrākhyē Śiśupāla mahipateh  
pāpī tanūjah prithivisundaryāh durjanādhamah  
Chaturmukhāhvayah Kalkī rajodvejitabhūtalāh  
utpatsyate maghā samvatsara yoga samāgame  
samānāni saptatih tasya paramāyuh prakirtitam  
chatvārimśatsamā rājyasthitiśchākramakārinah.

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tanujah Kalkirājasya buddhimān Ajitnjayah  
patnyā Chālanayā sārddham yatnena śaraṇam param  
sanyagdarśana ratnam cha mahārgham svīkarishyati.

When one thousand years of the Dushshama period have elapsed, in consequence of the loss of virtue, in the city of Pāṭaliputra, from king Śiśupāla and his queen Prithivisundari there will be born a sinful son, the most wicked, called Chaturmukha and also Kalki, terrifying the whole of the earth, when the year will be combined with the constellation Makhā (i.e., the year will be Mahāmāgha). Seventy years are said to be the duration of his life. The duration of his wicked rule will be forty years.

The son of Kalkirāja will be the wise Ajitanjaya. He with his wife Chālanā will seek protection from the invaluable gem, Sanyagdarśana, the Jaina religion.

From this prophetic story put in the mouth of Mahāvira following the prophetic style of the Brahmanic purāṇas it is clear that Śiśupāla was the king of Pāṭaliputra and that his son, Kalki born in one of the Mahāmāgha years, was a

1. See the Viṣṇu and Kalki purāṇas.



follower of the Brâhmanic faith and oppressor of the Jainas. Kalki's son was Ajitanjaya and unlike his father he was a follower of the Jaina faith. It is probable that the Śiśupâla mentioned in the Uttarapurâṇa of Guṇabhadra is the same Śiśupâla mentioned in the Pahladpur stone-pillar inscription noticed by Dr. Fleet in his Gupta Inscriptions Volume III, pp. 249-250 (Ins. No. 57, Plate XXXVI A). The verse inscribed on the stone runs as follows:—

vipulavijayakirtih kshatrasaddharmapâlah  
satatadayitapârthah pâarthivânîkapâlah  
diśi diśi Śiśupâla tima paulah  
vihita iva Vidhâtrâ panchamô lōkapâlah.

“Here, he, who is possessed of extensive victory and fame; who is the protector of the true religion of the warrior caste; who always cherishes princes; who is the protector of the army of Pârthivas; who in all quarters (proclaimed, as) Śiśupâla created as if he were a fifth<sup>1</sup> lōkapâla by the creator.”

Dr. Fleet remarks on this inscription as follows:—

“The inscription is not dated and is non-sectarian. It only commemorates the fame of a king whose name, if it was recorded, is unfortunately peeled away and lost. But in the third pada of the verse, we have certainly the well known name of Śiśupâla, and whether the name as it stands here is that of the king himself or is that of the Purâṇic king Śiśupâla of Chêdi, with whom he is compared, the inference seems to be that the name of the king whose inscription is on the pillar, was Śiśupâla. The chief interest of the inscription, however, is in the early date of it, as shewn by the characters; and in there being the possibility that it is a record of the Pallavas in Northern India.”

58. Regarding the age of Kalki the following stanza is found quoted in the Introduction to Gomāṭhasâra of Nênichandra from Bâhubalicharita by Mr. Khubachandra (Nirnayasagara Press, 1916, Bombay):—

Kalkyabde Shatçhatakhye vinuta Vibhava samvatsare mâsi chaitre  
Panchamyâm ſuklapakshe dinamanidivase kumbhalagne suyoge  
Saubhâgye mastanâṃni prakāṭitabhagane supraśastâm chakâra  
śrîmachchâmunḍarâyo Belgulanagare Gomāṭeśa pratishthâm (55)

In Kalki year six centuries, in the praiseworthy Vibhava year in the month Chaitra (March) on the fifth Tithi of the light half on Sunday, in the lagna of Kumbha with Saubhâgya yoga, the constellation being what is called Masta, (Mrigasiras), Châmunḍarâya set up in the city of Belgula the sacred statue of Gomāṭa.

No dating can be better furnished with all necessary verifiable means than this. We have an era, the Jovian Cyclic year, the lunar month, a definite lunar day, constellation, Yoga and what is most necessary, the week-day. Though the exact date of neither Nênichandra nor of Châmunḍarâya is known, yet it is ascertained beyond doubt that both of them flourished about the close of the tenth century A.D. and the first half of the eleventh. At the close of his Ajitanâthapurâṇa, Ratnâkara says that under the patronage of Châmunḍarâya he wrote the Purâṇa in Śaka 915 Vijaya Samvatsara corresponding to A.D. 993. It follows from this that Châmunḍarâya, the minister and general of the Ganga King Râchamalla, must necessarily have been at the time in the flower of his youth. Similarly Vâdirâja, the author of Pârśvanâtha Kāvya, written, as stated in the beginning of the work itself in Śaka 947 Krôdhi Samvatsara<sup>2</sup> corresponding to A.D. 1025. makes mention of the name of Viranandin as a celebrated writer whom Nênichandra acknowledges (Verse 638 Labdhisâra<sup>3</sup>) as one of his two teachers, the other being Abhayanandi.

1 Varuṇa, lord of Justice.

2 Sâkâbde nagavârdhi randhraganane samvatsare Krodhane  
Mâse Kartikanâṃni buddhimahite suddhe tritiyâdine  
Simbe pâti Jayâdike vasumatim Jaini katheyam mayâ  
Nispatim gamita sati bhavatu vah kalyana nishpattaye.

Pârśvanâthakavya

3 Chandraprabhâbhisambaddha rasapushta manahpriyam  
Kunudvativa no dhatte bhârati Viranandinah.

Ibid Verse 30.

4 Viranandivachchhenappasudenabhayanandisissena  
Damsana-charitta laddhi susuyiya Nênichandena.

Labdhisâra Verse 648.

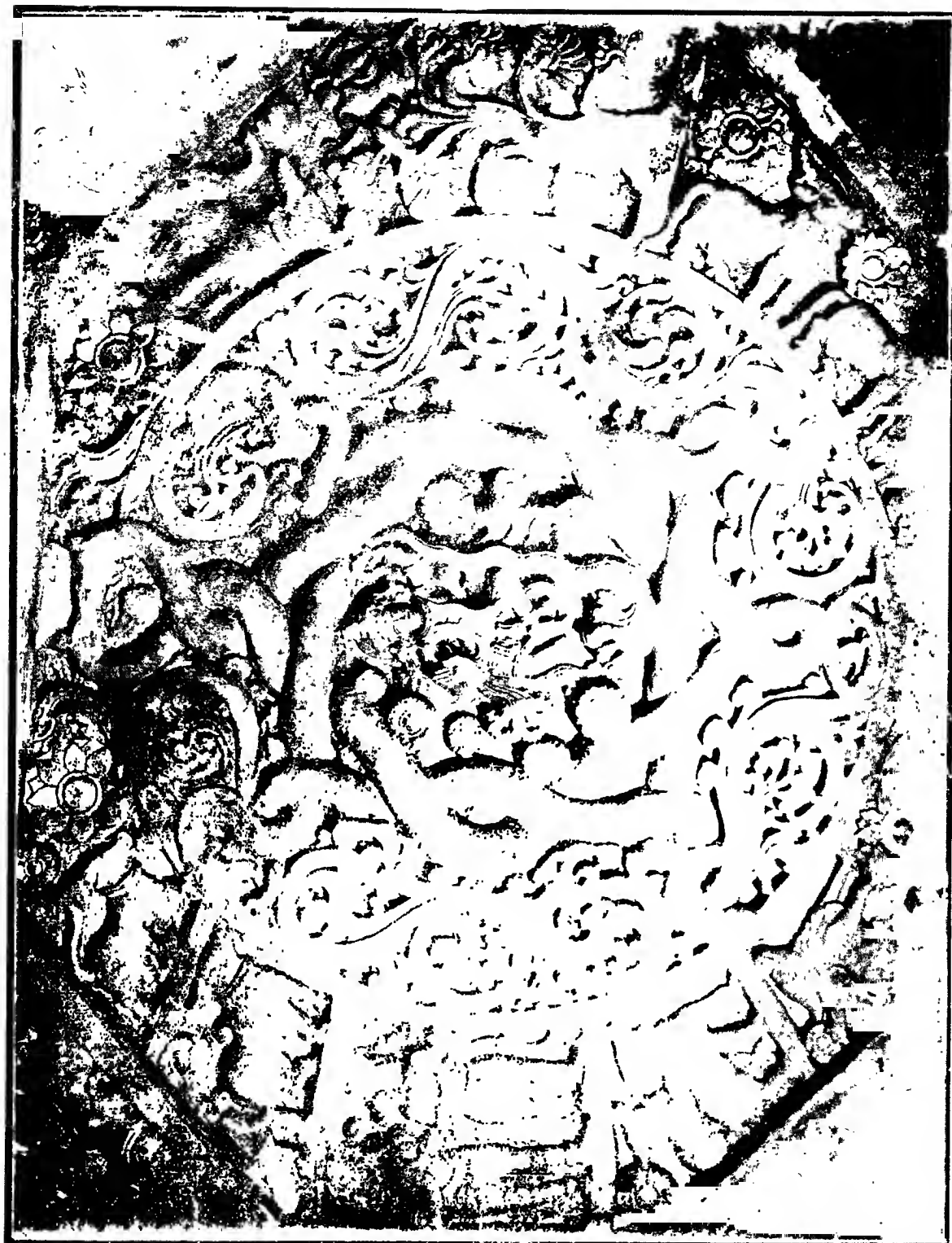


PLATE VII. THE SEATED FIGURE OF THE VISHVA-SAKA, TEMPLE AT PUNJAB.



Accordingly we have to find out which of the two Vibhava years, one coinciding with A. D. 968 and another with 1028 would be in harmony with the factors of the Calendar mentioned in the verse. According to Swamikannu Pille's tables, the fifth lunar day of the light half of Chaitra of A. D. 968 coincided with Saturday, but not with Sunday. Hence it was not the year when the statue of Gomata was set up by Chāmunḍarāya in Belgola. But the fifth lunar day of the light half of Chaitra of the year Vibhava, A. D. 1028, was Sunday the 3rd March with the Constellation Mrigaśiras and Saubhāgya Yōga. As the 5th Tithi ended at 7 hours and 44 minutes after sunrise on Monday the 4th March, the statue was set up at about 4 A.M. on Monday according to the Western system of counting the week-days from midnight to midnight, and on Sunday at 55 Ghatikas when the fifth Tithi was current with its constellation Mrigaśiras and Yoga Saubhāgya :—

According to Swamikannu Pille's tables the Chaitra new-moon was—

COLLECTIVE DURATION OF TITHIS.

Weekday,	Month and day,	Fraction.
3	February 27	.88
4	,, 4	.92
+1		
<hr/>	<hr/>	<hr/>
8	3	.80
1	1	.52
<hr/>	<hr/>	<hr/>
9	4	.32
∴ 8-7=1 Sunday.		
Sun's anomaly	Moon's anomaly	
354.36	45.44	
4.92	4.92	
<hr/>	<hr/>	
359.28	50.36	
	.18	
Equn. for 359.28 = + .18	<hr/>	
	50.54	
	Deduct 27.55	
	<hr/>	
	22.99	Equn. for this + .34

Sum of the equations .18+.34=.52

Hence the ending moment of the Tithi was .32 or 7 hours and 44 minutes after sunrise on Monday the 4th March 1028.

II.—To find the Nakshatra :—

Sun's Longitude for 359.28 days is 354.12°  
 And Moon's Longitude for 5 Tithis is  $5 \times 12 = 60^\circ$   
 Sum of these  $354.12 + 60 = 414.12$   
 Deduct 360..... 360

54.12 = Mrigaśiras.

III.—To find the Yoga :—

$2 \times \text{Sun's Longitude} + \text{Moon's Longitude} = 2 \times 354.12 + 60 = 768.24$ .  
 Deducting  $2 \times 360$  we have 48.24, the Longitude of the Saubhāgya Yoga.

59. It is clear from the verse that by the time when the statue of Gōmaṭa was set up on Sunday the 3rd March, 1028 there had elapsed 600 years in the era of Kalki. Hence it follows that  $1027 - 600 = \text{A. D. } 427$  was the first year of the Kalki era. It may be presumed that the era was started either by Kalki himself in commemoration of some victory he achieved in A. D. 427; or by the Jainas as a mark of their relief from their oppressor due to his death in A. D. 427. But from what Nēmichandra himself says in his Trilōkasāra (verses 850 - 857) it appears that Kalki continued to live till A. D. 472. He says that after the lapse of 605 years and five months from the Nirvāṇa of Mahāvīra (B. C. 527) (there was) Śakarāja and that after the lapse of 394 years and 7 months (there was, Kalki, known also as Chaturmukha, a man of unrighteous proceedings, and destined to live only 70 years, forty years being the duration of his reign. Also we are told there that under the orders of Kalki his tax-collectors carried away the alms which destitute Jaina ascetics collected for their own subsistence by begging from door to door. It is also prophesied by Nēmichandra in the same work that during the twenty thousand years there would be twenty Kalkis, there being a Kalki in every thousand year after the Nirvāṇa of Mahāvīra.

From the above it is clear that just as A. D. 78 was the date of the death of Śakarāja; so was A. D. 472 (=78+394) the date of the death of Kalki. There is no verb used by Nēmichandra in the Trilōkasāra verse (859) regarding the dates of Śakarāja and Kalki. He says that after the lapse of 605 years and five months from the Nirvāṇa of Mahāvīra, Śakarāja; and after the lapse of 394 years and 7 months from him Kalki. It cannot be said that they were born on those dates, for in that case it would be putting the cart before the horse, that while Kalki was born in A. D. 472 his era was started in A. D. 428. It is incredible that a scholar of the type of Nēmichandra whose capacity to deal with mathematical sums is in evidence in his Trilōkasāra should make such contradictory statements.

It follows therefore that A.D. 472 was the date of the death of Kalki and that 472-70=402 was the date of his birth. According to Guṇabhadra's statement the year in which Kalki was born was a Mahāmāgha samvatsara. According to Swamikannu pille's tables given in his Indian Chronology A. D. 402 was a Mahāmāgha:—

The mean longitude of Jupiter at the commencement of the Solar			
year 400 was	....	....	62.14°
and for two years	....	....	60.69
			122.83°

That is, Jupiter was in Leo which extends from 120° to 150°.

So strong seems to have been the belief of the Jainas in the rebirth of Kalki once in every thousand years that Harishēṇa, another Jaina writer, has given us an account of the \*life of a second Kalki and his son Dattarāja in the 20th century from the Nirvāṇa of Mahāvīra. He says in a prophetic style in his Karpuraprakara (pp. 102-3, Nimayasagara press) that in the year 1914 after the Nirvāṇa of Mahāvīra there will be born Kalki called Chaturmukha and that he will exact taxes even from destitute Jaina ascetics and that one of the most important events that will happen portending his death will be the submersion of the city of Pāṭiliputra by the floods of the †Ganges.

It appears that like the Hindus the Jainas also believed in the repetition of events with re-incarnations of persons good or bad. Accordingly the submergence of the city of Pāṭaliputra under the water of the Ganges may be regarded as an event expected to recur in 1914+70=1984 from the Nirvāṇa of Mahāvīra, as it did about a thousand years earlier than 1984; i.e., about A.D. 472. It is a historical fact that Pāṭaliputra was submerged under the water of the Ganges in the fifth century A.D. when India was invaded by the White Huns.

In almost all the Brāhmaṇic writings and especially in the Purāṇas it is stated that Kalki mounted on a white horse with a sword in his hand not only destroyed the Mlechchhas but also put down the Jainas and the Buddhists. It is more than probable that the Mlechchhas were no other than the white Huns. Even now there are some Brāhmaṇs who observe the Jayanti or birth day of Kalki either in the month of Śrāvaṇa or Bhādrapada (July and August) every year. The Jayanti is mentioned in almost all Hindu calendars in the beginning of Śrāvaṇa or Bhādrapada. Past and future incarnations of Kalki are spoken of in the Nirṇayasindhu (P. 65) and the Dharmasindhusāra (P.32).

* Paṇachhassayavassam paṇamāsajudam gamiya viranivouyido   Sagarājoto Kakki	
chadunavatiya mahiya sagamāsam	850
so ummagāhimuho chaummuho sadariyasa paramau   chalisa rajjayo Jidabhumi	
puchehhavi sa mantiganam	851
Amhāṇam ke vasa niggantha aththhi Kerisayara   niddhanavaththha bhikkhābhoji	
Jahasaththha midi vayane	852
Tappaniude nivadida padamam pindamtu sukkamidi gejjam	853
Idi padisahassa vassam vise Kakkinadikkame charimo   Jalamananthano bhavissadi	
Kakki sammagga maththhanayo	857
	Trilōkasara

\* Jinasagarasuri, the commentator on Karpuraprakara, lived in A.D. 1494.

† Viranirvanato Varshasatesvekona Vimsatau.

Chaturdasabdayukteshu vyatiteshu durāsayah.

Chaitrastatamāline vishtau bhāvi mlechchhakule nripah.

Kalki ruddhashchaturvaktro nāmatritaya visrutah.

Ahoratranatho sapta dasa vrishtim vidhāsyati.

Megho gangapravahastannagaram plavayishyati | Karpuraprakara Page 102.

60. From these facts I am led to believe in the existence of a historical personage Kalki, king of Pataliputra, who, born in 402, started an era after his own name in 428 and who, championing the cause of the Brahmans against the Huns, the Jainas, and the Buddhists for about 40 years, died in A.D. 472. According to Nêmicandra he ascended the throne of his father Śiśupāla in 432 when he was thirty years old and rebuilt the city of Pataliputra after the submersion of the old city under the Ganges. According to Guṇabhadra he lived 72 years and ascended the throne in his thirty-second year in A.D. 434. Now deducting 231 years from 432, the year of accession of Kalki to the throne, we arrive  $432-231=201$  for the initial date of the Guptas.

Taking the initial date of the Gupta era to be 200-201, we arrive at 200-201+165-190, 365-366 to 390-391 for the date of Buddhagupta in whose time Matriviṣṇu with his younger brother Dhanyaviṣṇu raised a flag staff of the god Janārdana on Thursday the 12th lunar day of the bright fortnight of the month Āshāḍha (June) in Gupta Samvatsara 165.

Now in order to ascertain whether there was the twelfth lunar day of the light half of Āshāḍha A.D. 365 on Thursday we have to know the ending moments of the 11th and 12th lunar days of the same fortnight.—

According to Swamikannu Pille's tables, the first Āshāḍha New moon in A.D. 365 was.—

.....	Week day	Month and day	Fraction
Collective duration of 11 Tithis	1	Je 5	.65
	10	10	.83
	+1	+1	.....
Total	12	16	.48
	Eqns.	.....	— .33
Grand Total	.....	.....	.15
Sun's Anomaly		Moon's Anomaly	
21'15		16'63	
59'06		3'95	
10'83		10'83	
91'04		31'41	
		—27'55	
		3'86	
		—'03	
		3'83	
Sun's Eqn.	.. —'03		
Moon's Eqn.	.. —'30		
Sum	.. —'33		

Hence the 11th tithi ended at .15 or 3 hours and 44 mins. or 9 Ghatikas after sunrise on Thursday the 16th June A.D. 365.

Hence at mid-day on this Thursday there was the 12th Tithi to be observed.

Again mean ending moment of

Ashadha new moon

.....	Week day	Month and day	Fraction
Collective duration of 12 Tithis	1	Je. 5	.65
	11	11	.81
	+1	+1	.....
Total	13	17	.46
	.....	.....	— .38
Grand Total	13	17	.08

Sun's Anomaly	Moon's Anomaly	.....
21'15	16'63	....
59'06	3'95	....
11'81	11'81	....
92.02	32'39	....
....	—'03	Sun's Eqn. ... .. = —'03-
.....	32'36	Moon's Eqn. ... .. —'35
.....	—27'55	.....
.....	4'81	.....

Hence 12th lunar day ended at 53 or 2 hours or 5 Ghaṭikas after sunrise on Friday the 17th June A. D. 365

It must be borne in mind that that Tithi which is current at mid-day is the Tithi that is to be observed for all ceremonial purposes and that for Pāraṇa or meal after fasting, the Tithi that is at sun-rise is to be observed. Hence it appears that in the inscription in question the mid-day Tithi was quoted but not the Tithi that was current up to 9 Ghaṭikas. This disposes of the week-day question, since there was the 12th Tithi on Thursday the 16th June A. D. 365 corresponding to G. S. 165 according to the proposed scheme.

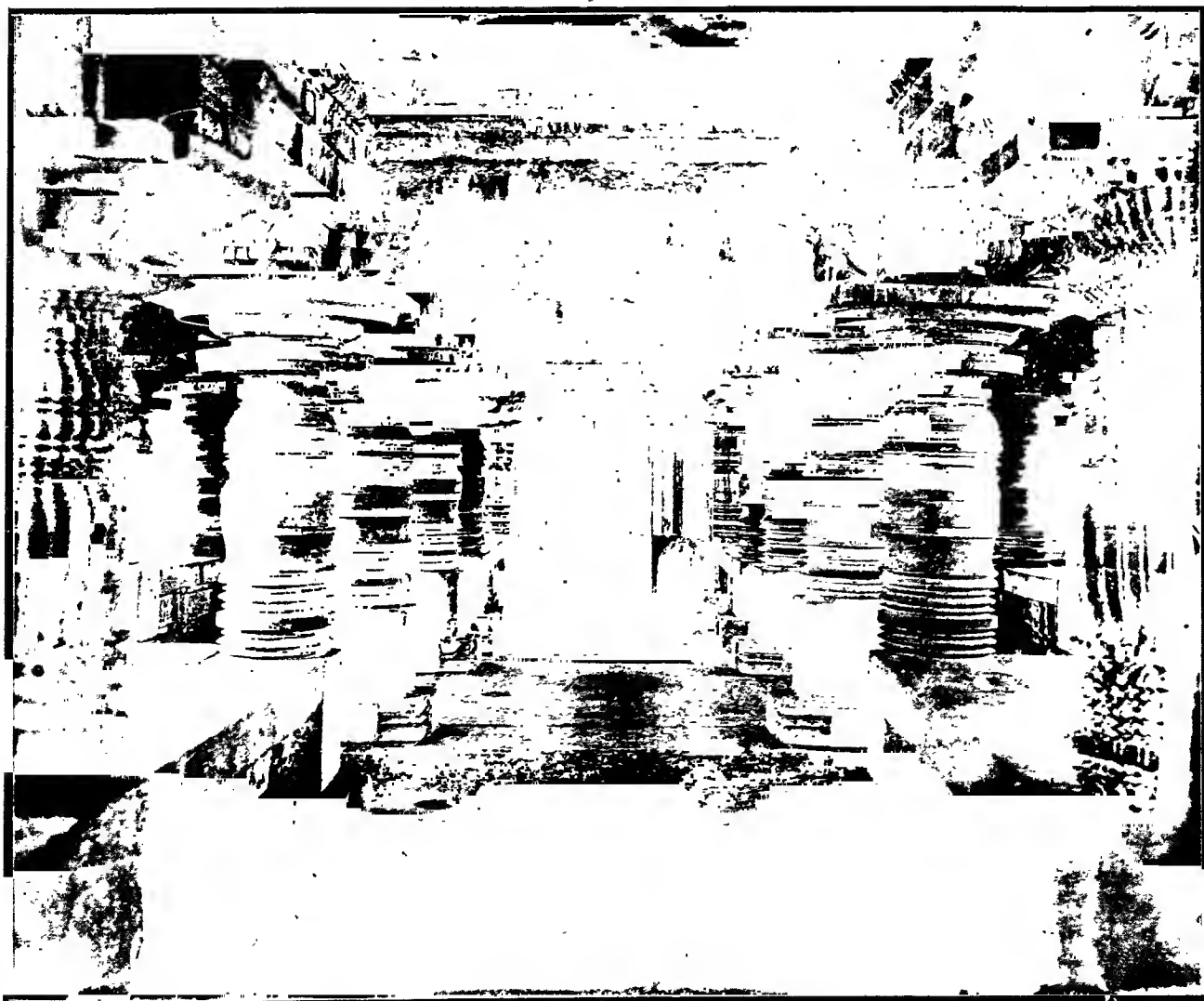
61. Now it is clear that Kalki was born in Chaitra. A. D. 402 corresponding to the English date, March 472-403 A. D. and his accession to the throne of his father Sisupala took place  $402+30=432$  A. D. and that he ruled from 432 to 472 A. D. Now counting back 231 years of the period of the Guptas from the commencement of Kalki's reign in 432, we arrive at 200—201 for the initial date of the Gupta rule. If this date were taken for the starting point of the era of the Guptas, all the traditional accounts mentioned above would find a satisfactory explanation. As Samudragupta is not later than 82 years from the initial point of the Gupta period in 200—201, his date would be not later than  $200+82=282$  before which he could possibly encounter and subdue the Shahan Shahis and the Muruṇḍas. If this date were taken to be the initial date of the Gupta era, then the date of the commencement of the rule of Siladitya Dhruvabhata of the Valabhi dynasty would fall on  $200+447=647$  A. D. and would make it possible for Hiuen Tsiang to meet him in 640.

There is no reason to assume that Hiuen Tsiang's Tulo-po-poto (Dhruvabhata) was a general title borne by all the Valabhi kings. Nor is there any reason to reject the Chinese accounts as unreliable, or unintelligible in this case. If this date for the starting point of the Gupta era is accepted, the so-called dark period in the history of India between the third and fourth centuries of the Christian era will vanish as quickly as darkness before the sun. There is no doubt that the so-called dark period is brought about by the tentative chronological system based upon numismatic and epigraphical data divested from traditional data. As to Epigraphical data furnished by the Mandasor inscription of Malava Samvat 529 expired, the Eran pillar inscription of Budhagupta and the records of the Parivrājaka Mahārājas, which have been utilised by Dr Fleet to fix the starting point of the Gupta era at 319—320, they can all be consistently explained so as to be in harmony with the traditional date of 200—201, A. D.

62. Before going to explain the dated Mandasor inscriptions, I find it quite necessary to elucidate some historical facts connected with the use of the early Gupta era, the Valabhi-era and the Harsha-era. Referring to the Catalogue of coins of the early Guptas, we find that the coins issued in the name of Chandragupta II contain 82 to begin with, that those of Kumaragupta I contain numbers from 94 to 136, and that those of Skandagupta from 135 to 158. Then no coins of Purugupta, Narasimhagupta and Kumaragupta II are found. Then passing to the later Guptas of Magadha, we find that instead of the Gupta era or Valabhi era being continued, the Harsha era was used by Ādityasēna. As Ādityasēna has used Harsha era 66, his date is found to be 672 A. D. Counting backwards from him, we arrive at 534 for Dāmōdaragupta. That Dāmōdaragupta lived about



10 INTERIOR VIEW OF THE VIRHA NARAYANA TEMPLE AT BELAVADI FROM THE FRONT



11 INTERIOR OF THE MUKHA MANTAPA OF THE SAME TEMPLE





530 to 534 is borne out by the fact that he died in battle against the Huns\* There can be no doubt that the battle in which Dāmōdaragupta died can be no other than the one in which Yasōdharman defeated and drove out Mihirakula. Then counting backwards from Dāmōdaragupta we arrive at 455 as the probable date of Krishnagupta, the first of the so-called Guptas of Magadha. Continuing to count backwards by assigning probable reigning periods to each of the Gupta kings between the later Krishnagupta and the earlier Skandagupta, we find it possible to place Kumaragupta II somewhere about 430—455 A. D.—a period which is in keeping with the Mandasor inscription of Kumāragupta. Evidently none of these Gupta kings from Purugupta down to Jivitagupta II has left records with the mention of the early Gupta era. Since the Mandasor inscription of Kumaragupta is dated in Malava era instead of Gupta era, it may be safely inferred that the Kumaragupta of the Mandasor inscription is not the first Kumaragupta, son of Chandragupta II, whose coins are, as pointed out already, dated in the early Gupta era. If the Kumaragupta of the Mandasor inscription had been the early Kumaragupta, there is every reason to believe that the Gupta era would have been mentioned in preference to the Malava era which was used in none of the records of the early Gupta kings. From this it follows that after the death of Skandagupta and the destruction of the city of Valabhi in 319 A. D. the early Gupta era was continued only by Budhagupta and Bhanugupta of the Western Branch, and the Senāpati Bhaṭāraka line. If it were not for the mention of Chilo-c-tio-to and Tou-lou-po-poto by Huen Tsiang, I should have preferred to take the dates of the Senapatis in continuation of the Valabhi era 319—320, as done by Dr. Fleet. But as it is necessary to give Śīladitya Dhruvabhata an earlier date consistent with the times of Huen Tsiang (640 A. D.) the dates of the Senapatis must necessarily be taken in continuation of the series of dates of the early Gupta kings.

63. It was shown by Dr. Fleet how the Jupiter cycles mentioned in the records of Parivrājaka kings held good with the Gupta-Valabhi era starting from 319—320 A. D. There is every reason to believe that it was begun by destroyers of Valabhi in 319—320. As pointed out already, it was the Huns or Turnshikas, as stated in the Prabhāvakā charita, that destroyed Valabhi in 319—320. It is therefore more than probable that the Valabhi era begun by the Huns was used not only by Toramana and other Hun kings, but also by some Indian princes, their faithful allies such as the Parivrājaka Mahārajas and others. Accordingly we find in a Toramana coin numerical numbers 52 or 82, which has been referred by Dr. Fleet to Valabhi, but with an "omitted hundred" before 82, which number he preferred to the number 52. Accordingly he put Toramana in 182+320=502 (Gupta Ins. Vol. III. In-Introduction P 11). Thus in order to equate traditional accounts with epigraphical and numismatical facts it is necessary to differentiate the three eras, the early Gupta era from 200—201 A. D. used by the early Guptas and Budhagupta and others of the Western branch, the Valabhi era started from 319—320 and used by Toramana and his allies the Parivrājaka Mahārajas and the Harsha era from 606 A. D. used by the descendants of the later Guptas of Magadha. Just as the number 66 used by Ādityasena-gupta is referred to Harsha era, so the numbers 165 and 191 used by Budhagupta and Bhanugupta in their records must necessarily be referred to the early Gupta era. Likewise the numbers used in the records of the early Gupta kings and the Senāpathi Bhaṭāraka line can find a satisfactory explanation only when they are referred to the early Gupta era started from 200—201 A. D. If they are all referred to one single era, the Valabhi era, of 319—320, as has been done by Dr. Fleet, national tradition will lose all its value and distortion of history will ensue resulting in a dark period, for which no light can be found anywhere except in the correct interpretation of tradition consistent with epigraphical and numismatic data. Even the late V. A. Smith, the celebrated historian of India, could not accept the conclusions arrived at by Dr. Fleet about the initial point of the Gupta era in its entirety. Instead of beginning the Gupta-Valabhi era of 319—320 with Sri Gupta, as done by Dr. Fleet, he began that era with Chandra Gupta I, pushing back Sri Gupta to 299 A. D. This he did only because Kacha, the predecessor of Samudragupta, could have no place in the chronological table prepared by Dr. Fleet. For the same reason, *i. e.*, for affording

\* Apshad Stone Ins. No. 42 Gupta Ins. Vol III.

place for the later Guptas of Magadha coming between Kumāragupta II and Kumāragupta III or rather Dāmodaragupta, the son of Kumāragupta III, there is every necessity to push back the early Guptas to 200—201 A. D. If this is not done, there will hardly be any room for the five kings from Krishnagupta to Dāmodaragupta; for, as already pointed out, Dāmodaragupta's death in his war against the Huns gives him 530 or 534 as his date consistent with the contemporaneity of Mādhavagupta, his grandson, with Harshavardhana of Kanuj (606—640). This again gives 500 or 510 for the date of his father Kumāragupta III. This is what Dr. Fleet states in his Introduction to the Gupta Inscriptions. Vol. III. P. 14. regarding the chronology of the Guptas of Magadha:—

“In No. 42. Page 200 to No. 46, Page 213, we have some inscriptions of the Guptas of Magadha, a family of which one member at least, the great Âdityasena, played an important part in the history of the seventh century A. D. when the Kanuj Kingdom was broken up on the death of Harshavardhana. From the way in which, through the eleven generations of this family that are recorded, every name except that of Âdityasena, has the termination Gupta, there can be little doubt that the family is an off-shoot of the original Gupta-stock, and reckoning back from the time of Âdityasena for whom the date of A. D. 672-73 is supplied by the Shahpur inscription, No. 43, P. 208, Krishnagupta from whom the descent is traced, has to be placed between A. D. 475 and 500. He was, therefore a contemporary of Budhagupta or Bhānugupta, or both of them, and came very shortly after Skandagupta. His exact connection, however, with any of these three kings, still remains to be determined.”

64. Now according to Dr. Fleet's chronological scheme, Skandagupta's latest date is  $320+147=467$ . The earliest and latest dates of Budhagupta are  $320+165=485$  and  $320+180=500$ . The date of Bhānugupta is  $320+190=510$ . The date of Kumāragupta II, son of Narasinhagupta is, according to V. A. Smith, about 520. Since Dāmodaragupta is stated to have died in the great and final Hun war, his date must be fixed about 534 A. D. This would place Kumāragupta III somewhere about 500 A. D. Thus Kumāragupta, son of Jivitagupta I, termed Kumāragupta III to distinguish him from Narsinhagupta's son, his namesake, would become either the predecessor of Kumāragupta II or almost his contemporary. Similarly Krishnagupta, Harshagupta, and Jivitagupta would become contemporaries of Skandagupta, Sthiragupta and Narasinhagupta. Such sort of synchronism of some of the descendants of the two branches of the Guptas is not warranted by any historical record, except the assumption of the starting point of the early Gupta era at 319-320. If, on the other hand, the initial point of the Gupta era is placed at 200 on the authority of Brāhmanic, Jaina, and Chinese traditions, there will be hardly any room for such confusion about the unwarranted synchronism of the two branches of the Guptas. The chronological table below will make clear how the chronological schemes drawn by Dr. Fleet and V. A. Smith are confusing and how my scheme is free from it:—

Dr. Fleet's	V. A. Smith's A. D.	Gupta Kings General	Dates proposed A. D.	Gupta era
320	290	(1) Srigupta ...	200-210	..
..	305	(2) Ghatotkacha, son of (1) ...	210	..
..	319	(3) Chandragupta, son of (2)...	220	..
..	340	(4) Kacha, son of (3) ...	235	..
..	350	(5) Samudragupta, son of (3)	242	..
401	401	(6) Chandragupta II son of (5)	282	82
415	414	(7) Kumaragupta I son of (6)	297	94
455	452	(8) Skandagupta, son of (7) ..	339	136
480	480	(9) Sthiragupta, or Puragupta son of (8).	360	..
..	490	(10) Narasinhagupta son of (9)	400	..
..	..	(11) Kumaragupta II son of (10)	430-455	Mandasor Ins.
WESTERN BRANCH.				
480	480	Budhagupta ..	365-395	G. E. 200+165 to 200+195
510	510	Bhanugupta ...	391-414	G. E. 200+191 to 200+214

Dr. Fleet's	V. A. Smith's A. D.	Gupta Kings General	Dates proposed A. D.	Gupta era
		EASTERN BRANCH.		
475 or 500	..	(12) Krishnagupta probably son of (11).	455	..
..	..	(13) Harshagupta son of (12)	480	..
..	..	(14) Jivatagupta I, son of (13)	495	..
..	..	(15) Kumaragupta. III, son of (14).	510	..
..	..	(16) Damodaragupta, son of (15) Cont. of Yasodharman : died in Hun War.	530-534	..
..	..	(17) Mahasenagupta, brother-in-law of Adityavardhana of Thaneswar and son of (16).	534-590	..
..	..	(18) Madhavagupta, ally of Harshavardhana and son of (17).	590-640	..
..	..	(19) Adityasena, son of (18) Harsha era 66.	640-675	..
..	..	(20) Devagupta, son of (19) ...	..	..
..	..	(21) Vishnugupta son of (20)...	..	..
..	..	(22) Jivatagupta II son of (21).	..	..
A. D. 475	..	Parivrajaka Maharaja, Hastin.	..	200 + 156 = 356

*Parivrajaka Maharaja, Hastin.*

65. This dating of the Gupta kings is in harmony not merely with Indian and Chinese traditions, but also with Ceylonese traditions:—

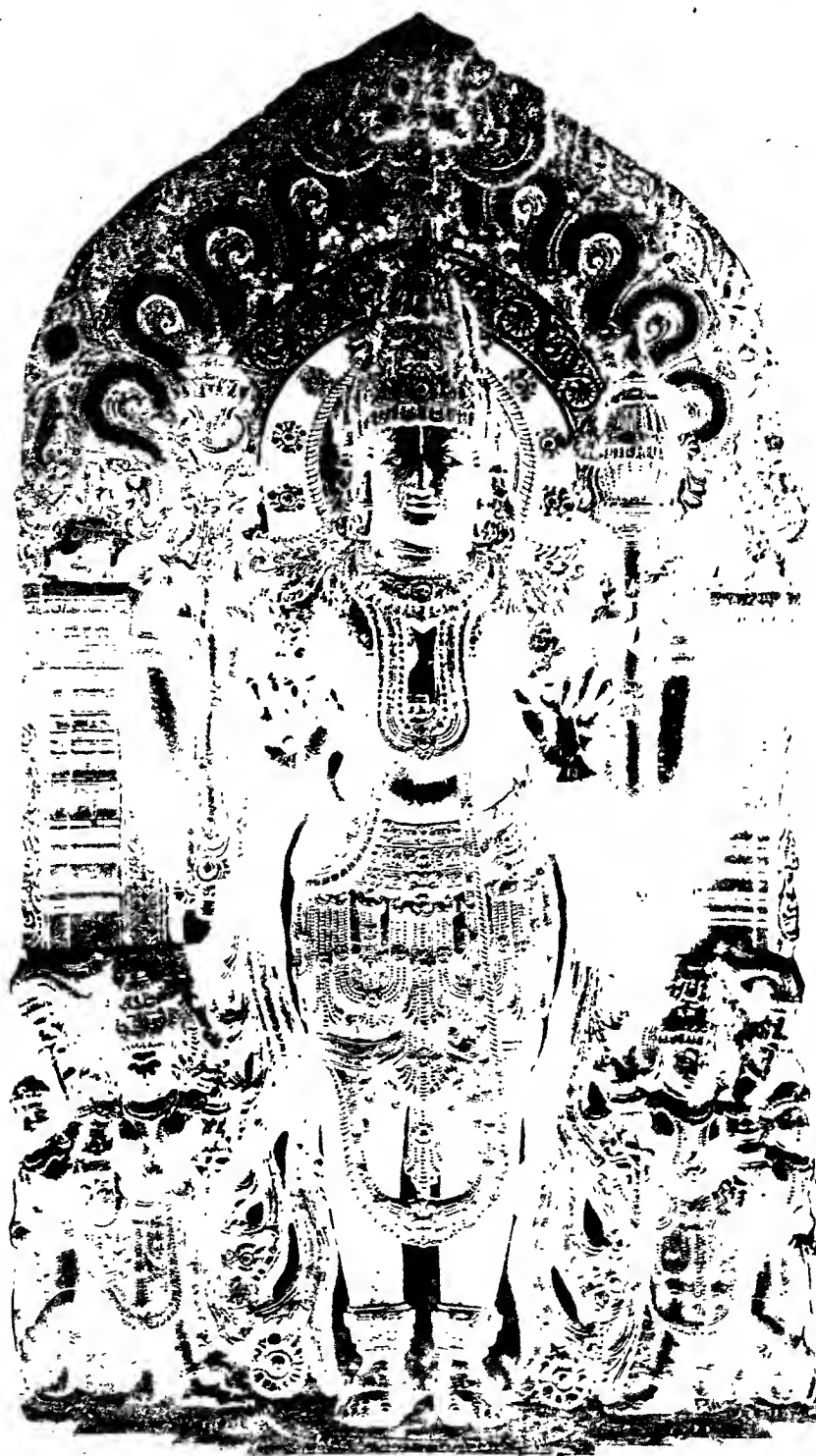
The Bodhgaya Inscription (No. 71 Dr. Fleet's Gupta Insc.) of Mahānāman dated Gupta year 269 records the construction of a Vihara at Bodhimanda. Accordingly the date of the construction of the Vihara and also of Mahānāman, a Buddhist priest of Ceylon comes to be  $200 + 269 = 469$  A. D. The date of king Mahānāman, according to Ceylonese chronology of kings is 411—434 taking the initial point of the Ceylonese Era as 543 B. C., the date of Buddha's Nirvana according to the Ceylon Buddhists. His correct date according to Geiger who brought down the date of Nirvana by 60 years lower and placed it at 483, is 458—480. But it should be noted that, when tampered with, or corrected, no tradition will retain its intrinsic value and that when any traditional statement is made use of in support of any other event, it should be taken as it is preserved. The assignation of Buddha's Nirvana to 543 may be wrong. But that date as an initial point from which the reigning periods of successive kings of Ceylon are counted cannot be altered without affecting the chronology of the kings.

According to Turnour's translation of the Mahavamsa, (P. 170-171) there lived in Ceylon a priest called Mahānāma, brother of the mother of Dhātusena and Silalisabodhi of unexceptional descent, in A. D. 436 when one Pandu, a Damila, usurped the throne of Mithasena, son of king Mahānāma who died in 434. There can be no doubt that at the instance of this priest the Vihara in question was constructed. It is true the chronicle of Ceylon makes no mention of this event. Still the existence of a stone inscription of this date in Bodhgaya regarding the construction of a Vihāra by a priest called Mahānāma in 439 leads to the inference that the inscriptional Mahanama can be no other than the one mentioned in the chronicle. Dr. Fleet went so far as to Dhātusena's reign in 463 A. D. to find out another Mahānāma. Unfortunately his starting point of the Gupta era agrees with the dates of neither of these two Mahānāmas. According to my scheme the person who constructed the Vihāra may be identified with any of these two. As the initial point of the Gupta era taken by Dr. Fleet is 319-320, the date of Mahānāman based upon this inscriptional date does not tally with his Ceylonese date. Accordingly Dr. Fleet disposed of this question by saying that the Ceylonese chronology is wrong. This is what he has stated (Gupta Ins. Vol. III P. 275.)

“The chief interest of the inscription lies in the probability that the second Mahānāman mentioned in it is the person of that name who composed the more ancient part of the Pali Mahavamsa or history of Ceylon. If this identification is accepted, it opens up a point of importance in the question of dates. On the one hand there can be no doubt that the date of the present inscription has to be referred to the Gupta era, with the result of A. D. 588-89. On the other hand, from the Ceylonese records, Mr. Turnour arrived A. D. 459-477 as the period of the reign of Mahānāman's nephew (sister's son) Dhātusena, and it was during his reign that Mahānāman compiled the history. The recorded date of the present inscription shows—if the identification suggested above is accepted, either that the details of the Ceylonese chronology are not as reliable as they have been supposed to be; or else that wrong starting point has been selected in working them out, and that they now require considerable rectification.”

As to Dr. Sylvain Levi's discovery of synchronism between Meghavarna, King of Ceylon, and Samudragupta, there is some confusion about names. According to the list of Kings of Ceylon given by Turnour in P. X of his translation of the Mahavamsa, there are two Meghavarnas, No. 52 Gothābhaya also called Meghavarnabhaya (254 A. D.) and No. 55 Kittisiri Meghavanna, also called Kitisirimevan (304 A. D.) Now the Chinese pronunciation of this name is Chi-mi-kia-po-mo. The first syllable Chi stands for Sri—Siri which as a courtesy title is given to all kings. But in Kittisiri it is not a mere title, but forms part of the King's name. Anyhow the omission of the syllable Kitti in the name leads to the inference that Kittisiri Meghavarna is not meant by the Chinese Wang Hiuen tec. As to the other name Meghavannabhaya with sri as the usual title there can be no objection. Regarding the last syllable po-mo, both the names have no syllables answering to it. According to Ceylonese chronology there can be no synchronism between Meghavarna of 304 A. D. and Samudragupta of 350 A. D. as fixed by Dr. Fleet. The earlier Meghavarnabhaya, however, can be said to have been contemporary to Samudragupta in as much as the reigning period of Meghavarna 254-267 according to Turnour's Ceylonese traditional Chronology closely corresponds to Samudragupta's reigning period 242-282 A. D. as herein suggested.

66. Having thus pointed out how the Brāhman, Jaina, Chinese and Ceylonese traditions regarding the early Gupta kings and their contemporaries can more satisfactorily be equated with the epoch of 200-201 A.D. as its starting point than with Dr. Fleet's proposed period 319-320 A.D. with which none of the traditions agree, I shall now proceed to show how the same epoch of 200-201 A.D. can be made to harmonise with the Epigraphical data. First regarding the Mandasor inscription (Gupta Ins. Vol III No. 18, P.79) it is to be noted that the inscription mentions nothing in connection with the genealogy of Kumāragupta. It simply says that “While Kumāragupta was reigning over the whole earth.....” there was a ruler Visvavarman whose son was Bandhuvarman. During this King's time Vikrama Sam 493=437—438 A.D. a temple of the sun was built and in Vikrama Sam 529=473-474 A.D. a portion of the same building, then out of repair, was repaired. It follows therefore that there can be no objection to identify the Kumāragupta of this inscription with Kumāragupta II, whose date according to my scheme is 430-455. The dates of Visvavarman and Bandhuvarman, the son of Visvavarman whose Gangadhar Stone inscription is dated 480 (Malava-era taken by Dr. Fleet) fall between 423-460 A.D. and agree with the date of Kumāragupta II. As to Toramana and Mihirakula, it appears, if traditional and Epigraphical records are suitably interpreted, that there were two persons bearing the names Toramana and Mihirakula: One Toramana of the date  $320 + 52 \text{ or } 82 = 372 \text{ or } 402$ , of which numbers, the number 52 or 82 is what is furnished by silver coins bearing the name Toramana. There is no reason to take 52 or 82 with “omitted hundreds” as has been done by Dr. Fleet. No instance of dating with “omitted hundreds” or thousands is found to have existed in the period of Indian history in question. Therefore what irresistibly follows from this is that there existed a Toramana in A. D. 372 to 402. This Toramana seems to have come on the scene shortly after Budhagupta whose date according to the proposed scheme is  $200 + 165 \text{ to } 190 = 365 \text{ to } 390$  and in whose time Matri-vishnu with his younger brother Dhanyavishnu raised a flag-staff of the God Janārdana in the year 165, on Thursday the 12th lunar day of the bright fortnight of the month, Ashadha. Now, according to Swami Kannu Pille's tables given in his Indian Chronology, the first New moon of Ashadha 365 A.D. fell on Sunday the 5th June. Accordingly the twelfth lunar day fell on



VIRA NARAYANA IMAGE IN THE MAIN SHRINE OF THE VIRA NARAYANA  
TEMPLE AT BELAVADI

*Museo Archeologico, S. r.*



Thursday the 16th June. It may be noted here that just as the 21st June, 484 A.D. was Thursday, the 12th lunar day of Ashadha in the chronological scheme of Dr. Fleet, so the 12th lunar day of the bright fortnight of Ashadha was Thursday the 16th June in 365 A.D. It is clear therefore that this is one of the astronomical proofs that renders reliable the starting point of the Gupta Era in 200-201 A.D. to which all traditions are already shown to converge as to a focus. Now as Buddhagupta lived from 365 to 390 A.D. both Matrīvishnu and his younger brother Dhanyavishnu were alive in 365. But by the time of Toramana of the coin date, 372 to 402 A.D. both Buddhagupta and Matrīvishnu were dead and Dhanyavishnu was alive, as implied by the Eran stone inscription of Toramana mentioning Dhanyavishnu alone. As in the above inscription mention is made of the first year of Toramana's reign, it follows that Toramana's rule commenced in 372 and lasted till 402 when the coin bearing the number 82 was issued. If the reading be 52, then the coin might be taken to have been struck in 372. Anyhow it is certain that in A.D. 372 when Toramana began his rule, Dhanyavishnu alone was alive, while Matrīvishnu was dead.

Closely following this earlier Toramana there seems to have come on the scene an earlier Mihirakula, whose existence about A.D. 420 is vouchsafed by Hiuen Tsiang's statement. Concerning this tradition S. Beal says in his *Buddist Records of the Western World*, (Vol. I. P. 119 Note 1 Ed. 1906) as follows:—

"We may therefore fix the persecution of Mahirakula (or Mihirakula), who was a contemporary of Bālāditya, between the time of Fahian and Hiuen Tsiang (A.D. 400 and 630 A.D.). Bālāditya and Mihirakula, indeed, are placed '*several centuries*' before the time of Hiuen Tsiang (infra); but we can scarcely suppose that Fahian would have described the country as he does if the persecution had happened before his time. The common statement is that Simha was the last patriarch of the north and that he was killed by Mihirakula (see Wong Pu, 179, in J.R.A.S Vol XX P. 204). He is generally stated to be the 23rd patriarch; and Bodhidharma, who was the 28th, certainly lived in A.D. 520, when he arrived in China from South India. If we allow an interval of 100 years between the 23rd patriarch (Simha) and the 28th Bodhidharma, we should thus have the date of Mihirakula in 420 A.D., that is just after Fahian's time. But in this case Vasubandhu, who was the 20th patriarch, must have flourished in the fourth century and not in the sixth, as Max Muller proposes. (India, P. 390 *ante*, p. 155, n. 77.) Mihirakula is however placed by Cunningham in A.D. 164-179, and Aryasimha's death is usually placed in the middle of the third century A.D."—

Again in Page 188 of the same volume, n.9, S. Beal says as follows:—

"Bālāditya, explained by *Yeou Jih*. i.e., the young sun or the rising sun. Julien translates it too literally, 'is soleil desenfants.' Julien has observed and corrected the mistake in the note, where the symbol is *wan* for *yeou*. With respect to the date of Bālāditya, who was contemporary with Mihirakula who put Simha, the 23rd Buddhist patriarch to death, we are told that he was a grandson of Buddhagupta (Heouih. p 150, Julien's trans), and according to General Cunningham (*Archaeological Survey*, Vol. IX P. 21. Buddhagupta was reigning approximately A.D. 349, and his silver coins extend his reign to A.D. 363. His son was Tathāgatagupta, and his successor was Bālāditya. Allowing fifty years for these reigns we arrive at 420 A.D. for the end, probably, of Bālāditya's reign. This of course, depends on the initial date of the Gupta period; if it is placed, as Dr. Oldenberg (*Ind Antiq.*, Vol X P. 321) suggests, A.D. 319, then the reign of Buddhagupta will have to be brought down to 125 years later, and he would be reigning in 493 A.D.; in this case Bālāditya would be on the throne too late for the date of Simha, who was certainly many years before Buddhādharma, the twenty-eighth patriarch, who reached China A.D. 520. The earlier date harmonises with the Chinese records, which state that a Life of Vasubandhu, the twenty-first patriarch, was written by Kunnārājīva, A.D. 409, and also that a history of the patriarchs down to Simha, whom we place hypothetically about 420 A.D. was translated in China A.D. 472; both these statements are possible, if the date proposed be given to Bālāditya."

It need not be stated that the dates proposed by me for Buddhagupta (also spelt Buddha gupta) and Mihirakula are 367-368 and 419-420 A.D. on consideration of traditional, epigraphical, and astronomical data. Bālāditya, the Conqueror of the earlier Mihirakula must necessarily have lived about 420.



It follows from this that Mihirakula who was driven out by Yasodharman in Malava 589=A.D. 533—534 must necessarily be a second Mihirakula whose father, a second Toramana, must have ruled from about 466 to 515 A.D. (See Māndasor pillar inscription of Yasodharman, Nos. 33, 34, and 35, and Eran Pillar inscriptions of Toramana and Mihirakula Nos. 36 and 37, Gupta Ins, Vol III pp. 142-161).

67. If my scheme of the initial point of the Gupta era at 200-201 proves acceptable to distinguished scholars and historians of India, some traditional and epigraphical synchronisms can be satisfactorily explained on that basis. From the passages quoted above from Jināsena's Harivamśa regarding the succession of the dynasties of some Indian rulers, it is learnt that the Guptas succeeded Bhāṭṭubāṇas whose rule lasted for 243 years. From the Talagunda inscription of Kakutstha-varman we learn that Mayūrasarman, the originator of the Kadamba dynasty, levied many taxes from the circle of kings headed by Brihadbāṇa and put down the Pallavas. It is more than probable that the Bhāṭṭubāṇas of Jināsena are no other than the Brihadbāṇas mentioned in the Talagunda inscription. If this supposed identity is right, then the last of the Brihadbāṇas, as contrasted with the later lesser Bāṇa Arasus of Shimoga and Kolar, was the contemporary of Mayūrasarman of the Kadambas and Śrīgupta of the Guptas who also succeeded the Bhāṭṭubāṇas. It is stated in the same inscription that Kakutsthavarman, the great grand son of Mayūrasarman, gave his daughters in marriage to Gupta and other kings. From the Halsi copper plate grants (I. A. Vol. VI. p. 22) it is known that in the eightieth year of the Kadamba's victory, Kakutsthavarman made a grant of a field to his general Srutakīrti. From this it follows that he counted eighty years either from the commencement of his dynasty or from the Gupta era. Now according to my scheme the Gupta era started from 200 and in  $200+82=282$  there lived Chandragupta II. Accordingly Kakutsthavarman, being in the same period, i.e., eighty years after Mayūrasarman, the contemporary of the last king of the Bhāṭṭubāṇa dynasty which terminated with the commencement of the Gupta rule, could very well make marriage alliance with Chandragupta II. It is probable that it was this Chandragupta who in his old age embraced Jainism and being moved with pity at the sight of famished people in a terrible famine in his country in his old age, left the country in company with Bhadrabāhu III, a Jaina teacher, to spend his days in solitude in Sravanabelgola in Mysore under the rule of his father-in-law. The Sravanabelgola inscription written in memory of the death of Prabhāchandra can only mean, if it means anything, that the person named Bhadrabāhu who came to Sravanabelgola was one of the many disciples who came after the first Gaṇadhara Bhadrabāhu.

68. Another synchronism that can be established from the Talagunda inscription is that of Mayūrasarman with Vishnukada dutu-kulānanda Śātakarni mentioned in the Banavasi inscription (I. A. XIV. 333). There is in that inscription a phrase 'Vasvisatya samvachchāra' which means Varshadvīśāta, i.e., one hundred and two years. The late Dr. Bühler took it to mean twelve years and his attempt to support his interpretation seems to be quite untenable. There can be no doubt that being an Andhrabhṛitya, this Vishnukadadutu-kulānanda-śātakarni must have counted the years from the commencement of the Saka era of 78 A. D. Accordingly the date of the inscription can only be  $102+78=180$  A. D. As Mayūrasarman was the contemporary of Śrīgupta 200 A. D. it follows that Śātakarni of this inscription was his contemporary. It follows therefore that the Śātakarni who is said to have worshipped god Bhava in the Siddhālāya in Talagunda could possibly be no other than this Śātakarni of 180 A. D. Professor Kielhorn took the word 'abhyarchita,' worshipped, as a past perfect participle and took the passage to mean that in the Siddhālāya in which god Bhava was once upon a time worshipped by Śātakarni and others, Kakutsthavarman constructed a tank. He also assumed the date of the inscription to be about the 7th century A. D.

But it is to be borne in mind that in his time the question of the initial point of the Gupta era had not been settled. On the basis of Dr. Fleet's scheme of the Gupta Era, the Talagunda inscription is assigned to about A. D. 350, the reason being Kakutsthavarman's marriage alliance with one of the Guptas, probably Samudragupta. There is also palaeographical evidence for taking the date of the inscription of Talagunda, (Shikarpur Taluk in the Shimoga district of Mysore) so far back as the middle of the 3rd century and those on the pillar at Malavalli to the close of the 2nd century. The characters of these inscriptions are almost similar to those of the Nanaghat and Nasik inscriptions of the Andhras.

On numismatic and other considerations the same date is assigned to these inscriptions by no less a distinguished scholar than Professor Rapson. In his Catalogue of Indian Coins, the *Āndhras*, P. XLIV, he says as follows:—

“The end of the *Āndhra* dominion in India is most clearly to be traced in the Province of which Banavasi was the Capital. The two inscriptions on the same pillar at Malavalli in the Shimoga district of Mysore, show the transference of the province from the *Chutu* dynasty to the *Kadambas*, soon after, probably immediately after, the reign of *Sivaskandavarman*. No precise date can be assigned to this transference, but it probably took place at sometime in the 1st half of the 3rd century. A. D.”

On the strength of traditional statements made by *jīvasena* in his *Harivamsa* regarding the dates of the reigning periods of the *Baṭṭabāṇas* and of the *Guptas*, I have placed the transference of the *Kadambas* immediately after *Vishnukūṭa-ḍuṭukulānanda Sātakarni*, about 180 A. D. Accordingly the date of *Kakutsthavarman*, the great grandson of *Mayurasarman*, falls in the middle of the 3rd century, which is exactly the same as that arrived at by Professor Rapson entirely on other grounds. This brings backwards the date of *Samudragupta* to about 250 A. D. from 350 which is the date usually assigned to the conquests of *Samudragupta* according to Dr. Fleet's scheme of the Gupta era. *Vishnugopa* of *Kanchi* also must necessarily be brought down to 250 A. D.

This settles the dates of many of the ancient dynasties of Mysore. First came the *Brihadbāṇas* during the first and second centuries A. D. Then the *Kadambas* with some *Bāṇa* princes as feudal chiefs under them from 290—400 A. D. The *Bāṇas* seem to have continued in a subordinate state till about 1000 A. D. (I. A. Vol. XL. P. 104).

69. As regards the *Gangas*, attention may be drawn to the *Uttanur* plates of the *Ganga* king *Durvinita* published in the annual report of the Mysore Archaeological Department 1916. In IV a. of these plates the numerical symbols representing 400 were taken for letters and read as ‘*suprasa*.’ The lines run as follows:—“*Prā-tījanena 400 (suprasa), ātmanah pravardhamāne vṛṣāttame vijaya samvatsare*” meaning in 400 according to universal or each individual's counting and in his own 20th progressive or victorious year.” Accordingly the date of *Durvinita* would be 400 Saka equal to 478 A. D. and the date of the grant would be 478 A. D. On paleographic and linguistic grounds the genuineness of these plates has been admitted by many scholars. This date is in agreement with the date assigned by Mr. Rice on consideration of various other grounds mentioned in his “*Mysore and Coorg from the Inscriptions*.”

In calculating the week day of the given *Tithi*, here I have followed *Swamikkannu Pille's* tables, which I presume, based as they are upon the tables prepared by Prof. Jacobi, Sh. B. Dikshit, Robert Sewell and other scholars, are as accurate as any of them. The calculation of tables is, however, by no means a simple one. Nor is it to be expected that the preparation of ancient Hindu calendars was as exact and scientific as our modern tables make them to be. Still it is surprising that those ancient dates agree with the results arrived at after careful calculation according to such scientific methods. Those who expect still more accurate methods may be asked to bear in mind the words of caution expressed by Sh. B. Dikshit (p. 158, *Gupta Ins.* Vol. III):—

“If by the calculations detailed above, we find that a certain *Tithi* ended nearly at the end of a Hindu day, for instance fifty seven *Ghaṭis* after sunrise on a Sunday, *i.e.*, three *ghaṭis* before sunrise on Monday,—there may be the possibility that it really ended shortly after sunrise on the following day, Monday. And on the other hand, if our results show that a certain *Tithi* ended shortly after commencement of a Hindu day,—for instance, three *Ghaṭis* after sunrise on a Sunday,—there may be the possibility that it really ended shortly before the termination of the preceding day, Saturday.”

This places the starting point of the early Gupta era at the close of A. D. 290, inasmuch as the Gupta period of 231 years is said to have elapsed before the commencement of *Kalki's* rule in 432. It should, however, be borne in mind that in such traditional calculations, difference of one or two years between the current date and the traditional date can by no means be avoided. Moreover the era we are talking of was merely a continued series of successive reigning periods and was not a popular

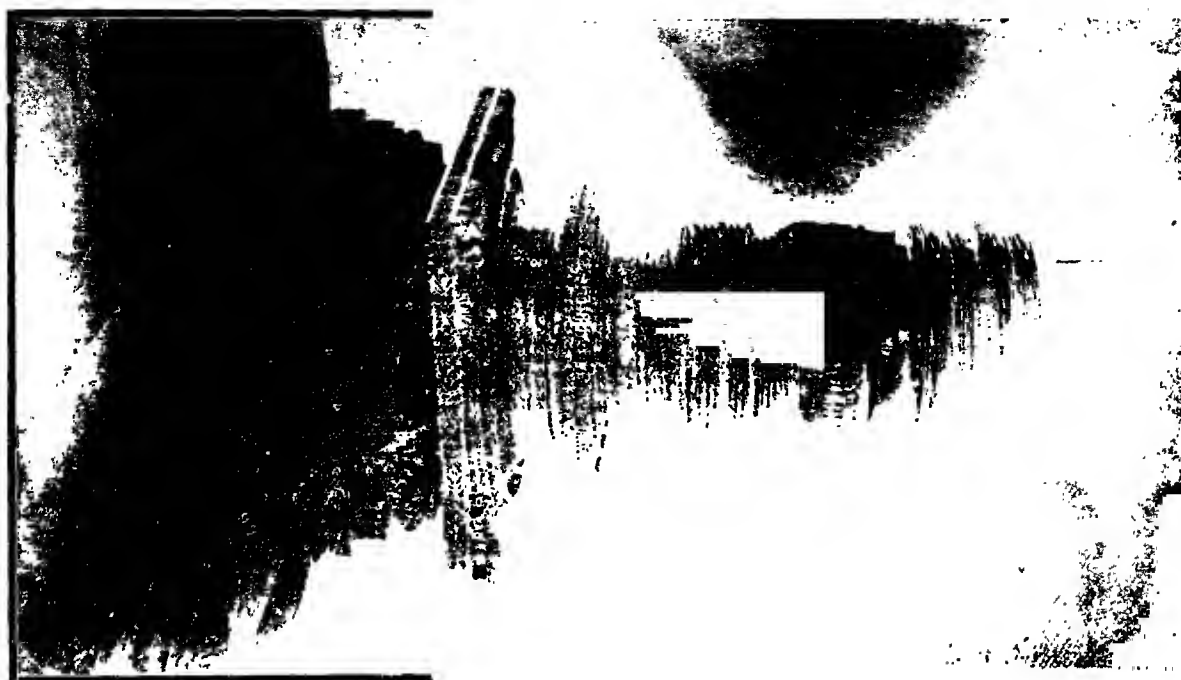
era current among the people. So it is more than highly probable that a current year was sometimes made an expired year and *vice versa*. To demand mathematical accuracy in such cases is to expect oil out of sand.

70 I have excluded the Parivrajaka Mahārājas from the period of the early Guptas and taken them down to the period of the Valabhi era (319-320), as has been done by Dr. Fleet on the basis of their grants, for the reason that so far as I am aware there is no reliable tradition compelling us to make them as earlier as the ancient Guptas. The word Gupta-rājya-bhuktau, used in their grants may mean either in the enjoyment of the Gupta-sovereignty under the early Guptas, as taken by Dr. Fleet, or in the enjoyment of a part of the Kingdom of the Guptas after their down-fall. As there is no other evidence, traditional, epigraphical, synchronistic or astronomical except what is ambiguously implied from their grants, I assigned to them the later Valabhi-period. If scholars are, however, of opinion that they were the contemporaries of the early Guptas and that their grants are dated in the early Gupta-era and that unless the dates of their grants are shewn to be in harmony with the scheme of the early Gupta era proposed here, it will command no acceptance, it may be noted that the dating of the grants is in agreement with A. D. 200-201. Before proceeding to show how the dating of the grants is in keeping with the era proposed here, I find it necessary to draw the attention of scholars to some errors observable in the dating. It need not be stated that the ancient Hindus had no scientific instruments to observe the position of planets and make accurate measurements. In observing the position of planets with the naked eye errors to the extent of four or five degrees to the right or left of the true-position are unavoidable. Such errors will not affect the result when the planet observed happens to be about the centre of a sign. But when it happens to be at the beginning or end of a sign an error of observation to the extent of even a degree or two will place the planet in a different sign altogether. This is what seems to have happened in the case of the dating of the Khoh Grant of the year 163 of the Mahārāja Hastin. Though Jupiter left the sign of Aries on the date of observation (7th March A. D. 482 according to Dr. Fleet's Scheme) the grant seems to have been dated as if Jupiter were in the Aries. Dr. Fleet was not unaware of this error and was obliged to remark in the foot note, Page 110, Gupta Ins. Vol. III, as follows:—

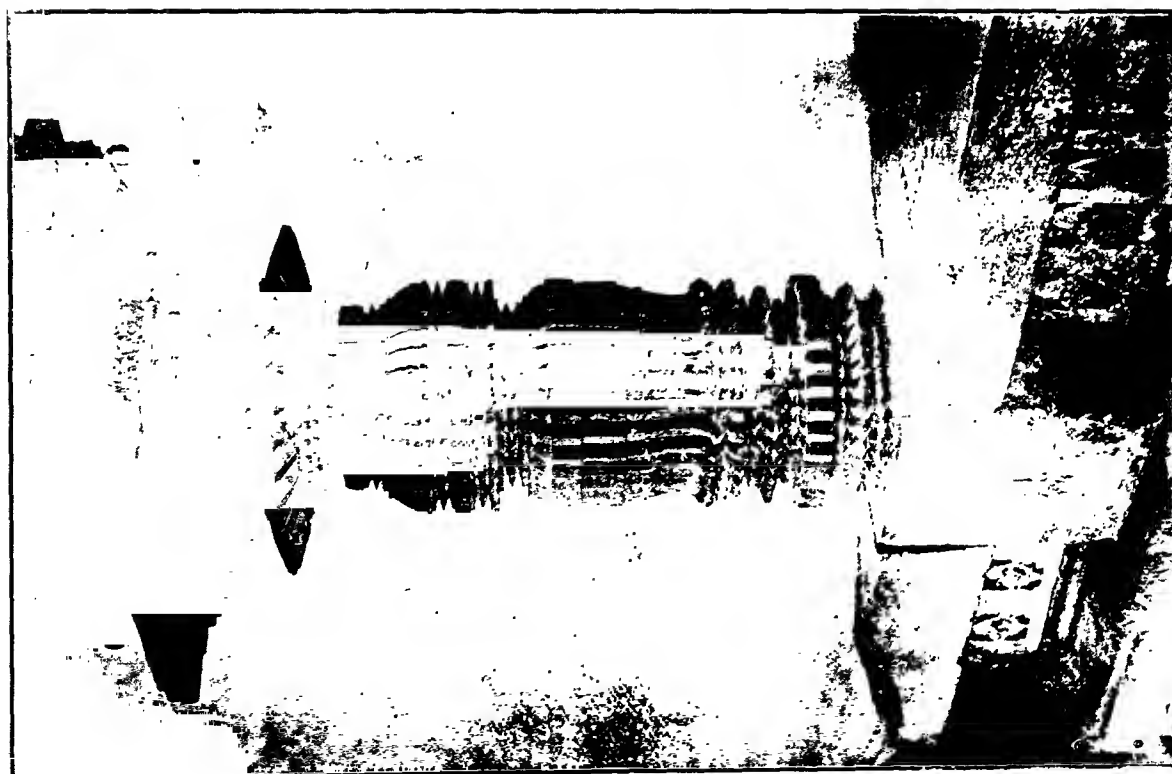
"These calculations are not absolutely accurate; but the margin is so wide that there is no necessity for exact precision in this case".

So it is necessary to make some allowance for unavoidable errors due to rough observations made by the ancients. In addition to the difficulties connected with observation of planetary situations there is also the irksome uncertainty as to the kind of years used in the grants. It is very difficult to know whether the numbers used in the grants denote expired or current years or whether they are solar or luni-solar. Thus for example it is difficult to know whether the numbers, 156, 163, 191, and 209 used in the grants of the Parivrajaka Mahārājas denote expired years or current years. It is equally difficult to ascertain whether those numbers denote lunar years or solar years. If they are lunar years, usually adjusted with the solar years once in every third year, then we have to take the number 163 to mean 162nd solar year as opposed to 163rd lunar year just begun 3 days about 10 or 15 days earlier than the commencement of the solar year 163. Under these circumstances the best way would be to find the mean longitude of Jupiter for two consecutive years, 162-163 of the Gupta era and to see whether the mean longitude so found would agree with the year mentioned in the grant. For facility of comparison I put side by side the mean longitude of Jupiter, as found out according to Swami Kannu Pille's tables for the years 156, 163, 191, and 209 of the grants of the Parivrajaka Mahārājas both in my scheme and in that of Dr. Fleet. The dates of the four grants are G. S. 156 Kartika Sn. 3 Mahāvaiśākha; G. S. 163 Chaitra Su. 2 Mahāśvayuja; G. S. 191 Māgha Krishna 3 Mahāchaitra; and G. S. 209 Chaitra Su. 13 Mahāśvayuja. These expressed in terms of Christian years in both the schemes will be as follows:—

My Scheme		Dr. Fleet's	
I.	A. D. 200—201—156=356—357.	A. D.	319—320—156=475—476.
II.	Do 200—201—163=363—364.	Do	319—320—163=482—483.
III.	Do 200—201—191=391—392.	Do	319—320—191=510—511.
IV.	Do 200—201—209=409—410.	Do	319—320—209=528—529.



VIEW OF THE FRONT PORCH IN THE LAKSHMI  
NARASIMHA TEMPLE AT VIGHNASALL



THE SIVA SIVA SIVA TEMPLE IN THE SIVA SIVA SIVA TEMPLE  
AT BELAVADI  
Mysore Archaeological Survey



My Scheme		Dr. Fleet's	
I.	Year. Mean Long of Jupiter at the commencement of solar year— (1) 300—267'39 56—259'46 ----- 526'85 —360 ----- 166'85 <i>i.e.</i> , Vergo. ∴ Mahāchaitra. (2) 300—267'39 57—287'89 ----- 555'19 —360 ----- 195'19 <i>i.e.</i> , Libra. ∴ Mahāvaiśākha.	Year. Mean Long of Jupiter at the commencement of solar year. 100—62'14 75—116'06 ----- 178'20 <i>i.e.</i> , Vergo.  ∴ Mahāchaitra. 100—62'14 76—146'41 ----- 208'55 <i>i.e.</i> , Libra.  ∴ Mahāvaiśākha.	
II.	(1) 300—267'39 63—111'89 ----- 379'28 —360'00 ----- 19'28 <i>i.e.</i> , Aries. ∴ Mahāsvayuja. (2) 300—267'39 64—142'24 ----- 409'63 —360'00 ----- 49'63 <i>i.e.</i> , Taurus. ∴ Mahākārtika.	400—62'14 82—328'49 ----- 390'63 —360'00 ----- 30'63 <i>i.e.</i> , Taurus. ∴ Mahākārtika, 400—62'14 83—358'84 ----- 420'98 —360'00 ----- 60'98 <i>i.e.</i> , Gemini. ∴ Mahāmārgasira.	
III.	(1) 300—267'39 91—241'62 ----- 509'01 —360'00 ----- 149'01 <i>i.e.</i> , Leo. ∴ Mahamāgha. (2) 300—267'39 92—271'96 ----- 539'35 —360'00 ----- 179'35 <i>i.e.</i> , Cancer ∴ Mahāchaitra.	500—216'88 10—393'47 ----- 520'35 —360'00 ----- 160'35 <i>i.e.</i> , Leo. ∴ Mahāchaitra. 500—216'88 11—333'82 ----- 550'70 —360'00 ----- 190'70 <i>i.e.</i> , Libra. ∴ Mahāvaiśākha.	
IV.	(1) 400—62'14 9—273'13 ----- 335'27 <i>i.e.</i> , Pisces. ∴ Mahābhādrapada. (2) 400—62'14 10—303'47 ----- 365'61 —360'00 ----- 5'61 <i>i.e.</i> , Aries. ∴ Mahāsvayuja.	500—216'88 28—129'73 ----- 346'61 <i>i.e.</i> , Pisces. ∴ Mahābhādrapada. 500—216'88 29—169'07 ----- 376'95 —360'00 ----- 16'95 <i>i.e.</i> , Aries. ∴ Mahāsvayuja.	

It can be seen from the comparative tabular statement showing the mean longitude of Jupiter during the Gupta years 153, 153, 191 and 209 corresponding to the Jovian years, Mahāvaiśākha, Mahāchaitra, Mahāchaitra, and Mahāsvayuja how in the scheme of the Gupta chronology the mean longitude of Jupiter in the middle of the years 356-57, 365-64, 394-92, 403-410 corresponded to the Jovian years mentioned in the Gupta legends in the respective years, while in Dr. Fleet's Scheme Jupiter's mean longitude corresponded to A.D. 482 of the 2nd

Grant exceeded by about three and half degrees the place necessary for Mahāvayuja Samvatsara, as admitted by Dr. Fleet himself. It was however correct for the year A. D. 481 which according to the initial date of the Gupta era adopted by Dr. Fleet is one year behind. I satisfy myself with the ascertainment of the position of Jupiter by the mean sign system and find it unnecessary to take the trouble of finding out the apparent longitude and also his position in the system of unequal spaces. I have avoided this here because the planet's position in the system of unequal spaces and also his apparent longitude differ only by 3 or 4 degrees, for which the margin in my scheme is wide enough.

71. In a paper read before the First Oriental Conference in Poona in 1919, on the same subject, the epoch of the Early Guptas, my friend, Mr. Hiralal Amritlal Shah of Bombay considered the question, and adducing quite different reasons, arrived at about A. D. 200 for the initial date of the early Gupta era. Unfortunately the paper has not yet been published.

72. Summary of the results of the foregoing enquiry :—

(1) Alberuni's statement that the Gupta Valabhi era of A. D. 319-320 was started from the epoch of the extermination of the Guptas is shown to be correct, inasmuch as it is supported by the Prabhāvakacharita.

(2) The initial date of the early Gupta era, as distinguished from the Gupta-Valabhi era of A. D. 319-320, is fixed to lie in A. D. 200-201 on the authority of Jinasena's statement that Guptas ruled for 231 years and preceded the rule of Kalki whose birth date is fixed to be in the Mahāmāgha samvatsara, A. D. 402 on the authority of Nemichandra's statement made in his Bāhubalicharita that Chāmundaṛāya (A. D. 970-1030) set up the statue of Gomāteswara in Belgola on Sunday, the Chaitra sukla panchami of the year Vibhava in Kalki era 600 expired, corresponding to Sunday the 3rd March of A. D. 1028.

(3) With this starting point for the early Gupta era, the date of Silāditya VII or Dhruvabhata of Valabhi, Gupta samvatsara 447, comes out to be  $200-201 + 447 = \text{A. D. } 647$ , making it possible for the Chinese traveller Hiuen Tsiang to meet him about A. D. 640.

(4) With this initial date of the early Guptas, the last date of Samudragupta's rule will be about A. D. 282 when or a little earlier he could possibly conquer the Shahan Shahis and the last king of the Murunda dynasty of Pataliputra, and when he could receive an embassy from Meghavarnābhaya, king of Ceylon, whose date of accession to the throne is A. D. 254.

(5) This initial date of the Early Guptas plus the inscriptional date 269 of Mahānāman's construction of a Vihara in Bodhgaya is shown to tally with the Ceylonese date of king Dhatusena (469) whose contemporary was Mahānāman, the priest and founder of the Vihara.

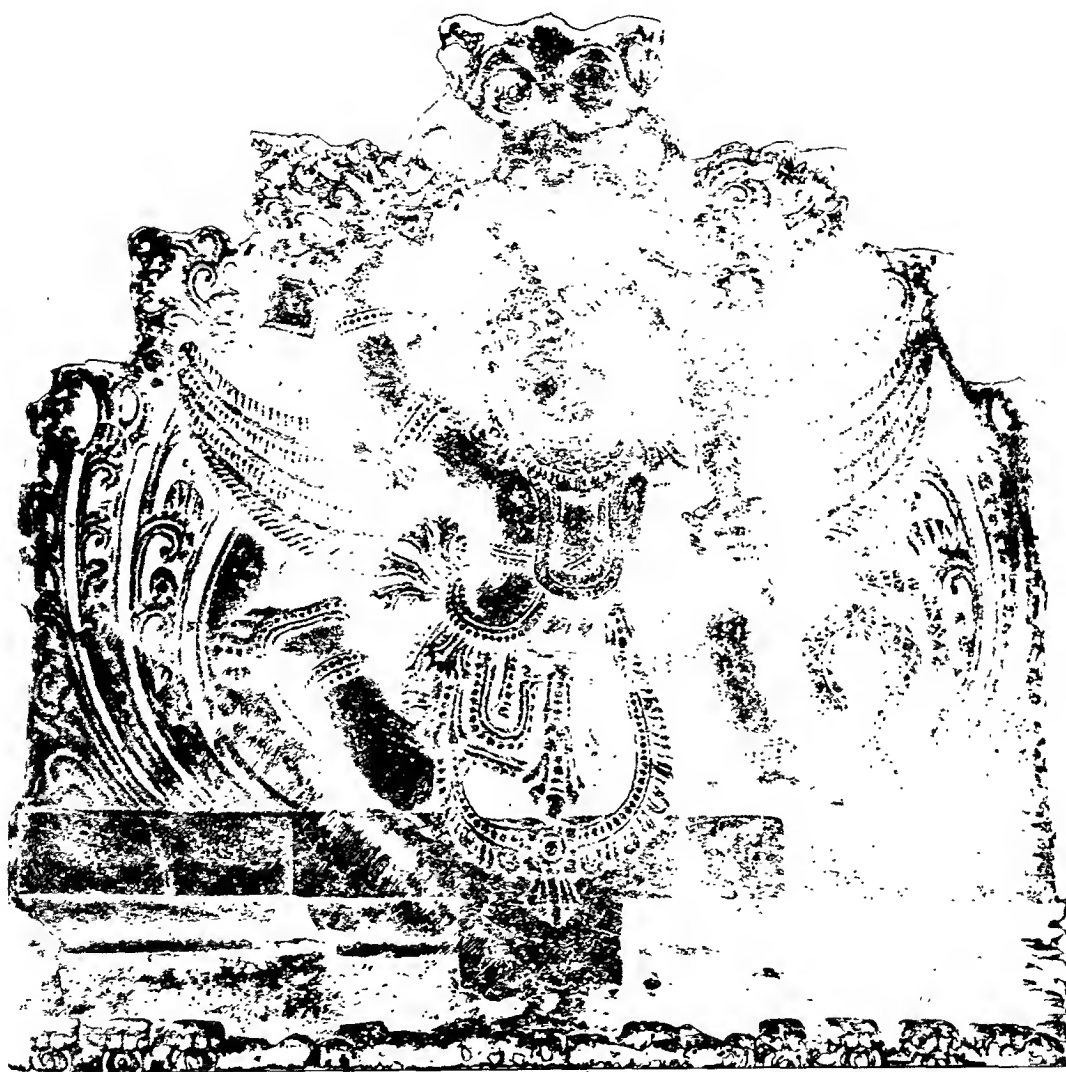
(6) It has also been shown how the last of the Āndhrabhṛitya king, Śāta-karni ḍuṭu-kulananda was contemporary with the first of the Guptas, the successors of the Brihadbānas in the north and how Mayūrasarman, the first of the Kadambas and conqueror of the Brihadbānas in Mysore was contemporary with the same Śātakarni and how Kakutsthavarina living in the 80th year of Kādamba victory was contemporary with Chandragupta II living in the 82nd year of the Gupta era and probably gave his daughter in marriage to Chandragupta II.

(7) It is also shown how with this starting point for the Gupta era, Thursday coincides with Ashadha Sukla Dvādasi of Budhagupta's inscriptional date, G. S. 165. Here the year taken for verification is  $\text{A. D. } 200-201 + \text{G. S. } 165 \text{ expired} = 365-366$ . The twelfth Tithi of Ashadha (June) A. D. 365 is shown to fall on Thursday.

(8) Assuming that there were two Toramanas and two Mihirakulas, the Chinese accounts of the murder of Simha, the 23rd Buddhist Patriarch, by Mihirakula in about 420 A. D. is shown to be relied upon. It is however immaterial whether this assumption proves acceptable or not, for the burden of proof for the starting point of the Early Gupta era in A. D. 200-201 does not depend upon it.

(9) As the Early Gupta era of A. D. 200-201 is shown to be quite different from the Gupta-Valabhi era used by the Huus and probably by the Parivrājaka Mahārājas, my scheme does not come into clash with Dr. Fleet's scheme.

(10) This scheme throws a flood of light on what has hitherto been regarded as a dark period between A. D. 200 and 300 in the History of India.



CARVED FRONT OF THE SCULPTURE OF THE DEITY SHIVA, SIBH  
PLATE XI, FIGURE 1

PLATE XI, FIGURE 1





## NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

## 1.

## HASSAN DISTRICT.

*Arsikere Taluk.*

73. Nêralige grant of Viraballâla of the Śaka year 1116-1117 in the possession of Shanbhog Kēṣavaiya of the village Nêralige in Jāvagal Hôbli.

Plates 5. Size: 8" × 4½"

## Ib

1. svasty astu prathitâ
2. ya Ho
3. ysala-mahâvam
4. śâya chakrâyudha
5. śrî-pādâmbuja-shaṭpa
6. dâya bhuvana-pra
7. stutya-kirti-śriyê !
8. yasmin Yâdava-vanśa
9. mauktika-manâva
10. nvartha-nâmâ param cha
11. krê dvîpini hoy sa-
12. lēti munipa-vyâhâ-
13. ra-kârî nṛipah || bhavana-sa

## IIa

14. danam êtaḍ vira-chûḍâma
15. nînam iti sakaḷa-dharâ
16. yâḥ pâlakôpi kshitiśaḥ !
17. Śasakapura-nivâsi Y! â
18. davâmbhōdhi-chandrô bhu
19. vana-bhavana-bhâraṇi bhârâyâ-
20. mâsa dōrbbhyaṇ || tasmâd â-
21. virabhûd bhûri-dâna-sa
22. nmâna-pâlanaiḥ ! santah san
23. tōshitâ yēna sadgata
24. stēna Hoysalaḥ || Vîna
25. yâditya-bhûpâla
26. stasmat prâdurabhû
27. nṛipah ! alaṇcha-
28. kâra yaḥ kṛitsnaṇi bhuvah

## IIb

29. Kuntala-maṇḍalam Eṛa
30. yanga-uṛipâlōbhû
31. t tatōrtthi-sura-bhûruhaḥ !
32. chitraṇ yat-kirtti-chandrēna
33. mitrâmbhōjam vikasvaram
34. tatô Ballâla-bhûpōbhû
35. n mâhēsvara-śikhâmaṇiḥ ! Ja
36. gaddēvam gajârûḍham yô
37. jigâya gajāhavê ! râ
38. janyānvaya-pāvanaḥ sama
39. jani śrî-Vishṇu-bhûpâ
40. lakô bhû-lôké viditô
41. nṛikēsari-varâtsamprâptarâ
42. jya-sthitih ! yasmin pâlaya

## IIIa

43. ti kshitim kshitibhritah śailā na
44. bāhūdbhavāḥ svam bim-
45. bam mukurēshvasau
46. dadṛśivān nō sammu
47. khīnam ripum ! Narasim
48. ha-kshamāpālas tatōjani
49. jagajjayi<sup>1</sup>arāti-kān
50. tā-niśvāsair yat-pa
51. tāpāgnir uchchhi
52. khaḥ<sup>1</sup>tasyābhūd va
53. llabhā bālā matta
54. mātāṅga-gāmini<sup>1</sup>vikhyā
55. taichaladēviti satyapyēvam
56. sati-vrataih<sup>1</sup>tadiyo
57. dara-dugdhābdhēr Vira-Ballāla-bhū

## IIIb

58. patih<sup>1</sup>abhūd apāri-jātōpi
59. pārijāta ivāparah<sup>1</sup>satpū
60. jā-pravaṇaḥ su-śuddha-karaṇaḥ
61. prakhyāta-vidyā-guṇaḥ Kri-
62. shnārchā-śaraṇaḥ su-nīti-ni
63. puṇaḥ saujanya-paṇyā
64. paṇaḥ<sup>1</sup> sanmārggābharanaḥ
65. su-nirjjita-ṛaṇaḥ sachchā
66. turi-bhūshaṇaḥ ! Ballā
67. laḥ kshitipāla-vandya-charaṇaḥ
68. sākshād guṇānām gaṇaḥ<sup>1</sup>
69. Vira-Ballāla-saubhāgyam chitraṁ
70. yat-kīrti-kāmini<sup>1</sup> ! kāntā-
71. ra-nāka-pātālān anuyā
72. tyaribhis saha ! svasti samasta

## IVa

73. bhuvanāśrayam śrī-prithvi-valla
74. bha-mahārājādhirāja-pa
75. ramēśvaram Dvārāvati purava-
76. rādhisvaram Yādava-kuḷān-
77. bara-dyumaṇi samyaktva-chūdā-
78. maṇi malerājarāja ma-
79. laparoḷugaṇḍa kadanaprachan
80. dan ēkāṅgavīran asahāya
81. śūra śanivārasiddhi giridurgga-
82. malla chaladaṅkarāma
83. niśśaṅkamalla śrīmat-pratāpa-cha
84. kravaritī Hoysala-bhujaba-
85. la-Vira-Ballāla-Devar uttara-di-
86. śāvarakke naḍadalli avidhēya-
87. kshatriyaram nirmūlīsi vi-
88. dhēyaram sva-rājyadal-
89. pratishṭhāpisi Kurugōḍa

## IVb

90. koppadalli svasti samasta-bhuvana-
91. vikhyāta Sōma-kuḷa-ti-
92. ḷaka Pāṇḍya-mahārājādhira-
93. ja-paramēśvara parama-bhaṭṭāraka
94. śrīmach-chandra-kula-śēkhara
95. Bhṛigu-Daksha-Kaśyapa-Nāra
96. da-vēda-ghōshāśīrvāda sa-
97. pta-makarālaya-kshālīkṛi (kri-)
98. ta-matsya-lāñchhana-vikra-

99. ma-chakravarttiy āsri-
100. ta-jana-kalpavṛksha śrīman Mānā-
101. bharāṇa-vamśānvaya-san-
102. jāte Vīra-Ballāḷa-Dēva-chitta-
103. sarōvara-rājahamsi Chikka
104. paṭṭa-mahādēvi-verasi su-
105. kha-saṅkathā-vinōdadim pri

V a

106. thivī-rājyaṁ geyyuttam irddu śaka-
107. varshada 1117 neya Ānan-
108. da-samvatsarada Āsvaynja-
109. śuddha Ēkādaśi Budhavā-
110. ra Vishu-saṅkrāntiya-dinada
111. lli samastābhyudayārthavā
112. gi śrīmatu bhujabāḷa Vīra-
113. Ballāḷa-Chat urvēdimāṅgalava-
114. ppa Nērilige-mahāgrahā
115. ravam svasti sakala-vidyāchārasam-
116. pannaru pātra-lakṣhaṇa-lakshitaru-
117. mappa sāṅgā vēdā nyāyō
118. dharma-smaraṇa-purāṇa-mi-
119. māmsāḥ<sup>1</sup> vidyās chaturdaśaitā
120. ssaphalā yēshām sva-kā-
121. ryya-paryyantāḥ<sup>1</sup> ēvamvidha
122. guṇa-gaṇāṅkṛita-mahā-
123. janaṅgalige innūgeradu 202
124. vṛttiyam piṇḍādānavāgi
125. Kilaka-samvatsarada Pushya-śuddha
126. Daśami Āditvavāra Saṅkrān-
127. ti Vyatipātadanadu dhārā-pū-
128. rvakam dānam mādi prāg-ukta-sam-
129. vatsaradali śāsanavam kotṭa krama

V b

130. ventendade ā-Nēriligeya si-
131. ddhāya modalu gadyāṇam nā-
132. lnūru 400 yi-honna bāḷi
133. āḍikeya suṅka sarvvāya-
134. śuddhi piṇḍādāna kaṭṭugutta
135. geyāgi suvaruṇāya ga
136. dyāṇa sāyira 1000 vam
137. tīruvaru i-nālnūra
138. modaliṅge khāṇa nellu e-

VI a

139. lḷu jolavam bēre tīruvaru
140. i-kramadalu pratipāli-
141. suvantāgi kotṭa datti<sup>1</sup>yi-
142. grāmada sime yantendade
143. mūḍaḷu hattiya hebbatṭe Ka
144. bbaḷliya koḷa<sup>1</sup> āgnēyakke hi
145. ryya-tāri elavada bāgu
146. teṅkalu Kāṭana moraḍi Asa-
147. gana kereya kōḍi<sup>1</sup> nairityakke
148. chillada diṇṇe hirihaḷḷa
149. paśchimakke<sup>1</sup> naṭṭa kallugaḷa antē
150. ri baralu Hiriyaghaṭṭada mū
151. ḍaṇa nīrvvari<sup>1</sup> vāyavyakke Maṇ
152. gana moraḍi Māchiseṭṭiya
153. kere arāḷiya koḷa<sup>1</sup> baḷagalu
154. garugadabāgu kusikirivana
155. haḷḷa hiriyabaḷḷada mū

## VI b

156. ḍalu suṇḍeya bāru he  
 157. ḍḍāriya tuggila koḷa | i  
 158. śānyakke | hiriya chilla-mara  
 159. hattiya heddāriya di  
 160. nṇe intī-simeyolaḡāda  
 161. bhūmiya vipuḷa-paḷam māḍi  
 162. yanubhavisuvantāgi āḡā-  
 163. miyappa anyāyav āvuḍu  
 164. vī-grāmakke yilladantāgiyā  
 165. mahājanaḡalige śrinṇat-bhu  
 166. ja-baḷa Vīra-Ballāḷa-Dēvanā-chandrārka  
 167. sthāyiyāgi koṭṭa tāmra-śā-  
 168. sana | i-dharmma-pratipāḷisida  
 169. vaṅge Gaṅgā-tīradalliy ananta-kapi  
 170. lēḍāna-taḍāga-dēvatā-vipra-prati  
 171. shṭhāśvamēdhāḍigaḷa māḍida phala  
 172. Vīra-Ballāḷa-bhūpāḷas sarvā  
 173. nēva cha bhāvinaḡ | ētaḍ-dharmānu-

## VII a

174. pālarttham pārtthivān yāchatē  
 175. muhuh | i-dharmavam ki  
 176. ḍisidavaṅge Gaṅgā-tīradalli a  
 177. nanta-kapilāhatyā brahma-ha  
 178. tyā taḍāga-dēvatā-griha-vi-  
 179. nāsava māḍida pāpadiṇḍana  
 180. nta-narakaḡaḷ akku | bahubhirva  
 181. sudhā bhuktā rājabhis Sagarā  
 182. dibbiḡ | yasya yasya yadā bhū  
 183. mis tasya tasya tadā phalam | sā-  
 184. mānyōyam dharmma-sētur nṇi  
 185. pāṇam kālē-kālē pāḷaniyō  
 186. bhavadbhiḡ | sarvān ētān bhāvinaḡ pā  
 187. rtthivēndrān bhūyō-bhūyō  
 188. yāchatē Rāmachandraḡ |  
 189. śrī-malaparoḷugaṇḍa

## Note.

The inscription is partly in Sanskrit and partly in Kanarese language. The characters are old Kannada and possess the paleographic features of the times to which the grant belongs. With the exception of the first and last plates, the other plates have the inscription on both sides. The number of lines is 185. Lines 1 to 71 and a part of 72 are in Sanskrit language. The portion furnishes information about the genealogy of Vīraballāḷa. Lines 72—167 are in Kanarese and lines 168—184 in Sanskrit. In the last line is given the title of the king.

The Haḷegannaḍa | and ṇ are frequently substituted for Sanskrit l and r. The verses possess poetical merit and the style is dignified.

The grant records the division of the village Nēralige into 20 vrittis and the gift of the same to the learned Mahājanas of the village. It is dated and the date of the actual gift and that of the formation of the copper plate grant are separately given with all details. The date of the gift is about six years earlier than the formation of the grant, the former being in the year Kilaka and the latter in Ānanda Śaka 1116, though Śaka 1117 is wrongly put in the grant. It corresponds to the English date Tuesday the 27th September A. D. 1194, on which day the Ēkādaśī tithi lasted for about 22½ hours from sun-rise. It is probable that according to the calendar used then, the tithi might have been made to last for about half an hour or so after sun-rise on Wednesday. Similarly the date of the actual gift is in agreement with the week day, as calculated according to Swami Kannu Pille's tables. In this case Kilaka-samvatsara Pushya śuddha daśami corresponds to Friday the 30th September A. D. 1188. But it was not the day of Sankrānti, Makara (Capricorn.) If śuddha be taken as a mistake for bahuḷa, then the equivalent English date would be Friday the 13th January 1189. Even then there is an error of one day, since

14th Jannary 1189 was the day of Sankrânti with Vyatipâta-yôga. Even then the week day would not agree. Such errors are frequently found in a number of grants and even on stone inscriptions. It is not possible to decide whether they are due to clerical error or to any difference in the system of the calendar used or to careless composition without verifying the tithi, weekday and etc., of the date of the actual gift. The dates are thus worked out by using the tables of Swami Kannu Pille:—

I. Required the ending moment of Āśvina śukla 11, A. D. 1194, Śaka 1116 (not 1117 as given in the grant) Ānanda samvatsara.—

Mean ending moment of Āśvina (*i.e.*, Bhādrapala) new moon tithi.

			Week-day	Month and day	Fraction
	New Moon	...	6	S. 16	'89
Collective duration of 11 tithis	..	...	10	10	'83
			17	27	'72
Sum of sun's and moon's Equations	..	...	...	....	+ '22
<i>i. e.</i> Tuesday the 27th September at '94—22½ hours after sun-rise.			17	27	'94

II. Required the ending moment of Pushya Bahula (not śuddha as given in the grant) 10, A. D. 1188, Śaka 1110, Kilaka samvatsara.

			Week-day	Month and day	Fraction
	Mean ending moment of Pushya (Āśvina) new moon tithi.		3	D. 20	'22
Collective duration of 25 tithis	..	..	24	24	'61
			27	Jan. 13	'83
Sum of sun's and moon's equations	..	..	..	....	— '05
<i>i. e.</i> , Friday the 13th January 1189 at 18 hours and 44 minutes.			5	Jan. 13	'78

#### Translation.

Victorious be the great Hoysala family which is like a bee in the lotus-like feet of Vishnu, the fame of which is extolled by the whole world, and in which family resembling a pearl come out of a bamboo-like branch of the Yādava dynasty, a descendent, responding to the saying of a sage "Hoi-Sala" "strike, O Sala", pointing to a tiger, accomplished it and is thus made to bear the name Hoysala justly applicable to him.

He has been the protector of the whole world in that he is the only shelter of all brave men in the world. Residing in Śaśakapura, a moon come out of the ocean-like family of the Yādavas, he has been made to bear with his two arms the weight of the world-castle.

From that Hoysala who is united with the good and by whom the good are pleased with his liberal charities, honours and protective care, there was born Vinayāditya, the ornamental head of the Kuntala dominion on the earth.

From him was born Ereyanga, the celestial tree to the needy. By his moon-like fame the lotus-like faces of his friends are made to flush and beam with brilliance.

From him was born king Ballāla who was the first among the devotees of Śiva and by whom Jaggaddēva (of the Sântara-dynasty) mounted on his own elephant was overcome in a battle with elephants.

Then there came the illustrious Vishnu-bhūpāla (Vishnuvardhana), the purifier of his royal family, well-known in the world, and organizer of his kingdom with the grace of god Nārasimha; when he was protecting the world, those that were

born of the arm of Viṣṇu were not the earth-bearers (kings); the real earth-bearers were the mountains; no enemy came facing him except his own reflection from a mirror.

From him there came Narasimha, the conqueror of the world, whose fire of prowess was set ablaze by the sighs of the wives of his enemies. His queen, moving with dignity like an elephant was known as Echaladevi, famous for her Sati-like devotion to her husband.

From the milky ocean of her womb there came out king Viraballāḷa who, though he was an *apārijāta*, conqueror of the band of enemies, was a *pārijāta*, a celestial tree to the needy.

He was a worshipper of the good, of pure senses, famous for his learning devout worshipper of Kṛiṣṇa, expert in politics, a store of goodness to be purchased by all, an ornament of those moving in the right path, conqueror of temptations, an ornament of good conduct, with his feet saluted by all kings and an embodiment of good qualities. His prosperous career is a subject of wonder, for his fame, like a nymph, has gone with his enemies to forests, the heaven and the nether world.

Be it well. He, the shelter of the whole world, the lord of the earth, Māhārājādhirāja, Rājaparamēśvara, the lord of the capital Dvārāvati, sun of the sky-like Yādava family, the head-gem of the good, Mālerāja-rāja, Malapara-gaṇḍa, brave in war, the only hero without needing assistance, Śaṇivārasiddhi, giridurgamallā, Chaladankarāma, Niṣṣankamallā, Pratāpa-chakravarti, Hoysalabhūpāla, and by name Viraballāḷa, having made an expedition to the north, put down the disobedient and restored the obedient among the kings he conquered. Then while in Kurugoḍakoppa, he with his queen born of the Mānābharaṇa family of the Pāṇḍyas, who are a branch of the lunar race of world-wide repute, with titles Māhārājādhirāja, Rāja paramēśvara, Paramabhaṭṭāraka, Chandrakulaśēshara, recipients of Vedic benedictions from Bhṛigu, Dakṣha, Kaśyapa and Nārada, whose fish-flag has been washed in all the seven oceans, and who are known as Vikamachakravartins and celestial boon-trees to those who seek help, was ruling over the earth, with ease and comfort, on Wednesday the 11th lunar day of Āśvija in the year Ānanda, Śaka 1117, on the day of Viṣṇu Sankrānti, the illustrious king Viraballāḷa formed an agrahāra caled Nēralige in Vira-ballāḷa Chaturvēdimangala and bestowed the 202 *ṛittis* into which the lands of the agrahāra were divided, on learned men whose activities were the result of the fourteen branches of learning, the six Vēdāṅgas, the four Vēdas, Logic, Dharmaśāstra, Purāṇa and Mīmāṃsa on Sunday the 10th of Pushya śuddha in the year Kīlaka that day being a day of Sankrānti and Vyatipāta-yōga and caused the edict to be written on the day previously mentioned.

The revenue derived from Nēralige was once 400 gadyāṇas. Now with the addition of toll on arekanuts, miscellaneous revenue rent fixed and derived collectively, they pay gadyāṇas 1,000. Formerly they used to pay the amount in kind, the grains being khāṇa, paddy, sesamum and jōla in kind. This amount (*i.e.*, 1,000 gadyāṇas) will now be paid to the Ṽṛitti-holders. Then follows the description of the boundary with the usual imprecatory verses at the close.

## 2.

### KADUR DISTRICT.

#### Chikmagalur Taluk.

On the ceiling of the Āñjaneya temple in the village Kalasāpura in the Hobli of Lakyā.

Size 3'-6" × 6'

Kannada language and writing.

1. . . . .
2. kaivalyabôdhêndirâdhāmam shôḍaśa-tatva-kārṭṭri vimala-jñanâptiyam  
sat-sukhâ-rāmam mālke vinēya-santatige nityam Sānti-
3. tīrthēśvaram<sup>1</sup> śrī svasti Hoyisala-vamśāya pratāpārjita-kirtayēl Yadu  
vamśa-nṛipāna . . . bhūbhṛi-

4. te<sup>l</sup> tad-anvayāvatāram ent endode<sup>l</sup> Sarasijōdara-nābhi-padmajan Ajan  
tat-putran aut Atri<sup>y</sup> Atri-ruhōdbhūta- Bu-
5. dham Purūravane tajjam tat-tanūjāyuv Āyur-apatyan Nahusham Yayā-  
timahipam tat-sambha (va) tam narēśvarajā-
6. tam<sup>l</sup> Yadu tat-kuḷam Saṅgripam lōkōttamam puṭṭidam<sup>l</sup> Yādavarole  
Hoyisala-vesar ādudu Saṅgripinde huli-
7. ya seleyundigay ādudu chihnam varam ant ādudu sale Śāsakapurada  
Vāsantikeyim<sup>l</sup> Saṅgripam ba-
8. liyim Yadu-kuḷadol palambar ogedar avaranvayadol<sup>l</sup> balavad-virodhi-  
kuḷisam janiyisidan eseye Vi-
9. nayādityam<sup>l</sup> ghana-mārgānugatam jagat-pranuta-mitram maṇḍalāgra-  
pratāpaniyuktam ripu-bhūpa-santama-
10. sa-bhēdam sajjanam . . . na-santōśhakaram sva-bandhu-jana-chakrā-  
hlādakam puṭṭidam Vinayāditya-nripāla-
11. kam Yadu-kuḷōttuṅgodayādrindradi<sup>l</sup> Vinayādityanripālana kuḷavadhuv  
enisi siriyo<sup>l</sup>
12. vāpiyolam tanage keleyo<sup>l</sup> andu budha-janav ene Kēḷiyabbarasi sarasijā-  
neney esedal<sup>l</sup> sati Kēḷiyabbarasigam ā-
13. Vinayāditya-nripatigam puṭṭidam niddhata-vairi-darpa-dalanōdyatam aya-  
naya-śaurya- śāliy Ereyaṅga-nripam<sup>l</sup>
14. Vinayādityāvanipālana sutan Ereyaṅgam sagarvita bhū . . niravyē  
dharma-dīkshā-guruvinata-mahibhrit-samū-
15. haika-rakshā-vanadhi-priyam samastāśrita-naṭa-naṭi-sindhamū kaḷaniva  
nijatam-satya-vāpi-mukhamani mā-
16. pura-nirmalābōdha-sutam himaruchiyante sēvādaratiyam latiyam sarasi-  
jamam manōrama-kusumangalam kada.
17. nayam madanam biḷiyāgi tāne toydamritadin eyde nirmisidan ennade  
keladeyam . . bhūramanana kānteyam perata-
18. n ennadir Echaladēvi-rāpiyam<sup>l</sup> ant Ereyaṅga-mahisana kāntege janiyi-  
sidar eseva-Ballāla-mahikāntam Vishṇu-mahipanananta-guṇam
19. nripa-lalāman Udayādityam<sup>l</sup> avarōdha-druman āgiyam budha-nikāya-  
stūyamāni śri . . . viśēśhōnnatiyindamu-
20. ttaman enippam sachcharitrādrī vagagā-jala-dhanta-nirmala-kuḷa-drip-  
tāri darpāpaham bhuya . . vibhavam . . śa
21. śri-Vishṇubhūpālakam<sup>l</sup> janiyisidam Vishṇu-mahisana la . . vidanu-  
pamam Narasimhāvanipa nata-ripubhūpāla-nikāya-lalā-
22. ta-taṭa-vighaṭita-charanam Dēva-Nrisimhana priya-mahishi-paṭṭadola-  
rettu paṭṭamahishiye . . . d Echaladēvi lasallatāngi
23. rājiva-dalākshī pallava-nibhādhare pātala-kaṇṭhi kōkilārāve. . rājiva-  
nala . . ya<sup>l</sup> yaneye tāldidal<sup>l</sup> kāla-nibha-prata-
24. ja-Narasimha-mahipatigam madebha-lilālasa-yāne-kambu-nibha-kandha-  
re Yēchaladēvigam . . śri lakṣeśan tānene puṭṭidan ūrjita-
25. punya-mūrti Ballāla-nripālakam samada-vairi-mahibhūja-darpa-bhañja-  
nam<sup>l</sup> krā . . . vādidharā-vaniteya chāturyadi nīdhi (?)
26. niramani ramanīsa-kuḷamam śriyolā-yaśa-nura-tyāgadi<sup>l</sup> vandi-brindaman  
ityānata-satyadin charitadin santatamam tanno<sup>l</sup> kra (?) madim niś-  
chala-
27. m apūrva . . tāledam Ballāla bhūpālakam<sup>l</sup> nija-pādānata . . .  
dita-Lakshmivallabha . . la . . . mūrti vibudhārādhva
28. jagannētra nīraja-mitra sa . . de kāntan enipam Pratāpadēvam samasta-  
jagadvandya-padāravinda . . . rārā . . nalam<sup>l</sup> Purulū (ta)-
29. khyāta-bhōgam śikhi-nibha-ghana-tējam Yamā-vārya-śauryam Naravāhā-  
tōsha . . . Vāyu-satram Dhanādhiśvara-san-
30. ghara Mahēśa-prakaṭita-mahimam lōkapāla-prabhāvantaran ādam dig-  
vadhū-maṇḍana-vīsada-yaśam Vīra-Ballāladēvam<sup>l</sup> Bhṛigugēnim Vat-  
sarājam
31. hayadin ibha-samarūdha-praudhiyindam Bhagadattam vēshadindam  
Divijapati . . . kam satva-guṇa prabhūti
32. Rāghavan Inatanayam tyāgadi<sup>l</sup> vādi-bhūpāla . . nadidatapratinan  
enisidam Vīra- Ballāladēvam<sup>l</sup> svasti samadhigata-paṇcha-
33. mahāśabda-maṇḍalēśvaram Dvārāvati-puravarādhīśvaram Yādava-kuḷā-  
mbara-dyumanī samyaktva-chūḍamanī Tālākāḍu-Konguni-Ba-



34. navasi-Vuchchangi-Hānungal-gōṇḍa bhuja-bala Vira-Gangan asahāya-  
35. sūra niśśanka-pratāpa Hoysala-Vira-Ballāladēvarasar Dvārasamu-  
36. dradoḷ sukhadi rājyam geyutire tat-pāda-padmōpajivigaḷ enisida śrīman-  
37. mahā-vaḍḍa-vyavahāri Kavaḍemayyan nati.  
38. tṭayvara guru-kuḷānvaya kramam ent endode<sup>n</sup> vimala-śrī-Jaina-dharm-  
39. makkamala-toḍavinant oppugum Mūlasaṅgham kamaniyam  
40. Koṇḍakundānvayame vara-gaṇam Dēsi . . . gachchha . . . kramadi  
41. tata . . . vardha . . . geseye śrī-vadhūti-rama  
42. ṇam Dēvēndra-saiddhāntika muniy esedam mahōtsāha-dhāmam<sup>||</sup> tach-  
43. chhishyan nāde vidhṛita-guṇam Vṛishabhanandi-muni kāyō-  
44. tsargam-gōṇḍupavāsadin-da . . . . . Chatur-mukhākhyeyan  
45. āldam<sup>!</sup> avaragra-śishyarōḷ aśrantadin<sup>n</sup> dvija-rāji-kumata-vāda-mada-  
46. darppa-ha-  
47. nāvartti-kirtti-vṛikshanum śrī-Gōpanandipaṇḍita- dēvar<sup>||</sup> Jina-samaya-  
48. yaśas-chandram Jināgamāmbhōnidhi pravarddhana-chandram Jina-  
49. muni-ku-  
50. vaḷaya-chandram Jinachandram vibudha-nikara-rākā-chandram<sup>||</sup> niravad-  
51. ya bōdha-darsanā-charaṇa-yutar Mmāghaṇandi-saiddhāntika-dēvara śi-  
52. shyarār śamānvita-nirupama-dharmmēndra- Ratna-nandi-munindrār<sup>||</sup> tat-  
53. sadharmmar . . . . . samhitā dyakhilāgamārthha-nipuna-vyākhyāna-  
54. samsuddhi  
55. yim . . . . . ru saiddhāntika-tatva-nirṇaya-vachō-vinyāsadin<sup>n</sup> śruti-  
56. sambaddha . . . . . tayanārthasāstra-Bharatālaṅkāra-sāhityadin<sup>n</sup> rud-  
57. dhāpūtta-  
58. Bālachandra-muniyam vidyādhara . . . . . chakrē śrī-Mūlasaṅgha  
59. . . . . padmakara-rājahamsō . . . . . nipuna-pravarāvatamsaḷ  
60. jiyā-  
61. j Jinēndra-samāyarnava-pūrpna-chandrah . . . . . krudhāḷ<sup>!</sup> ant  
62. enisida śrī . . . . . Haḷachāryyara guḍḍam dēdi-  
63. vyaj jayānvaya-vāridhi-chandramanum . . . . . g Arhantya . . .  
64. charitanum vara-Jaina-samaya-kumudēndu . . . . . anyāyārjita-dha-  
65. nama-  
66. neyde Kavaḍemayyan Anuvantayyan<sup>||</sup> (?)vara suguṇa-samanvita-Kava-  
67. demayya tanna . . . . . pūjya- yaśas-sadguṇi Kētisetṭhiyum udātta-  
68. prāṇaya-Rēchisetṭtigam anta Punusasetṭtigam ilā-samstutya Dēkavvegān  
69. priya-putram prabhu Bāsa . . . . . sampūrpna-bhavyōdaya  
70. anupama . . . . . seṭṭhi . . . . . yāda kānte . . . . .  
71. anūna-śauryyanidhi  
72. . . . . . nāmādi . . . . . apūrvva . . . . . jana-vinuta-  
73. Jakkisetṭhiya vanite su-  
74. . . . . ddāme . . . . . rttiya taḷedaḷ<sup>||</sup> avarātmīyōdgha-  
75. puṇyōdaya  
76. . . . . . nikhila-gunakkāsthāna Barmana puṇya . . . . .  
77. kuḷavadhu Dēka  
78. . . . . . ditōdātta-Lakshmī-nivāsam<sup>||</sup> nīti-latā . . . . . dāna  
79. dharṇma-payō-  
80. dhi-chandrama . . . . . rāhimanu . . . . . rbbada-dāna-  
81. kalpa-bhūjam virō . . . . .  
82. tanujōnnata . . . . . nisetṭhiya<sup>||</sup> svasti śrīman-mahā-maṇḍalēśvara  
83. bhujabala Vīragangan asahāyaśūra niśśanka-pra-  
84. tāpa . . . . . Hoysaladēvarasaru śaka-varsha 1098 neya Durm-  
85. mukhi-samvatsarada Uttarāyana-saṅkramanadoḷ amara-dānava  
86. māḍuvalli . . . . . śrīman-mahā-vaḍḍavyavahāri Kavaḍamayyanā  
87. Dēviseṭṭhiya tāṁ māḍisida śrī-Vira-Ballāla-jināla-  
88. yada . . . . . yarkkalāhara-dānakkam khaṇḍa-sphuṭita-jirṇōddhārak-  
89. kam endu binnapan-geyyal avara  
90. . . . . . gaṇada . . . . . rttada śrīman-mahāmaṇḍalāchāryya  
91. Bālachandrasiddhānta-devargge dhārā-  
92. pūrvvakam . . . . . Bālachandra . . . . . hosanāḍoḷagaṇa  
93. Koratikereyan adara kālvaḷḷigaḷo-  
94. ḷanādim . . . . . Nāchahaḷḷi Maḍabada Maṇiyahaḷḷiyōḷagāda haḷḷigaḷa  
95. sīmā-sambandham ent endode mū-

62. vanāla . . . ppadu . ri . kkaya haḷeyiḷeya morāḍi tenkal āraḍi-  
gere nairitya
63. . . . . yadoḷ vāyavyadoḷ Nērilakereyolaḡaṇa māvinamara . . . .  
dēvara aṛaḡallo . . .
64. . . . . vaḍamunū Nagara munutā vāyavya . . . . .
65. . . . . Lāla Tigula Teluṅga Kannāḍiga Dēsa mukhyam  
āda su-
66. . . . . drada nerepuliya Chikahallīya Kēṭaladēviya gaḍiya  
Bāchalēśvaraḍe sama-
67. sta-nakha . . . . . śri-Śāntināthadēvara . . . . . kara kain-  
karyyake biṭṭāyam ent endode Hoysala nāḍola
68. . . . . tti hēringe hāgav eradu katteya hēringe hāga ondu  
kudure
69. . . . . karppūra paṭṭanūlaṇḍa . kke haṇav ondu śrīgandhada  
maḷavege
70. . . . . haṇanayva . . . . . vāḍiya maḷavege haṇa nālku yettina  
maḷavege haṇa von
71. . . . . hasubege hāga vondu paḍasāleya gaḍige barisake  
haṇa vondu ā-biḍiva . . .
72. . . . . rala dēviya gaḍige barisakke hāga vondu nichcha  
seḍivatta ḍavasada hērige māna vondu
73. . . . . melasu ḍaḍa hēringe māna vondu . . . . . gaṇadoḷ  
dhāreyera
74. . . . . geya taḍiyol śatasahasra brāhmaṇarg-  
ḡalaṇkāra-samanvita śata-sahasra-kavileḡalaṇ
75. . . . . kshetradoḷ anibar bbrāhmaṇaparuman anitu-  
kavileḡalaṇ konda mahā-pāṭakan akku paripālipu
76. . . . . gante bara . . . . . nintire dharege śilā-  
śāsanāksharavāḷiy eḡeḡuḷi || svadattā
77. . . . . harēta vasundharāṇi shasṭhi-varsha-sahaśrāṇi vishṭhā-  
yām jāyatē krimiḷ || sāmānyō-yam dharuma-sē-
78. . . . . laṇiyō bhavadbhiḷ<sup>1</sup> sarvān ētān bhāvinaḷ  
pārtthivēndrān bhuyōbhūyō yāchatē Rāma
79. . . . . ya sthalaḍa chatuḷ-simeya nivēśanam ent  
endode mūḍalu hiriya rājabidi modal . . .
80. . . . . ya ḡaḷeyalu paścimake niḷav ippattu baḍaḡaṇa . .  
. . . . . modalola tenkalu a . . .
81. . . . .

*Note.*

The inscription is dated Śaka 1998 Durmukhi corresponding to A. D. 1176. As the inscription is on the ceiling of the temple not exposed to light, it was with difficulty a copy of it has been obtained by photographic means. Accordingly a good many letters in the copy were either faint or almost invisible. Enough, however, to understand the main theme and the date of the inscription was obtained. The inscription is long containing as it does 81 long lines each line being divided into two or three short lines. It begins with the genealogy of the Hoysala kings from Brahma, the creator, down to Viraballāla, the Hoysala king, at the time of the inscription. Brahma's son was Atri, from whose eye there was born the moon. Moon's son was Budha whose son was Purūravas. His son was Āyus, whose son was Nahusha. His son was Yayāti whose descendant was Yadu. In the family of Yadu there was born Hoysala so called on his having slain a tiger at the command of his Jaina teacher saying "Hoi Śala" "Strike, O Śala."

In his family, there was born one called Vinayāditya who married Keliyabbe. His son was Ereyanga whose queen was Échaladēvi. He had three sons; Ballāla, Vishṇuvardhana, and Udayāditya. Vishṇuvardhana succeeded Ereyanga. Vishṇuvardhana's son was Nārasimha whose son was Vīra Ballāla, Mahāmaṇḍalēśvara and lord of Dvārāvati, sun to the sky that is the family of the Yadus, the head gem of the good, conqueror of Talakāḍu, Kongu, Banavasi, Uchchangi, Hānagal, and Bhujabalaviraganga. When Viraballāla was ruling, Dēvisetti, a descendant of the family of Kavaḍamayya, a rich merchant, constructed a Jaina

temple called Viraballāla-Jinālaya with Śāntinātha set up in it at the request of his teacher Bālachandramuni of Mūlasangha, Koṇḍakundānvaya, . . . gaṇa and Dēsikagachha. For the service of the temple and the priests and also for meeting the expenses of repairs of the temple whenever necessary, the king at the request of Dēviṣeṭṭi made a gift of some villages together with the right to collect toll-dues on some commodities specified in the inscription. The inscription ends with the usual imprecatory verses.

### 3.

On a Viragal in the same village.

Size 6' × 4'

1. Svasti śaka nripa kâlâtita-samvatsara-śatangaḷ eṇṭanûr
2. eṇbhatta-nâlkaneya Raktākshi samvatsara pravartise a-
3. rasa Kaliyangana mēle vōda kâlagaḍoḷ Aṇṇigereya
4. ṇṇigere Kottammange abhyantarāsiddhi maṅgaḷa śrī.

#### Note.

The inscription is in old Kannāḍa characters and language. It is dated Śaka 884 which corresponds to A.D. 962. But the cyclic year Raktākshi was current in A. D. 964 and not in 962. It is probable that the inscription was written in Raktākshi, two years later than A. D. 962 when the event happened. There are some letters written, one below the other, between lines 3 and 4 on both sides of the stone. As some of them at the left side are cut off, nothing can be made out of them. The inscription records the death of one Aṇṇigere Kottamma in a skirmish with Kaliyanga, a Ganga prince. The letter 'ka' in Kaliyanga has a peculiar shape, somewhat different from the usual 'ka'. Here the word 'kâlaga' seems to mean a fight with a huge wooden rod with pointed edge. The battle scene is carved between lines 3 and 4 with Kaliyanga thrusting with his rod, Kottamma fallen, one of his followers praying on bended knees for Kaliyanga's mercy, and the others beginning to run. In the space between lines 2 and 3 Kottamma is represented as being carried by celestial angels to heaven and below the first line he is drawn in a sitting posture with two angels fanning him on both sides.

### 4.

On a stone in front of Īśvara temple in Īśvarahaḷḷi, in the same Hobli.

Size 4'—4" × 2'—5".

Old Kannāḍa language and characters.

1. svasti samasta-bhuvana-vinûta-Gaṅga-ku-
2. la-gagana-nirmmaḷa-târâpati jaḷadhi-
3. jaḷa-vipuḷa-valaya-mēkalâ-kalâ-
4. pâlankritêḷâdhipatya-Lakshmi-svayaṁ-
5. vrita-patitvâdyagaṇita-guṇa-ga-
6. na-bhûshana-bhûshita. . . . . śrīmat-
7. Eṇṇeyapparasa . . . . . bāṇigabâ-
8. ḷige koṭṭa sthiti-krama Nītimārggam E-
9. renâḍan âḷvōru nâlbovaruṁ naḷgâ-
10. vuṇḍanû . . . . . prakṛiti [ga] ḷuṁ koḷalu salla-
11. dantâgi saṅkrāntiyōḷ dhâre-eṇḍu tuppa-man ella-kâlakam biṭṭam
12. adēya sthitiyan aḷidom Vāraṇâsiyan aḷidom maṅgaḷa mahâ śrī.

#### Note.

The inscription is not dated. It records remission of toll on ghee or clarified butter granted by the Ganga king Eṇṇeyapparasa to merchants as a measure conducive to their prosperity and at the same time prohibits the collection of the same by Nītimārga, (heir-apparent?), the officers in charge of Erenâḍu, minor officials, the gāvunḍa and the people in general of the same nâḍu. The grant was

formally made on the day of Sankrânti. It is not however mentioned which Sankrânti it was. The titles of the king enumerated at the beginning of the inscription are a spotless moon in the sky of the Ganga dynasty famous all over the world, adorned with ornaments that are his innumerable qualities such as the lordship over the earth surrounded by the water of the oceans like a waist-band, married by the Goddess of sovereignty of her own accord and the like. The inscription ends with the usual imprecation.

## 5.

On the capital of a pillar of the temple of Kallêdêva in Belavâdi in the same Hobli.

Old Kannada language and characters.

(Front of the south part).

1. svasti śrīmatu-pratāpa-chakravarti Hovisaṇa-Vira-Ballālarāya-
2. nu Dārasanudrada neleviḍinolu rājyaṇ-geyvutam mire Viśvāvasu-sam-

(East).

3. vatsarada Kārti su 10 Sô. Baḷavâḍiya suṇkadavaru Kaledêvara śrī-kāre-yakke
4. varushakke ga 1 pa 2 nu âru Baḷavâḍiya suṇkanu âluvaru koḍuvuru.

Note.

This inscription records a levy of one gadyâṇa and two paṇas from the toll-collectors of Belavâdi per annum for the service of God Kallêdêva in Belavâdi. It is dated Monday the tenth of the light half of Kārtika in the year Viśvāvasu, during the time of king Viraballāla, who ruled from 1173 to 1220. The date of the inscription exactly corresponds to Monday the 4th December, A. D. 1135.

## 6.

*Sringeri Taluk.*

Belavâdi copper plate grant of Krishnarāja Vodeyar II of the year A. D. 1760 in the possession of the Śringêri Maṭh. (5 plates; the 2nd one is missing).

Kannada language and writing.

(I b).

1. śubhamastu! namas tunga-śiraś-chunbi-chandra-chāmara-
2. chāravê! trailôkya-nagarārambha-mūlastambhāya
3. Śambhavê! Harêr lîlā-varāhasya dāmshtṛā-dṇḍas sa pā-
4. tu vah! Hemādri-kalāśa yatra dhātṛi chhatra-śrīyaṇ
5. dadhau! svasti śrī-vijayābhayudaya-Śālivāhana-śaka-
6. varshaṇḡaḷu 1682 sanda vartamānavāda Vikrama-
7. nāma-samvatsarada Bhādrapada ba 5 llu śrīmat-parama-
8. haṇsa-parivrājakāchāryavarya pada-vākya-praṇā-
9. ṇa-pārāvāra-pārīṇa yama-niyamāsana-prā-
10. ṇāyāma-pratyāhāra-dhyāna-dhāraṇa-samādhyā-
11. shtāṅga-yôgānushlīhāna-nishṭha tapaśchakravartyaṇa-
12. dyavichhīma-guru-paramparā-prāpta shaḷ-darśana-sthā-
13. ṇanāchārya vyākhyāna-simbhāsanādhiśvara saka-
14. la-nigamāgama-sāra-hṛidya Sāṅkhyā-traya-pra-
15. tipādaka Vaidika-mārga-pravartaka sarva-tantra-sva-
16. tantra ādi-rājadhāni Vidyānagara-mahā-rāja-
17. dhāni Karnāṭaka-simbhāsana-pratishṭhāpanāchā-
18. rya śrīmad-rājādhirāja-guru-bhūmaṇḍalā-
19. chārya Rushyaśringapuravarādhīśvara Tuṅgabha-
20. drā-tīra-vāsa śrīmad-Vidyāśaṅkarapāda-padmārā

II. dhakarāda śrīmat - Sachidānanda - bhārati - svāmi - guru-kamala-saṇjātar  
āda Śringêri-śrīmad - Abhinava - Sachchidānandabhārati - svāmiyavara Śringêri-śrī-  
maṭhāda Śārādāmbikā-ammanavaru Śrī-Chandramauḷêśvara svāmiyavara nitya-

\*The 2nd plate is missing. But a complete manuscript copy of the grant was found in the possession of the Patel of Belavâdi, from which this portion has been taken.

naivēdya-dipārādhane bagye nityōtsavada darmakke sahā śrīmad-rājadhīrāja-paramēśvara prauḍhapratāpāpratīma-vīranarapati Ātrēyasa-gōtrada Āśvalāyana-sūtrada-ruk-śākhānuvarttigal āda Mahīśūru Kanthīrava Naraśimharāja-Oḍaiyanavara pautrarāda Krishnarāja-Oḍeraiyyanavara putrarāda Krishnarāja-Oḍeraiyyanavaru bariśi koṭṭa bhū-dānada tāmbraśāsanada prati mattentendare—namma mahārājakke salluva Maisūru-nagarada hōbali-vichāra-chāvaḍivalitavāda, Bēlūru-sthāḷada Bēlavādi-grāmada, upagrāma Śankaranahallī-grāma, Vāḍdarahallī-grāma, Koṭigēnahallī-grāma, Arekalluhallī-grāma, Benakanahallī-grāma, Hosahallī-grāma, Kalluhallī-grāma, Kurubarahallī-grāma, Subrahmanyadahallī-grāma antu grāma upagrāma 9 dēvatā-aravāśi Naraśipurada grāma Gōvīndapura-grāma Yarahallī-grāma antu dēvatā-aravāśi-grāma 3 ubhaya-grāma ainu 1 upa-grāma 12 sahā dēvatā-aravāśinnuḷidu beddalu-mānyada jōḍi hogepaṇā manepaṇā dēvatā-aravāśi kere pairu śīsti nagadu kandāyada tōtada pairu ulida mānya suṅkada pōmmu jajari pairu jāti-kūṭa samayāchāra kuriterige bālaterige hullahāṇā śēridamānya daṇḍina kāṇike suvarṇādāya dāvasādāya suṅkada huṭṭuvali kaṅgu 1,200 vandusāviraḍa innūru varahā huṭṭuvali i-Bēlavādi-grāma upagrāmagaḷu kere kaṭṭe dēvasthāna sahā śrī-Svāmiyavara-Śētu-yātre-nīmitya Śrīraṅgapaṭṭarakke chittaiśi iddāga i-divasa Ma-

## (III a)

1. \* hālaya-punya-kāladallu sa-hiranyō-
2. daka-dāna-dhārā-pūrvakavāgi dhāreya-eradu
3. koṭṭu idhēveyāda-kāraṇa yī-Bēlavā-
4. di-grāma upagrāmagaḷu yalle chatuś-simeyo-
5. ḷḷagulla nidhyādyashṭa-bhōga-tējassvāmmya-gadde-be-
6. ddalu modalāda ā-sakala-svāmmya sahā śrī-Śā-
7. radā-Chaudramaulēśvara-svāmiyavara nitya-naivē-
8. dya-dipārādhane Navarātre-utsava-muntāgi
9. ā-chandrārka-sthāyiyāgi śāśvatavāgi ā-
10. gumādikonḍu baruvadendu baresi ko-
11. ṭṭa bhū-dāna-tāmra-śāsanā<sup>11</sup> yī-Bēla-
12. vādi-grāma-upagrāmagaḷige sahā śilā-pra-
13. tiśṭhe-māḍiśi koṭṭiruva vivarā<sup>1</sup> yī-Bēlavā-
14. di-grāmada pūrva-dikkina ūrubāgilalli Ā-
15. ṇjanēyara dakṣiṇa-bhāgadalli pūrvābhīnu-
16. khavāgi Vāmanamūrti śīle<sup>1</sup> yī-grāmakke
17. yīśānya-bhāgadalli Māchēnahallī agrahā-
18. rada yelle Subrahmanyānahallī yelle Jāva-
19. gallu yelle yī-mūga<sup>1</sup>inalli Jāvagalla baḷḷa-

## (III b)

20. kke paśchima dakṣiṇa-mukhavāgi śīle<sup>1</sup> yī-grāma-
21. kke pūrva-bhāgadalli Jāvagalla heddāri haḷḷada
22. madhyadalli are-mēle paśchima-mukhavāgi nillisi yī-
23. ruva śīle<sup>1</sup> i-grāmakke pūrva āgnēya-dikkina-
24. lli Śāṅkaranahallige iśānya-bhāgadalli ellatti-
25. gaṭṭa Kōḍihallī kere bīḷu nīrinahallā uttara-mu-
26. khavāgi naḍadu paśchimakke tīrugida murudale-
27. yalli paśchima-mukhavāgi śīle<sup>1</sup> Koṭigēnahallī-
28. ge pūrva āgnēya-dikkina baḷḷakke paśchima vāyā-
29. vya-mukhavāgi yīruva śīle<sup>1</sup> yī-grāmakke Koṭti-
30. gēnahallige uairutya paśchima-dikkinalli u-
31. ttaramukhavāgi śīle<sup>1</sup> yī-grāmakke<sup>1</sup> yī-śīle-
32. ge paśchima biduru-meḷe kaṭṭege uttara Naraśipura
33. Koṭtigēnahallī Kurubara Būḍihālu Halēbi-
34. ḍu-sthāḷada karikaṭṭe kūḍida chatuśka-yelle baḷiṇa
35. yīruva śīle<sup>1</sup> yī-grāmakke<sup>1</sup> yī-śīleḷe paśchima

## (IV a)

36. hanagala muṇḍugaḷḷi haḷḷada vattu Honnanaka
37. ṭṭege baḍagaḷu areḷe āgnēya-dikkinalli uttara-mu-

\* Though the 3rd, 4th and 5th plates are transliterated line by line, the line numbers in continuation are not given owing to the missing of the 2nd plate.

38. khavāgi śīle<sup>1</sup> yī-grāmakke yidakke paśchima a-
39. ttimarada kaṭṭe Halebidininda Jāvagallige baru-
40. va mārga Karikaṭṭehalli Narasipurada yelleyalli
41. uttra mukhavāgi śīle<sup>1</sup> yī-śīlege paśchima Ha
42. lēbīḍu-sṭhala Karikaṭṭehallige yisānnya Vaddara
43. hallige dakshina yī-yaraḍu-yelle-madhyadalli u-
44. ttara-mukhavāgi śīle<sup>1</sup> yī-śīlege paśchima Ha-
45. lēbīḍu-sṭhalada Karikaṭṭehallige isānnya u-
46. ttra-vidikku Gōvindapurada yelle Karikaṭṭe-
47. yahalli yalle madhyadalli pūrvada yelle-kalli-
48. ge baḍagalu yaraḍu-moḷadalli Sankhachakrada
49. kalligē paśchima mūru-vare gēninalli uttara-mu-
50. khavāgi śīle<sup>1</sup> yī-śīlege paśchima Halebidinin-
51. da Belavāḍige hōguva dēri yidakke paśchima
52. Karikaṭṭehallige baḍagalu yī-yelle Bairēdēva-
53. ra koḷakke dakshina mārū 15 lī sairāṇehallakke
54. pūrvadalli uttara mukha paśchima Rājanasiri-
55. yūru Halebidu Gōvindapura mūgajina

(IVb)

56. halladamēle sile<sup>1</sup> yī-grāmakke Yerehallige
57. uttara vāyāvyā kūḍida vidikkinalli Mēḍraha
58. lī Sindhugere Yerehalli yī-mūgajina bhūmiy
59. alli Yerehalli tōṭakke<sup>1</sup> vāyāvyā-dikkinalli
60. āgnēya-mukhavāgi śīle<sup>1</sup> yī-grāmakke Sindhu
61. gerege pūrva Belavāḍisthalada Kallahallige pa-
62. śchinakerē-bīḷu nīrina jallugala hallada vattina are
63. baḷiya prākumēre yallekaṭṭu<sup>1</sup> i-grā-
64. makke Bidare Sindugere Belavāḍi yī-mūga-
65. jina bhūmiyalli dakshina-mukhavāgi sile<sup>1</sup>
67. yī-grāmakke paśchima-bāgilalli pūrvābhi
68. mukhavāgi śīle antu śīle 16 yī-upa-
69. grāma 12kke pūrvābhīmukhavāgi śīle 10
70. ubhayam silā-pratishṭhe māḍisi-kōṭṭiruvadu
71. sile 26 yidakke dēva-sākshigaḷū ॥Āditya-chan-
72. drāvanilōnalaścha dyaur bhūmir āpo līri-
73. ḍayam yamaścha<sup>1</sup> ahaścha rātriścha ubhē cha
74. sandhyē dharmāścha jānāti narasya vṛittam yē-
75. kaiva bhaginī lōkē sarvēśhām ēva bhūbhujā-
76. m<sup>1</sup> na bhojyā na kara-grāhyā vipra-dattā va-

(Va)

77. sundharā<sup>1</sup> | sva-dattām para-dattām vā yo
78. harēta vasundharām | shasṭīr varsha-sahasrā-
79. ṇi viśṭṭhāyām jāyate kṛimih<sup>1</sup> dāna-
80. pālanayōr madhyē dānā chhīrēyōnu-
81. pālanam | dānāt svargam avāpnōti
82. pālanād achyutam padam || śrī
83. Kṛishṇarāja |

*Note.*

This grant found in the Srīngēri Maṭh contains only four plates and the second is missing. A complete paper manuscript copy of the grant is however found in the possession of Venkatadasappa, Patel of Belavāḍi. It is dated Śaka 1682 Vikrama samvat Bhādrapada Bahulā 5. This corresponds to 29th September A.D. 1760. The dating does not furnish sufficient means for verification.

It records the gift of the village Belavāḍi together with twelve minor villages of specified boundary, all situated in 'Beler sṭhala' under the jurisdiction of "Mysore Nagarada-hōbaḷi-Vichārachāvadi" i.e. His Holiness Abhinava Sachchidānanda-bhāratisvāmi, head of the Srīngēri Maṭh and disciple of Sachchidānandabhāratisvāmi with the usual titles mentioned in the grant. The grant is made by His Highness Kṛishṇarāja Voḍayarayya II, King of Mysore, son of Kṛishṇarāja Voḍeyarayya I and grandson of Kaṇṭhiravanarasimhrāja Voḍeyarayya of Ātrēyasagōtra, Aśvalāyanasūtra with the usual titles, on the occasion of the Swami's halt in

Seringapatam on his way to Râinêśvaram. The revenue of the villages amounting to 1200 varahas per annum is said to have been made up of the following taxes :—

(1)	beddalu mânyada jôḍi	Taxes on Joḍi lands.
(2)	hoge paṇa	Tax on tobacco crop.
(3)	mane-paṇa	House tax.
(4)	dêvata-aravâsi	Religious tax.
(5)	kere-pairu	Tax on crops under tanks.
(6)	sistu-nagadukandâya	Fixed taxes.
(7)	tôṭada-pairu	Tax on gardens.
(8)	ûligadamânya	Tax on lands granted to servants.
(9)	sunkadaponimu	Tax on toll collection.
(10)	Jajari pairu	Tax on minor produce.
(11)	jâtikûṭa samayâchâra	tax or fees levied for settling social & religious disputes.
(12)	kuri-terige	taxes on sheep.
(13)	bâla-terige	taxes on animals with tails.
(14)	hulluhana	taxes on fodder.
(15)	daṇḍinakânike	military cess.
(16)	suvarṇâdâya	tax on professional income in the shape of money.
(17)	davasâdâya	tax on grains.
(18)	sunkadahuttuvali	tolls.

The grant ends with the usual imprecatory verses, and with the signature of the king as “Śrī Kṛishṇa”.

## 7

## KOLAR DISTRICT.

*Bowringpet Taluk.*

On a rock to the north-east of the village Aitaṇḍahaḷli in Bowringpet Hobli

Size 5' × 10'

Kanada language and writing

1. Śrī-Gaṇâdhipataye namah
2. svasti śrī-vijayâbhyudaya Śalivâhana śaka-varushangala 1501 neya Pramâthi samvatsarada Âshâḍa-śu 15 lu śrīman-mahâ-
3. rājâdhirâja-paramêśvara pûrva-paśchima-dakshinôttara-chatus-sumudrâ-dhîśvara sri-vîra-pratâpa-śrī-vîra- Śrīran-
4. gadêva-mahârâyaru prithvi-sâmbrâjyam geyuttiralû Sugutûra Tamma-yagaṇḍa ayyanavaru Kônêru-râyarige
5. koṭa netara-goḍage grâmagala kramav entendare:—Jâgaḍe-râyaravarû Deṇkaṇikôṭe kadigondâga nimage Kundânasînege
6. grâma Ayitaṇḍarali grâ | Dolarahaḷi grâma | ubhayam grâ. 2 nû â-grâmagalige saluva kâlûvaḷli sahavâgi nettira-goḍagey â-
7. gi koṭṭeu â-grâmagalige saluva chatusîmeyolaḡa grâmagalige
8. idakke saluva holadere maḍidere maggadere nirârambhake saluva kere kunṭe aṇe achchukattû êtadere yâlu gûḍe-guyalu-dere
9. â-grâmavanu âgumâdikonḍu ninu ninna putra-pautra-pârampareyim Sûrya-Chandrâdigala iha pariyantram anubhavisi
10. konḍu sukhadali yihadu endu koṭṭa nettara-goḍage grâmagala sri

*Note.*

The inscription is in Hosakannada characters and language. It is dated Śaka 1501 Pramâthi. Âshâḍha Suddha 15 corresponding to the English date, 8th July A.D. 1599 when Śrīrangadêva-mahârâya is said to be ruling over Penugonḍa. It records the gift (netara-goḍagi) of two villages named) to Kônêrurâya for services rendered by him in a bloody battle, the village being exempted from all taxes, by Sugutûr Tamma Yagaḡayya.

## 8

In the tōṭi-mānya wet land below the tank of the same village

Size 2' × 1'-6"

Kannada language and characters

1. kaṭu-godi-
2. ge gade kha<sup>1</sup>

*Note.*

This inscription on a stone in the centre of a paddy field below a tank of the same village mentions the area of paddy field granted. Nothing is stated about the grantor and grantee.

## 9

On three broken pieces of a rock in the pasture ground to the north of the village Elaburagi in the same Hobli.

*On the 1st piece.*

1. śubham astu śrī-vijāyabhyudaya-
2. Śālīvāhana-śaka-varshangala 1478? śrī-Vijaya-nā-
3. ma-samvatsarada Jēshṭha-śu 15 lū śrīmad-rājādhirāja-śrī-
4. Salasajivamha-rājara pautrar āda rājādhirāja rājapa . . . . .
5. rāda śrī-Naraśimha-rājaravaru Timmāpurada Nārayaṇa . . . . .
6. rājara pautrar āda Bāya-rajara Gōpāla-Ra-
7. Mādēva . . . . . Elaburagi-grāma koḍi . . . . .
8. śīme . . . . .
9. prayanum . . . . .

*Note.*

The inscription is in modern Kannada language and characters. The first piece of stone measures 3' × 4½' and the inscription on it is quite legible, though a few letters in lines, 4, 5, 7, 8, and 9 are effaced. Nothing is visible on the other pieces of the rock. It is dated Śaka 1478?, Vijaya Jyēshṭha Śuddha 15. As the cyclic year Vijaya coincided with Śaka 1455 corresponding to A. D. 1533, 1478 seems to be a mistake for 1455. It records the gift of a village, Elaburagi by name, to Gōpālarāmadēva, grandson of Timmāpura Nārayanarāja, by Rājādhirāja Narasimha, . . . . . grandson of Salasa (—Salva?) Jivamaḥarāja (Narasimharāja?), the Vijayanagar ruler.

## 10

On a rock to the south of the same village.

Size 3' × 2'

Kannada language and characters.

- |                       |                             |
|-----------------------|-----------------------------|
| 1. Plava-samvatsa-    | 6. Javiraṇṇage koṭṭa kaṭṭu- |
| 2. ra-Bhādrapada ba 3 | 7. koḍe hola                |
| 3. rājamaṇya rāja-    | 8. kha 100½ du.             |
| 4. Śrī Sāmbājirāja    | 9. sarvamaṇya               |
| 5. sahebaru Byalisi   |                             |

*Note.*

This inscription is imperfectly dated Plava Bhādrapada bahuḷa 3. It records the gift of dry fields of 100½ khaṇḍigas in sowing capacity to Byalisi Javiraṇṇa by Sāmbājirāja (probably son of Sivāji).

## 11

On a stone lying by the side of the village-fence to the west of the village Ombhattugūḷi in the same Hobli.



Size  $4\frac{1}{2}' \times 2'$ 

Kannada language and writing.

1. Nandana-samvatsara-Bhâ-
2. drapada ba 2 lu Ma-
3. hamad Gaus sahêba-
4. ru Bengtange koṭa mâ-
5. nnyadahola kha 1
6. putra-pautra-pâ-
7. rampparya anubha-
8. viṣikoṇḍu ko-
9. te marâmta mâḍi-
10. koṇḍu yirôdu

*Note.*

The inscription is in modern Kannada language and writing. It is imperfectly dated the 2nd lunar day of the dark half of the month Bhâdrapada of the year Nandana. It records the gift of a dry field of one khaṇḍiga in sowing capacity to Bengta by Mahamad Gaus.

## 12

On a rock in front of the temple of Battirâya in the village Tyâranahalli in the same Hobli.

1. Vâva-nâma-samvatsaradhâshâḍa
2. bahuḷa 1 Bhânuvârându nenapônu
3. Terânapalli Kampagaḍana maga na- . . . . .
4. Dâripalliya Apuṇḍagavuḍa Bayya-gavu-
5. ḍana maga Pasivayana maga Gâli-gauḍa Nâraya-
6. gavuḍana maga Marigavuḍa . . . . .

*Note.*

The inscription is in modern Kannada language and writing. It is imperfectly dated Sunday the first lunar day of the dark half of Âshâḍha of the year Bhâva. Lines 7 and 8 are effaced. In lines 3 to 6 only the names of certain persons concerned in a charitable work appear.

## 13

To the south of the same village, on the dyâvarabaṇḍe below the tank.

Size  $5'-1'' \times 0-6''$ 

Kannada characters and language.

1. Yâlegauḍa
2. Marigauḍa
3. Bayapagauvuḍa i
4. mûru mandi hoyiṣidaṁ grâma-sîme kallu

*Note.*

This inscription is not dated and records the names of persons who erected the boundary stone of the village.

## 14

On a stone set up in the Koḍige field of Raḍḍi Râmaṇṇa to the south of the same village.

Size  $4' \times 2\frac{1}{4}'$ 

Kannada language and characters.

1. Paridhâvi-samvatsarada Pâḷṇa su 1
2. lu śrîmat Chinnappa Bâppu-
3. yaru Bappûge koṭṭa
4. kaṭṭugodage sasana-krama
5. Muḷuvagila nâḍalu namma
6. nâyakatanada Tyananahalli-

7. ya Attikuṇṭe pūrvva bā-
8. kalā sōbādada kereya ka-
9. tṭideyāgi kaṭṭugodage kha
10. gaddeyu chandra-sūriya-
11. nu uḷḷanakalu saluhu
12. du yidanu tyagaḍava-
13. ru Gangeya taḍiya
14. . . . kapileya
15. konda pāpadali
16. hōharu . . .
17. Sakuli kaṭida

*Note.*

This inscription is imperfectly dated the first day of the bright half of Phālguna of the year Paridhāvi. It records the gift of a wet field of one khaṇḍiga in sowing capacity by Chinnappa Bāppu to Bāppu for the service he rendered by constructing a tank.

### 15

On a stone lying at the entrance of the village Kuppanapalli in the same Hobli.

Size 3' × 1½'

1. Dévaśamudrada
2. Kâsi Viśvanāta- dē-
3. vara grāma

*Note.*

The inscription is in modern Kannaḍa language and characters. It is not dated and records the gift of a village for service of the god Kâsi Viśvanātha in Dévaśamudra.

### 16.

On a stone set up in the field of Pāpaṇṇa to the south of the village Siddanapalli in the same Taluk.

Size 3½' × 2'

(Front.)

Modern Kannaḍa characters and language.

1. svasti śrī vijayā-
  2. bhyudaya Śalivā
  3. hana śaka varuṣaṅga-
  4. ḷu 1457 Vijaya.
- (The rest is effaced.)

(back)

1. rige koṭṭa kaṭṭu-
2. koḍige Sidanapa-
3. lliyagrāma. . .
4. li 5<sup>l</sup> yī-ke-
5. re-keḷage gade kha.
6. nu anubhavisiko
7. ṇḍu sukhadaḷu
8. yirōdu.

*Note.*

This records the grant of some lands below the tank of the village Sidanapalli to . . . , as a koḍage in the year Vijaya, 1457 of Śālivāhana era. The Śaka date 1457 does not agree with the cyclic year Vijaya.

### 17

On both sides of the Gajalakshmi figure on a stone forming part of the sluice of the tank of the village, Maragal (same Hobli.)

1. svasti śrī Kaṇṇappayyana maga Jaṭiga raṇṇaka Nāgārjjunayyanu Niri-  
gaṇḍayyanu Peray.

2. yan âldarava-Kaluvvaya-kula-tilaka avara peṇḍati Lingabbeyu Duvvatap-  
ponu Ariya maga.
3. Kaṇṇayyanu kalla tûmban idisi . . . . . sâsana Baṇṭarappa. .  
maga Mattarôja.

*Note.*

The inscription is in old Kannada language and characters. It is not dated. It records the construction of a stone-sluice- gate to the tank by Jaṭigarrapaka Nâgarjunayya, son of Kaṇṇappayya, Nirigaṇḍaiya, one who is known as the best of the family of Perayanâldavar, his wife Lingabbe, and Kaṇṇayya, son of Ariya. The name of the person who wrote the inscription is mentioned to be Mattarôja, son of Baṇṭarappa.

## 18

On a rock on the fort-wall of the village Bûdikôte in Bûdikôte Hobli

1. śubham astu śobhakṛitu.
2. samvatsarâna Kempu.
3. nâyi gauni komâruṇḍu.
4. Bisagaṇḍu sayinchina kola.

*Note.*

The inscription is in Telugu language and writing. It is imperfectly dated and records the construction of a pond by Bisagaṇḍu, son of Kempunâya-gaṇḍu.

## 19

On a rock by the side of Śâsanamaḍuvu in Guṭṭahaḷli in the Hobli of Bûdikôte.

Size 6' × 3'

1. śubham astu svasti . . . . .
2. vâhana-śaka-va . . . . .
3. śâḍa śu 1 lu śrî . . . . .
4. ra Hosahaḷiya Timmaṇa . . . . .
5. ga aṛu Marasaya Gânivayanu . . . . .
6. manṇaru voḷagâgi naḷalâ kaḍisi . . . . .
7. ḍu Timmaṇayana kalu Vorapa naḍisida . . . . .
8. Gânapayanu Chokapagaṇḍu khana . . . . .
9. yinda kaṇḍu koḍage khaḷ gade âgumâḍikoṇḍu . . . . .
10. anubhavisî koṭu kaṭukodage sâdana nâm . . . . .
11. kabasa Nallapana Timmaṇa Chikamalagaṇḍage Salura.
12. panu kalu âkâra hoyipanu Basappanu idhavanu.

*Note.*

The inscription is in Modern Kannada language and Telugu characters and is dated. But unfortunately a number of words along with the date and the name of the grantee on the right side of the stone are effaced. It records the gift of a wet field of one khaṇḍiga in sowing capacity for the service of constructing a tank.

## 20

On a stone at the entrance of the village Dodḍûr Karapanahaḷli in the Hobli of Dâsarahaḷli.

Size 2' × 1½'

Kannada language and characters.

1. śosti Vijaya-mârâ.
2. yaru pramâṇa-koḍge
3. kôte mānya hola.

*Note.*

The inscription is not dated. It records the gift of a dry field by Vijaya mahârâja of the Vijayanagar dynasty. Nothing is mentioned about the person to whom the gift was made.

## 21

At the base of the flag-staff of Veṇugopālasvāmi temple at Gaṭṭamādamangala in the same Hobli.

Size 3' × 5'

Telugu language and characters.

1. Kālayukti samvatsara-Chaitra bahula.
2. 12 nāḍu Golla Bayyapa nāyani
3. Vōbayyangānu Golla Peddappa nā.
4. yanivāru seyinchina garuḍagambam.

*Note.*

The inscription is imperfectly dated 12th lunar day of the dark half of Chaitra of the year Kālayukti. It records the setting up of a flag-staff by the persons mentioned.

## 22

On a stone at the entrance of Doḍḍūr, in the same Hobli.

Size 4½' × 1½.'

raṃ	naṃ	kaṃ
krāṃ	krôṃ	bhaṃ
raṃ	ôṃ	naṃ

*Note.*

The letters on the stone are what are called Mantra or Charm letters. They are believed to be so efficacious as to cure the diseases of men or beasts.

## 23

On a stone lying in a field to the south of the village Maḍivaḷa in the Hobli of Kyāsamballi.

Size 6' × 4.'

Old Kannaḍa characters and language.

1. svasti śrī samadhigata-pañcha-ma-
2. hā-śabda Pallava-
3. nvaya śrī-prithvī-va-
4. llabha Pallava-ku-
5. la-tilakaiyka-vā-
6. kya śrīmad-Iṛiva-
7. Nōlamba paṭṭangatti-
8. da irppattēlaṇeya
9. varishadandu Kesa-
10. mbaḷada Banakka
11. Meṇḍi gavuṇḍa.
12. tuṛugal Ganga-
13. maḍuvin iḷḍu mutṭi kādi
14. sattu svarggiy āda.

*Note.*

This is a memorial stone set up in memory of the death of Banakka Meṇḍi Gavuṇḍa in his attempt to rescue cows from cow-raiders in the 27th year of the reign of Iṛiva Nōlamba of the Pallava dynasty entitled Prithvivallabha and honoured with sounds of five musical instruments.

On a stone set up in the mânia field to the north-east of Byâtarâyanahallî in the same Hobli.

Size 3' 4" × 2'

Telugu Language and characters.

1. Śrîmatu-Nandana- samvva-
2. tsaram Kârtika śudha 15 llô
3. Ha. || Pattikâsakâkaḍa Ko-
4. tvâla Killêdâru Sâhebula-
5. vâru śrî ! Râgavayagâru
6. Kemppaṇṇagâru Betrâya-
7. nipalle Yere gâvuni Mu-
8. ddayaku Śingarayaku
9. Kallupalle cheruvu kaṭṭi-
10. ṇchinanduku nirṇayaṇ chē-
11. śi yichina kaṭṭugodige
12. chēnu kha 10 stalâlu 2
13. ku maḍi kha 1

*Note.*

This inscription is imperfectly dated 15th lunar day of the light half of Kârtika of the year Nandana. It records the gift of a field to Muddaya and Singaraya by Kotvâla killêdar of Pattikâsakâkaḍa for the service he rendered by constructing a tank in Byâtarâyapalli.

On a rock in the Îsvara-mânia field to the north-east of the same village.

Size 2' × 3'

Telugu language and writing.

1. Nandana-nâma-samvatsaram
2. Kârtika ba 14 llô śrî-
3. matu Râghavayagâru
4. Kempaṇṇagâru Yare gavuni Mari gavuniki
5. Byaṇṭurâyapalli
6. cheruvugânu yichchina kaṭṭugoda-
7. ge chēnu kha 10

*Note.*

This is also imperfectly dated the 14th lunar day of the dark half of Kârtika of the year Nandana. It records the gift of a field to Marigauḍa by Râghavaya for the service he rendered by constructing a tank in Byaṇṭurâyapalli.

On a rock on an elevated ground to the south of Kammasandra in the Hobli of Bêtamangala.

Size 4' × 2'

Kannada language and writing.

1. Kâmadêvanahallîya
2. Virayadêvarige Kammahallî
3. Chinnapagaunu Kammasandra
4. Ampayagaunu Virayadêvara
5. Virayage (biṭṭa) biṭṭa
6. maṇnyada hola.

*Note.*

The inscription is not dated. It records the gift of a dry field to Viraya, son of Viraya of Kâmadêvanahallî by Kammahallî Chinnappagaḍa and Kammasandra Ampayagaḍa.

## Muḷbāgal Taluk.

At Muḷbāgal, on a rock in the inam land of the village watchman, near the Taluk office.

Size 6' × 4'

Kannaḍa language and writing.

1. Śukla-samvatsara-
2. da Śrāvaṇa-ba 5 llu
3. Hañchakalla Virabhadradēvari-
4. ge hūvina danḍege Tirumalappana-
5. varū Pāyange Narasaṇṇa-Nāya-
6. karige dharmavāgi koṭṭa sarva-
7. mānyada hola yi-dharmakke
8. tappidavaru Gangeya
9. taḍiyali gōvanu konda
10. pāpadali hōharu.

*Note.*

The inscription records the gift of a field to Pāya ..... Narasaṇṇa-nāyaka for the service of god Virabhadra in Hanchakal by Tirumalappa. It is imperfectly dated Śukla sam. Śrāvaṇa Bahula 5.

*Translation.*

On the fifth of the dark half of Śrāvaṇa in the year Śukla for the supply of flower garland to god Virabhadra in Hanchakallu Tirumallappa made a gift of a field, free from tax, to Pāyam.....Narasanna nāyaka. Those who take away the gift will be guilty of the sin of slaying a cow on the bank of the Ganges.

At the same village, on a rock below Kenguṇṭe tank.

Size 9' × 7'

Kannaḍa language and characters.

1. śubhamastu svasti śrī-vijayā-
2. bhyudaya śaka-varuṣa 1367 neya Krōdhi-
3. samvatsarada Kārtika śu . . . lu śrīmatu Malla-
4. danṇnāyakara maḥkalu Magareyanāyakara mai-
5. dana . . . jiniyanāyaka . . . . . Virupaṇṇa heggade
6. . . . . nāyakara Bomma-heggade Piriyappana maga
7. . . . . baḷeya . . . . . danṇanavaru . . . . . dāla . . . ha
8. . . . . Kaundalibhaṭṭa . . . . . koḍageya
9. . . . . ḍara Muḷuvāya . . . . .
10. chiya stānake saluva Kenguṇṭeyanu sarvamānya
11. vāgi . . . . . nimitta ā-Kenguṇṭeyanu nivu putra-
12. . . . . nāū nanma sva-ruḥyā voḍambattu
13. koṭṭevāgi . . . . . liyabhaṭṭarige sarvamānyavāgi salu
14. . . . . oḷagana . . . . . , . . . .
15. ā-kshêtradalū . . . . . du banda
16. Muḷuvāyi-sime voḷagana . . . . . ā- kerege
17. anubhavisabahudu endu voḍambattu
18. koṭṭa koḍageya . . . . . sva-dattām paradattām va
19. yō hārêta vasundharām shashṭhi . . . . .
20. jāyatê krimi idake tappi . . . . .
21. siyali kapileya . . . . .
22. phala . . . . .

*Note.*

The inscription is dated śaka 1367 (A. D. 1445) Krōdhi sam. kartika suddha 1 and is not verifiable. It records the gift of the village Kenguṇṭe in Muḷuvāyi

(Mulabagal), free from all taxes, to one Kaundali-bhaṭṭa by the Nāyaka of the place. As some letters here and there are lost, the full names of the Nāyakas can not be made out. The Nāyakas seem to have been under the king of Vijayanagar. The inscription ends with the usual imprecation.

## 29

At Mañchagānahalli, in Muḷbagal Hobli, on a stone opposite to the Chennarāya-svāmi temple.

Size 3' × 1' 9"

Kannada language and writing.

- |    |                                    |                        |           |        |
|----|------------------------------------|------------------------|-----------|--------|
| 1. | . . . . .                          | Nāgappagaḷu            | . . . . . | dēvara |
| 2. | . . . . .                          | pūje                   | . . . . . |        |
| 3. | . . . . .                          | grahana-punya-kāladalu | . . . . . |        |
| 4. | . . . . .                          | maḥājanaṅgaḷa          | . . . . . | datta  |
| 5. | . . . . .                          | ā-dēvara aṅga          | . . . . . |        |
| 6. | . . . . .                          | vayibōga               | . . . . . |        |
| 7. | . . . . .                          | pāpadali hōharu        | . . . . . |        |
| 8. | hmati ōjage hattu koḷaga gadde āvū | . . . . .              |           |        |
| 9. | holavanu koṭṭevu śrī-Vīrarāma      | . . . . .              |           |        |

*Note.*

The top of the stone with inscription is cut off. Some words in the remaining portion are worn out. It records the gift of some land for the service of god—(name worn out)—by Nāgappa with the approval of the Maḥājanas on the occasion of an eclipse. The inscription ends with the usual imprecation.

## 30

At Anahalli (same Hobli), at the base of garuḍagamba pillar opposite to Gōpālakṛishṇa temple.

Size 2' × 2'

Kannada language and characters.

1. Dhātu-samvatsarada Kārtika-su-
2. dha 1 lu Anahalliya Kaṇirā-
3. jaya Sūrapagaudana maga Kempa-
4. yanu nilisida garuḍagambha

*Note.*

The inscription records the name of the person who erected the pillar and the date of setting it up. The date is not verifiable. The inscription is in Kanarese language and writing. The pillar is made to stand on a slab of stone containing an inscription in Tamil.

*Translation.*

On the 1st of the light half of Kārtika in the year Dhātu, Kempaya, son of Anahalli Kaṇirājaya Sūrapa, set up the flag-staff.

## 31

At Tātikallu (same Hobli), on the 1st vīṇagala in the field of Munivenkaṭappa of Kammasandra.

Size 6' × 5'

- |    |                      |     |                     |
|----|----------------------|-----|---------------------|
| 1. | svasti śrīmad-a-     | 10. | . . . . .           |
| 2. | khila-jagat-traya-   | 11. | . . . . .           |
| 3. | bhivandita-surā-     | 12. | śrī-Prithu          |
| 4. | surādhiṣa-parmē-     | 13. | vī-Koṅgaṇi Muttayya |
| 5. | śvara-pratihari-     | 14. | bhatar Ta-          |
| 6. | kṛita-Mahābali-Bā-   | 15. | nadekalla turuḡaḷo  |
| 7. | ṇarasar prithivi-rā- | 16. | ! kādi sattu        |
| 8. | jyaṇ geye            | 17. | saggata-            |
| 9. | . . . . .            | 18. | r ādar              |

*Note.*

The inscription is in old Kanarese language and writing. It is a memorial stone set up to commemorate the death of a soldier in the army of Prithivikongani Muttaya or Śrīpurusha, one of the Ganga Kings (A. D. 765—805) in a foray to rescue cows of the village Tandekal from the cow-lifters, in the reign of a Bāṇa king, feudal sovereign of Śrīpurusha. The inscription is not dated. The chief interest of the inscription lies in the synchronism it furnishes of the Bāṇa kings with the Gangas. According to Guḍimallam inscriptions of Bāṇa kings (Epigraphia Indica, Volume XI. P. 222 and also Indian Antiquary Vol. 40 P. 194) Malla or Jagadēkanalla was the Bāṇa king, under whom Śrīpurusha Muttarasa of the Gangas was a feudal chief. It appears that these Bāṇa kings from Javanandivarman in the 8th century to Vijayāditya in the tenth century were descendants of the Baṭṭu or Brihadbāṇas whom the Kadamabas made tributary chiefs to themselves in the third century. Lines 9-11 are worn out.

*Translation.*

Be it well. While Mahābali Bāṇarasa, by whom Śiva worshipped by all the three worlds, and esteemed as lord by both the Suras and Asuras had been made a gate-keeper of his palace was ruling, one of the soldiers of the illustrious Prithvi-Kongunivarman fought in a foray against cow-raiders in Tandekal and died and attained *svarga*.

## 32

On the second viragal at the same place.

Size 6' 6" × 4' 9"

Kannada language and writing.

- |                |                  |
|----------------|------------------|
| 1. svasti śri- | 13. avaraṁ ma    |
| 2. mad-Iṛiva-  | 14. gandu ka-    |
| 3. Noḷambaṁ    | 15. ilaṁ irisi   |
| 4. prithivi-   | 16. piriya-ke    |
| 5. rājyaṁ ge-  | 17. reya ke-     |
| 6. ye śri-     | 18. laḡe i-      |
| 7. Perṁmeya-   | 19. kkanduga     |
| 8. n-turu-vi-  | 20. gaḷde biṭtar |
| 9. ṇḷino-Ma-   | 21. svasti śri   |
| 10. nneya tu-  |                  |
| 11. ruvaṁ ma-  |                  |
| 12. guḷchi . . |                  |

*Note.*

This is a memorial stone set up to commemorate the death of one Perṁmeyan in a foray against cow-lifters and to record the gift of some paddy fields of 2 khaṇḍigas in sowing capacity to his survivors. It belongs to the times of King Iṛiva Noḷamba of the Noḷamba dynasty about A. D. 969. The inscription is not dated.

*Translation.*

Be it well. While the illustrious Iṛiva Noḷamba was ruling, Perṁmeyan rescued the cows carried off by cow-lifters and died in the foray. His son set up this memorial stone. (The king) made a grant of a paddy field of two khaṇḍigas in sowing capacity (to the family). Be it well.

## 33

At Āvani, in Āvani hobli, on a viragal set up in the field of Hūvina Subbarāva.

Size 6' × 5'

Old Kannada language and writing.

1. svasti śri-Dilipayyaṁ prithuvi-rājyaṁ geyye Tribhuvanaka-
2. rttar Baṭarar taparājyaṁ geyntire Gaṅgavāḍi tombhattaru-~~sa~~



3. yiramum Bāṇaravāḍi pannirchhāśirada bandhuja. mellar neradu Nūḍa
4. nuḷūroḷ kâdīdandu aynûrvvarigâgi Râja-pôshaṇam kâdi
5. sattu saggadoḷ iḷḍam

(Figures of a brave man in relief)

*Note.*

This and the following two inscriptions are not dated. They are set up to commemorate the death of (one) Râjapôshaṇa ?, (another) Bîrachchama's son (not named) in battles near Nūḍanuḷûr and Balla respectively in the reign of Dilîpa or Iriya Nolaṃba.

*Translation.*

Be it well. While Dilipayya was ruling over the earth, and while Tribhuva-karta Bhaṭârar was administering *tapôrájya* (was engaged in penance), in the presence of all kinsmen of Gangavâḍi 96,000 and Bāṇaravâḍi 12,000, assembled together, Râjapôshaṇa, fought for Aynûrvar (500) near the village Nūḍanuḷûr and attained svarga.

34

On a second vîragal at the same place.

Size 6' × 5'

Old Kannaḍa language and writing

- |  |             |
|--|-------------|
| 1. svasti śrīmad-Dilipayyam prithuvi-râ- |             |
| 2. jyam geyuttire Âva[nya]ḍa stanada pu- |             |
| 3. ra-para-                              | 16. na maga |
| 4. mēsva-                                | 17. Balla-  |
| 5. ra Tribhu-                            | 18. da ūra- |
| 6. vana-ka-                              | 19. ḷivi-   |
| 7. rttâra-pa-                            | 20. noḷ     |
| 8. ṇḍitar                                | 21. kâdi    |
| 9. . . .                                 | 22. turu-   |
| 10. pa-rajyam                            | 23. va nili |
| 11. geyyu-                               | 24. . . .   |
| 12. ttire Â-                             | 25. sattu   |
| 13. vanyada-gâ-                          | 26. sargga- |
| 14. muṇḍara Bi-                          | 27. stan â- |
| 15. rachchama-                           | 28. dan     |

*Translation.*

Be it well. While Dilipayya was ruling over the earth and while Tribhuvanakartâra Paṇḍitar, lord of Âvanipura, was engaged in penance, Gâmuṇḍa Bîrachchama's son fought against cow-raiders near the village Balla and dying attained svarga.

35

On a third vîragal at the same place.

Size 6' × 4'-6"

Old Kannaḍa language and writing.

1. [Di] lipayyam prithuvi-râjyam-geyyutti-
2. re śrī-Ballada turuva mârukoḷe Bû
3. . . ṇḍa kardunki kâdi . . . rvala
4. sattu sa-
5. rggasta-
6. n âda

*Note.*

This is similar to the last two inscriptions. The name of the soldier that died is lost in the inscription.



WALL INSCRIPTION OF TULIPA AND A CARVED TABLE FOUND AT AR-HIL



A copper plate grant in the possession of Sâmarâya, school master at Kottamangala (Âvani Hobli).

śrī-Sugutūra  
Mumma li  
Chikarâya

One plate written on the front side only.  
Kannaḍa language and writing.

1. śubham astu svasti śrī-vijayābhyudaya Śālivāhana śaka-varushaṅgaḷu 1681 saluva Pramādi-nā-
2. ma-samvatsara-Vaiśākha śu 15 Sômôparāga-puṇṇya-kāladalu śrīmad-rājādhirāja rājaparamēśva-
3. ra śrī-vīrapratāpa Śrīraṅgadēva-Mahārāyaravaru Ghanagiriyaḷlu ratna-sinhāsanārūḍharāgi prithvisām-
4. brājyaṃ gaiūtīralu Sadāśiva-gōtrarāda Sugutūra Mummaḍi Chikarāya Tammmaya gaḍara
5. yyanavara pautrar āda Sugutūra Chikkarāya Tammayagaḍaravara putrarāda Sugutūra Mum-
6. maḍi Chikkarāya Tammayagaḍarayyanavaru Kāsyapa-gōtrada Āśvalāyana-sūtrada ruk-śākhādhyā-
7. yigaḷ āda Boppanabhaṭṭara putra Nāmanabhaṭṭara putrarāda Dhōṇḍabhaṭṭarige bareyisi
8. koṭṭa bhū-dāna-dharma-śāsana-kramav entendare namma āḷvikege saluva Ānikallu-sīme-valita-
9. vāda Attibale-sthaḷadalli paścima-bhāgadallū hola kha 1 gadde ūrige pūrva-bhāgada ke-
10. re-keḷage vōṇi-gadde kha 1 ubhayaṃ kha 2 bhūmiyannu sa-hiraṇṇyōdaka-dāna-dhārā-
11. pūrvakavāgi dhāreyaṃ eṇḍu koṭṭu idhevāda kārāṇa ā-chandrārka-sthāyiyāgi nī-
12. ū anubhavisikoṇḍu yiral uḷḷavaru yendu Sadāśiva-gōtrarāda Sugutūra Mum
13. maḍi Chikkarāya Tammmaya gaḍarayyanavara pautrar āda Sugutūra Chikarāya Tam-
14. mmaya gaḍaravara putrarāda Sugutūra Mummaḍi Chikkarāya Tammmaya gaḍarayyanava-
15. ru Kāsyapa-gōtrada Āśvalāyana-sūtrada ruk-śākhādhyāyigaḷ āda Boppana-Bhaṭṭara putra-
16. rāda Nāmanabhaṭṭara putrar āda Dhōṇḍabhaṭṭarige sa-hiraṇṇyōdaka-dāna-dhārā-pū-
17. rvakavāgi dhāreyaṃ eṇḍu koṭṭu idhevāda-kārāṇa ā-chandrārka-sthāyiyāgi nī-
18. ma putra-pautra-pāraṃparyavāgi anubhavisikoṇḍu yiraluḷḷavaru yandu Kāsyapa-gōtra-
19. Āśvalāyana-sūtra ruk-śākhādhyāyigaḷ āda Boppana bhaṭṭara pautrar āda Nāmana-
20. bhaṭṭara putrar āda Dhōṇḍabhaṭṭarige Sadāśiva-gōtrar āda Sugutūra Mummaḍi Chikarā-
21. ya Tammayagaḍara pautrar āda Sugutūra Chikkarāya Tammmaya gaḍaravara putrar ā-
22. da Sugutūra Mummaḍi Chikkarāya Tammmaya gaḍaravaru Ānekallu-sīme-valitavāda Attibele
23. sthaḷadalli ūrige paścima-bhāgadalli hola kha 1 ūrige pūrva-bhāgadalli kerekeḷagaṇa vō-
24. ṇi gadde kha 1 ubhayaṃ kha 2 ga bhūmiyannū sômôparāga-puṇyakāladallu Śivārpaṇa-
25. vāgi sa-hiraṇṇyōdaka-dāna-dhārā-pūrvakavāgi dhāreyaṃ eṇḍu koṭṭi-dhevāda kārā-
26. ṇa nīmina putra-pautra-pāraṃparyavāgi ā-chandrārka-sthāyiyāgi anubhaviśi
27. koṇḍu sukhadalli yiruvudu yendu bareyisi koṭṭa bhū-dāna-dharma-śāsana dāna-

28. pālanayôr madhyê dānāchchhrâyô-'nupālanam<sup>1</sup> dānāt svargam avāpnōti-  
pālanād achyutam
29. padam<sup>1</sup> sva-dattād dviguṇam puṇyam para-dattānupālanam para-  
dattāpahārēṇa sva-dattam nishphalam
30. bhavētu śrī (in big letters)

*Note.*

The grant is in Kanarese language and writing. It records the gift of some lands of specified boundary in Attibele to Doḍḍabhaṭṭa, son of Nāraṇabhaṭṭa, and grandson of Boppanabhaṭṭa of Kāśyapa-gôtra, etc., by Sugutūr Mummaḍi Chikkarāya Tammaya-gauḍa, son of Sugutūr Chikkarāya Tammaya-gauḍa, and grandson of a person of the same name, of Sadāśiva-gotra, during the reign of Śrirangadēva-mahārāya in Ghanagiri. The grant is dated Śaka 1681 Pramāthi sam. Vaiśākha śuddha 15, a lunar eclipse having occurred on the day. The equivalent English date is Friday the 11th May of A. D. 1759. Calculating by the tables of Swami Kannu Pille, I find no lunar eclipse on the date.

**37.**

At the boundary of the same village on a stone in the field of Sunṇakal Muneppa.

Size 4' × 6'.

1. Bahudhānya-samvatsarada Pālgūṇa 1 lu śrī
2. matu Muḷuvāya Kṛishṇapa Nāyakara
3. Appaṇṇagaḷu Mēlēriya Śivayyage
4. Kottamaṅgalada mahājanara oḍam-
5. baḍikeyinda Śuddhikunṭeya chatu-
6. simevolagaṇa bhūmiyanu Mē-
7. lēśvara-dēvarige aṅga-raṅga-bōgake
8. koṭṭa koḍage gadde kha<sup>1</sup> Āvanyāḍalu bham . . . . .
9. . . . . khaṇḍuga . . . . .
10. . . . .

*Note.*

The inscription is imperfectly dated and it is not verifiable. It records the gift of some wet fields in Śuddhikunṭe and Āvani to Mēlēri Śivayya for the service of the god Mēlēsvaradēva by Appaṇṇa, son of Kṛishṇappa-nāyaka with the approval of the Mahājanas of Kottamangala. The language and writing of the inscription is Kannaḍa.

*Translation.*

On the first of (the light half) of Phālgūṇa in the year Bahudhānya, Appaṇṇa of Muḷavāya Kṛishṇappa-nāyaka made a gift to Mēlēriya Śivayya with the approval of the inhabitants of Kottamangala, of the wet-fields of one khaṇḍiga in Śuddhikunṭe and of one khaṇḍiga in Āvani . . . . . for the service of the god Mēlēsvara-dēva.

**38.**

At Kottamangala (same Hobli), on a stone in the field named śikharada hola.

Size 4' × 5'.

1. śrī-Gaṇādhipatayê namah
2. svasti śrī-vijayābhyudaya Śālivāha . . . . .
3. rshambulu 1537 agunēti Rākshasa-
4. samvatsaram Jyēsthā-ba 11 Bhānuvāra . . . . .
5. Kottamaṅgalānuku pratināmam aina Kaiva.
6. 'Tinmasamudra-sthitāśēsha-vidvat-ma-
7. hājanālu Prasanna Veṅkaṭēsvara-
8. svāmiki tiruvārāḍhanuku samarpin-
9. china svāsthyaṁ ī-dēvasthānānuku tū-
10. rpu Buchchamakunṭanu chēnunu Raghunā-
11. yakula mānyānuku paḍamara chēnunu 12
12. charku-tōṭa-sthalam chēnuku paḍamara chēnu

13. Gollapalya-sthalānanu chēnu 2 Māchanāyani-
14. palli-sthalānu chēnu 2 antu chēnu
15. kha 1 samarpistimi ganuka i-kunṭā yi-
16. chēnunnū ā-chandrārkaṅgā na-
17. ḍapagalavāru yindaku tappinavāru
18. . . . .

*Note.*

The language and writing of the inscription is Telugu. It is dated Śaka 1537 Rākshasa sam. Jyēsthā Bahula 11 Bhānuvāra corresponding to Sunday the 11th lunar day of the dark half of Jyēsthā, 12th June A. D. 1615. The inscription records the gift of some lands of specified boundary for the service of God Prasanna Venkaṭēśvara by the learned mahājanas of Kottamangala, also called Timmasamudra. The inscription ends with the usual imprecation.

### 39.

Below the big tank of the same village on a stone lying near the mānya wet land of Niragaṇṭi.

Size 6' × 3'.

1. śrī-Virōdhi-samvatsarada Vayisākha
2. su 3 Gu śrīmatu mūru-rāyara-gaṇ-
3. ḍa Sāriveya Pemneyanāyakarū
4. Vāḍigeya Nāgapaṅgaḷa makkaḷu Pōvapaṅge
5. Āvaniya nāḍa Kottamaṅgalada pi-
6. riya keṛeya keḷage khaṇḍuga-ga-
7. dḍeyanu Nṛipavaṇiya Vira-dēvarige
8. aṅga-raṅga-vaibōgake dēvara-saṇ-
9. nidhiyali dhārā-pūrvakavāgi dhā-
10. reyan eṛedu koṭṭa gadde yi-gaddeya o-
11. ḷagaṇa midhi-nikshēpa-jala-pāshāṇa-a-
12. shṭa-bhōga-tēja-svāmyavanu sarvamā-
13. nyavāgi anubhavisuvaḍu yidake
14. ārobbaru alupidare Gaṅgeya taḍi-
15. yali . . . kapileya konda mahā-
16. pāpake hōharu śubham astu śrī

*Note.*

The inscription is imperfectly dated Virōdhi sam. Vaiśākha 3 Thursday and cannot be verified. It is in Kanarese language and writing. It records the gift of some wet fields of specified boundary for the service of the god Viradēva in Nṛipavaṇi by Sāriveya Pemneya Nāyaka with the title Mūru-Rāyara-gaṇḍa to Pōvapa, son of Vāḍige Nāgappa.

### 40.

On a stone at the boundary of Mēlēri (same Hobli).

Size 1' 2" × 1'.

1. śrīmatu Vyaya-samvatsarada Pushya
2. ba 1 Bri-vāradalu Muḷavāya Heggappa-
3. gaḷa Narasaṇṇagaḷu śrīmatu Mēlēriya kunṭe
4. . . . . Mēlēśvara . . . koṭṭa . . . . .
5. . . . . idake tapidare Kā-
6. śiyalli gōva konda pāpake hōharu

*Note.*

The inscription is imperfectly dated and is in Kanarese language and writing. It records the gift of some land for the service of the god Mēlēśvara by Heggappa Narasaṇṇa on Thursday the 1st of the dark half of Pushya in the year Vyaya.

## 41.

On a rock near Chôlagunṭe (same Hobli).

Size 3' × 6'.

1. Krôdhana samvatsarada Chaitra ba 13 Virû-
2. pâksha-dêvarige saluva Chôlagunṭe sa-
3. luva chatuḥ-simeyanu Hûvina gaûḍa Mâyanna-
4. na maga Mâdhavanu dêvara hûvina ûligadavari-
5. ge mâna-dhanakkâgi koṭṭa kânke idanu mânyavâgi a-
6. nubhavisuvudu ârobbaru tapidaru
7. Gaṅgeya taḍiya kapileya konda
8. pâpake hôharu.

*Note.*

The inscription is imperfectly dated the thirteenth lunar day of the dark half of Chaitra in the year Krôdhana and is in Kanarese language and writing. It records the gift of some land free of tax within the boundary of Chôlagunṭe belonging to god Virûpâkshadêva to the servants engaged to supply flowers for the worship of the god by Mâdhava, son of Hûvinagaḍa Mâyanna. The inscription ends with the usual imprecation.

## 42.

At Doddagânahalli (same Hobli), on a rock in the wet land of Venkaṭa Râmêgaḍa below the tank.

Size 3' × 3'.

1. Bahudhânya-samvatsarada
2. Pâlguna su 3 lu śrîma-
3. tu Nâgapagaḷa makkaḷu Ayya-
4. pagaḷu chaturtha-gôtrada Mâ-
5. yannagaḷige koṭṭa gade kha 2
6. idanu â-chandrârkavâgi a-
7. nubhavisuvudu idakke tappidare
8. mahâpâpake hôharu.

*Note.*

The inscription is imperfectly dated the third lunar day of the light half of Phâlguna in the year Bahudhânya. It is in Kanarese language and writing. It records the gift of some land of two khandigas in sowing capacity to Mâyanna of Chaturtha-gôtra by Ayyapa, son of Nâgappa. It ends with the usual imprecation.

## 43.

At Kiluhôlali (same Hobli) on a stone in the field of dêvamânya.

Size 6' × 4'

(Front)

1. svasti śrî-vijaybhâyudaya Śâlivâhana-
2. śaka-varshambulu 1580 agunēti Hêmananbi-sam-
3. vatsaram Bhâdrapada su 11 śrîman-mahârâjâdhirâja
4. râjaparamêśvara śrî-virapratâpa śrî-Vîra-Râma-
5. Dêva-mahârâyalu prithivi-sâmrâjyam
6. châyuchunḍugânu śrîmatu-Śivasamu-
7. dra-pratinâmamaina Chinnahôlali-grâmamandu
8. chaturtha-gôtram Immaḍi Tammayagaḍu
9. śrî-śivâlayamunu pratishṭhinchî Mahâdêvuni
10. pratishṭha-châyinchî â-Mahâdêvula aṅga-raṅ-
11. ga-vaibhōgânuku Chinnahôlali-grâmamunu
12. Sivarâtri-mahâ-punya-kâlamundu
13. Hanumapagâri sutulaina Virûpâksha-

(Back)

14. dēva . . . . sa-hiranyōdaka-dhārā-pūrvakam
15. gānu śrīmatu Kottamaṅgalam Aśvalāyana-sūtram
16. Rik-śākhādhyāyalugu Tippābhaṭṭula koḍaku
17. Rāyappaku ichchina dāna-śāsanam . . . . .
18. chatus-simalōnu gala akshīṇi-jala-taru-
19. pāshāṇa-asṭabhōga-tēja-svāmyambulu
20. ārāadhanuku . . . . . prītigā ichina dha-
21. rinam sva-dattāṇ para-dattāṇ vā yō harēta vasundharām sha-
22. shṭha-varsha-sahasrāṇi viśhṭhāyām jāyatē krimiḥ dāna-
23. pālanayōr madhyē dānāch chhrēyōnu-pālanam dā-
24. nāt svargam avapnōti pālanād achyutam padam
25. ēkaiva bhaginī lōkē sarvēśham ēva bhūbhujam
26. . . . na kara-grāhyā vipra-dattā vasundharā

*Note.*

The inscription is in Telugu language and writing. It records the gift of the village Chinnaholali (Kiluholali) also called Sivasamudra by Imnadi Tam-mayya of Chaturtha-gōtra (Śūdra caste) a feudal chief under Virarāmadēvarāya, Mahārājādhirāja Rājaparamēśvara, and Virapratāpa, for the service of god Mahā-dēva set up in the new temple constructed by the chief, on the occasion of Śivarātri. The management of the village was entrusted to Virūpāksha, son of Hanumappa, and Rāyappa, son of Tippabhaṭṭa of Kottamangala. The inscription is dated Śaka 1580 Hēvalambi sam. Bhādrapada śuddha 11. But Śaka 1580 Bhādrapada corresponding to A. D. 1658 Bhādrapada was Vilambi. It is probable that the gift was made on the Śivarātri in Māgha (January and February) of Śaka 1579 = A. D. 1657. The inscription ends with the usual imprecation.

**44.**

To the west of the tank of Vijalāpura (same Hobli) on a stone on the hill.

Size 6' 6" × 2' 6"

(Front)

1. śrī Rāma Gaṇādhipatayē namaḥ
2. svasti śrī-vijayābhyudaya śaka
3. . . . . Vishu-saṁvatsarada
4. Chaitra-śu. 3 lu . . . . śrīma-
5. tu . . . . rāya-mahārāya-
6. ru sukhadim rājyavan āluvalli
7. śrīmatu-Āśvalāyana-sūtrada
8. Rik-śākhēya . . . . kkalu . . .
9. . . . galu . . . . .
10. . . . Hosakereya mahājanagala
11. . . . . kereyanu dē-
12. vālayavanu pratisṭhēyā mādi . . .
13. . . . mūla-sthānada Mahādēva-
14. rige yi-sthāladali . . . . .
15. gadde hola saluvante . . . . .

(Back)

16. modalēriyali koṭṭa . . . .
17. khaṇḍuga-gaddeyanu
18. da hola yiruva kaṭu
19. gi sala . . . . kereya kēlage
20. . . . . āyakaṭṭu graha , .
21. . . . . koḍagiyanu nāū dā-
22. navāgi oḍambattū Nīlamanāyaka-
23. na . . . . chchantu kēlagana
24. . . . . modalēriyalu ga
25. . . . . anubhaviśi bāhodu . . .
26. reya kēlage nīruvari . . . .
27. Varadagāṇḍahalliya śīnie-saha . .



28. nīruvariya gadde kerege . . . . .
29. pilleyāra kodageyāgi . . . . .
30. nēriya simeyalu . . . . . kereyanu . . . . .
31. . . . .
32. tā achchukattisida Vijayarāyasa-
33. mudrada kelage budha . . . . . bhāgavanu
34. kodalullavaru Vijayarāyara hosa ūra
35. kereyanu ūranū kaṭṭuvudake koṭṭevu
36. munna bokkasada . . . . .
37. . . . . mariyādeyalu
38. dāna-pālanayōr madhyē dānā chhrēyōnupā-
39. lanam dānāt svargam avapnōti pala-
40. nād achchutam padam

*Note.*

The inscription is in Kanarese language and writing, and some words here and there are worn out, specially in the dated portion. The number denoting the year of the Śaka era is gone. All that remains concerning its date is Vṛisha samvatsara, Chaitra śuddha 3. Hence it cannot be verified. It records the construction of some tank and a temple with an idol of Gaṇēśa set up in it together with the gift of some fields for conducting the worship of the god, by . . . . . during the reign of Vijayarāya of Vijayanagar (1416-17). The inscription ends with the usual imprecation.

#### 45.

Below the tank of Ganjagunte (same Hobli),  
on a stone in the wet land of Nangala Nāganma.

(Front)

Size 4' × 2'6"

1. Vibhava-samvatsarada Bhādrapada su
2. 12 yalu . . . . .
3. Bhāradvāja-gōtrada Saṅkayya
4. Tirumalanāthange koṭṭa
5. yimmaḍi . . . . .
6. . . . . dhāreyaṇ eṛedu koṭṭa

(Back)

7. . ga . . . . .
8. . . . .
9. . . i-dharmaman alidavaru Kā-
10. śiyali gōva konda pāpake . . . . .
11. . . . .

*Note.*

The inscription is imperfectly dated the 12th lunar day of the light half of Bhādrapada in the year Vibhava. It records the gift of some land by Saṅkayya of Bhāradvāja-gōtra to Tirumalanātha . . . . . The language and writing is in Kanarese.

#### 46.

On a rock near Pichagundlahalli (same Hobli)

Size 6' × 3'.

1. svasti śrī-vijayābhyudaya Śalivāhana-śaka-varuṣam
2. bulu 1530 agunēti Pingala-nāma-samvatsaram Vayiśākha
3. 15 lu Sugutūri Chikarāya Tammaya gauni bhārya Mā . . . . . gāru
4. Mahādēvuni tiruvārāadhanakugānu ichina bhū
5. -dāna-śāsana-kramam ēmaṇṭe i-cheruvu kindā
6. kāluvuku tūru tōṭa chēnu ā-
7. chandrārkaṅgā naḍuyuvālasinadani dhārādattamaina
8. bhū-dāna-śāsanani Chikkarāya Tammaya
9. gauni apanachēta i-dharmainu . . . . .
- (On a side of the inscription)
10. dāna-pālanayōr madhyē dānachchhrēyō-'nupālanam dā-
11. nāt svargam avapnōti pālanād achyutam padam śrī

*Note.*

The inscription is in Telugu language and characters. It is dated Śaka 1530 Pingala sam. Vaisākha 15. But Śaka 1530 corresponding to A. D. 1608 was Kilaka. 1530 is probably an error for 1539. It affords no other means for verification. It records the gift of some field of specified situation and boundary for the service of Mahādēva by the wife (name worn out) of Sugutūru Chikkarāya Tammaya with her husband's approval. The inscription ends with the usual imprecation.

## 47.

To the north-west of Elagondahalli (same Hobli) on a stone near Rāmayya's field.

Size 8' × 3'.

1. svasti śri-vijayābhyudaya Śalivāhana-śaka-varushaṅgaḷu 1530 neya
2. Pingala-samvatsarada Chayitra śu 10 lu śrimatu Sugutūra Chikkarāya Tammaya
3. gaudaru Elagondanahalliya Sūryanārāyaṇabhaṭṭaru Anantayyavodeyaru Appanna
4. śri-Śankara-Paraśurāmaya mārga-sahāyārtha mahājanake koṭṭa hola kha 1 Elagondanahalliya baḷi
5. Atikuṇṭe mūḍaṇa kōḍinda vōṇi ho 1 ubhayam kha 2 ā-vūra hiriya keṇṇa ke-
6. ḷage gade kha 1 mūḍalu idake paḍuvāla vōṇiyolagana gadeyanu Śivārpana-vāgi
7. koṭevu ā-vōṇiya gadde allade nimmage koṭṭa gade kha 1 nū nīvu anubha-visikoṇḍu baruvudu śri

*Note.*

This inscription is in Kanarese language and writing and is dated Śaka 1530 (1539) Pingala sam. Chaitra suddha 10. 1530 is evidently a mistake for 1539. It records the gift of some lands of specified boundary and situation by Sugutūr Chikkarāya Tammayagaḍa to the Mahājanas consisting of Elagondanahalli Sūryanārāyaṇabhaṭṭa, Anantayya Vodeyar, Appanna, Śri-Śankara Parasurāmaya partly for rendering service to travellers and partly for their own enjoyment.

## 48.

On a stone set up near the village Virupākshi in the same Hobli.

Size 4' × 1'-2".

1. Āṅgirasa-
2. samvatsarada Pushya-ba 3
3. Ā Makara-saṅkrānti-
4. yalu Sugutūra
5. Chikarāya Tammaya-
6. ya-gaudaru De.
7. na Gaṇapatiya pūja-
8. ka Lingapage dhārā-
9. dattavāgi archana-
10. da vartige koṭṭa
11. du kha il- ho-
12. la

*Note.*

This is in Kanarese language and characters. This inscription records the gift of a field of half khaṇḍiga in sowing capacity to Lingappa, a worshipper of Gaṇapati, by Sugutūr Chikarāya Tammayagaḍa for conducting the worship of Gaṇapati. It is imperfectly dated Āṅgirasa sam. Pushya Bahula Ādivāra, Makara-saṅkrānti.

*Translation.*

On the third of the dark half of Pushya (December and January) in the year Āṅgirasa in the solar month Makara, Sugutūr Chikarāya Tammaya gaḍa made a gift of a field half a khaṇḍiga in sowing capacity to Lingappa, worshipper of god Gaṇapati, for conducting the worship.

At the bēchirāk village Mallasandra (Duggasandra Hobli) on a stone near the ruined temple of Vināyaka.

Size 1'-2" × 1'6".

1. śrī-Harihara-kunāra śrī-vīra Yimmaḍi Bukkaṇṇa-Voḍeyaru rājyavan ālu-valli sāmānyōyaṃ dharmma-sētuṃ nṛipāṇām kālē kālē pālaniyō bhavadbhiḥ sa-
2. rvān ētān bhāvihāḥ pāṛthivēndrānu bhūyō-bhūyō yāchate Rāmachandraḥ svasti śrī-vijayābhyudaya-śaka-varusha 1321 neya Pramādi-saṃvatsara-rada Chayitra-su 1 Ā.
3. śrīman-mahāpradhāna Āśvalāyana-sūtrada Ātrēya-gōtrada Heggappagala maga Mallarasarū Mallasamudradalu Vināyakadēvara guḍi ā-taṭāka ā-sālunara ārama
4. ā-Mallasamudravemba grāma-pratishṭhe ishtānu ā-chandrārka-sthāyiyāgi śīleya likhitavāgi māḍida dharmma-śāsanada kramav entendare yī-Vināyaka-dēvara dēvālaya ā-Vinā-
5. yakadēvara amṛitapaḍi ā-pūje ā-taṭāka ā-grāma ārama ā-sālunara yī-dharmmaivanū āchandrārka-sthāyiyāgi yellarū pālīsūdu sva-dattād dvi-guṇaṃ puṇyaṃ para-da-
6. ttānupālanaṃ para-dattāpahārēna sva-dattaṃ nishphalaṃ bhavētu dāna-pālanaḥ madhyē dānāch chhrēyō'nupālanaṃ dānāt svargam avāpnōti pālanaḥ achyutaṃ padam ||

*Note.*

The inscription is in Kanarese language and writing. It records the construction of the village Mallasandra with a temple of Vināyaka with the idol of Vināyaka set up in it together with a tank, avenue trees and a grove and with some provision for the worship of the god, by Mallarasa, son of Heggappa, of Ātrēya-gōtra and Āśvalāyana-sūtra, the illustrious Mahāpradhāna to Immaḍi Bukkaṇṇa Voḍeyar, son of the illustrious Harihara. It is dated Śaka 1321 Pramāthi sam. Chaitra śudda I (Ādivāra) equivalent to the English date, Sunday the 19th March A. D. 1399.

*Translation.*

While the illustrious Vīra Bukkaṇṇa Voḍeyar II, son of the illustrious Harihara, was ruling——Common is the bridge of charity to you all, O kings, and therefore it deserves your protective care. Thus Rāmachandra again and again begs of all future kings. Be it well! On Sunday the first of the light half of Chaitra in the year Pramāthi, Śaka 1321, Mallarasa, son of Heggappa, of Ātrēya-gōtra and Āśvalāyana-sūtra, an illustrious Mahāpradhāna, constructed the village, Mallasandra, together with a temple of Vināyaka, a tank, an avenue of trees and a grove and with a view to make all these permanent, set up the inscription, as follows:—

Let all protect this temple of Vināyaka, the provision made for the *amṛitapaḍi* (food-offering) and worship, the tank, the village, the avenue of trees and the grove as long as the sun and moon stand.

The maintenance of the gift made by others is twice as meritorious as one's own gift. With the appropriation of others' gift one's own gift will be devoid of merit. Of the two, making a gift and maintaining it, maintenance is better than making a gift. One will attain Svarga by making a gift, but by maintaining a gift one will attain the highest abode, from which there is no fall.

## 50.

At Yārādi Gollahalli (same Hobli), on a stone opposite to the village.

Size 4'6" × 8'6"

1. Śubhamastu svasti śrīvijayābhyudaya Śālivāhana śaka varusha 1546 Rākshasa sam.
2. vatsarada Chaitra ba 30 Gu puṇya-kāladalu śrīmad rājādhirāja rājaparamēśvara . . . .
3. rāda Rāmachandradēvarige śrīman mahānāya . . . .
4. Obanāyakarū koṭṭa bhū-dāna dharma śāsana namma Punganūru-sīmevolagaṇa . . . . da volagaṇa.

5. Hosahalliyemba grāmavanu Rāmachandra . . . Yinimadi Narasingarāyara nirūpadim . . . . .
6. rige dharmavāgi . . . . . śrī-Rāmachandradēvarige dana-dhārā pūrvakavāgi kōṭṭa.
7. ī-grāmake saluva aṣṭa-bhōga tējasvāmyavanu śrī-Rāmachandradēvarige . . . . .

*Note.*

The inscription is in Kanarese language and writing. It records the gift of the village, Hosahalli in . . . . . the kingdom of Punganūr for the service of god Rāmachandra by Mahānāyaka Obanāyaka under the orders of Immadi Narasingarāya (of Vijayanagar). It is dated Śaka 1546 Rākshasa samv. Chaitra Bahula 30 Guruvāra corresponding to the English date Wednesday the 7th April A. D. 1624. By calculating according to the tables given by Swami Kannu Pille, I find that the new moon day (tithi) lasted for 23 hours from sunrise on Wednesday the 7th April, 1624 and thus expired about 2½ ghaṭikas before sunrise on Thursday. Hence it may be presumed that according to the calendar of the times the tithi was believed to have lasted some minutes after sun-rise on Thursday. (See Sh. B. Dikshit's remarks on page 158, Gupta Ins., Vol. III.) Some words in lines 2, 3, 4, 5, 6 and 7 are lost.

51.

At Uttanūr (same Hobli), on a stone in the wet land of Anantappa.

Size 5' × 2'

Grantha and Tamil characters.

1. Prajāpati varushattu svasti śrī
2. mahāmaṇḍalēśvara harirāyavibhāḍa.
3. pūrva dakṣiṇa paścima samudrādhipa
4. ti śrī virapratāpa
5. Dēvarāya mahārāya
6. pratuvi rājyaṁ pa
7. ṇṇiyaruḷā . . . . .

*Note.*

This inscription merely gives the name of the king Dēvarāya with the titles which indicate that he belonged to Vijayanagar line of kings and the year viz., Prajāpati. There were two kings of the line with that name, viz., Dēvarāya I and Dēvarāya II; but in the reign of neither of them did the year Prajāpati occur. There was however another king of the dynasty, Mallikārjuna, who was known as Immadi Dēvarāya in whose reign the year Prajāpati occurred. This inscription evidently belongs to that reign.

TRANSLATION.

Be it well. In the year Prajāpati, while the illustrious mahāmaṇḍalēśvara, *ari-rāya-vibhāḍa* (destroyer of hostile kings), lord over the Eastern, Southern and Western oceans, Vira-pratāpa-Dēvarāya-mahārāya was pleased to rule the earth . . . . .

52.

On a stone lying in the field belonging to the temple of Nārāyaṇa at Bairakūr in Bairakūr Hobli.

Size 6' × 1'-6'.

Kannada language and writing.

- |                |              |
|----------------|--------------|
| 1. Viṭhalarāya | 5. hadinaidu |
| 2. Voḍeyaru ko | 6. koḷaga ho |
| 3. ṭṭa koḍage  | 7. la        |
| 4. hola kha ¾  |              |

*Note.*

The inscription is not dated nor is the person to whom the field is granted named. There is not even the description of the boundary and situation of the field granted. It is probable that the field in which the stone is set up was granted to the village itself for the service of some god.

## 53.

At Halékoppa (same Hobli), on a stone in the wet land of thTõe ti.

Size.—7' × 2' 9"

1. svasti Sripurusha mahârâjarâ.
2. mmaṃ prithuvi râjyaṃ geyye
3. mādâ . . . . . ṇḍa bê
4. dikonḍu Naṅgaliya
5. Setṭiu Pettada kereya
6. . . . lage mâtege dēva
7. bhôgam padirkkola
8. kaḷan iṇisidom
9. idan alidom vâraṇâ
10. siyan alidom

*Note.*

The inscription is in old Kanarese language and the characters are also pretty old resembling those used in the 7th and 8th Centuries of the Christian era. It records the gift of a paddy field of ten koḷagas in sowing capacity for the service of some goddess not named, by Nangali-setṭi with the permission of Sripurusha, a Ganga king (A. D. 788). It is not dated and ends with the usual imprecation.

## 54.

At Byâṭnûr (same Hobli), on a stone amidst the rocks on the boundary.

Size.—5' × 3'6"

Old Kannada language and writing

1. svasti śrīmad-Iṛiva-Noḷambaṃ prithi-
2. vi-râjyaṃ geyye Eraḍiyûra û-
3. raḷivino-
4. ḷa Bôvara
5. Bhâvayyaṃ
6. ântiridu
7. sattu sva-
8. rgastan âdam

*Note.*

The inscription is not dated. It is a memorial stone set up to commemorate the death in battle of one Bôvara Bhâvayya at the time of the destruction of the village, Eraḍiyûr, in the reign of Iṛiva Noḷamba of the Noḷamba dynasty.

*Translation.*

Be it well. While the illustrious Iṛiva Noḷamba was ruling, Bôvara Bhâvayya having fought at the time of the destruction of the village Eraḍiyur, died and attained svarga.

## 55.

On a stone on the hillock of Gollahalli (same Hobli)

Size.—4' × 3'3"

Old Kannada language and writing

1. svasti śrīmad Iṛiva-Noḷambaṃ
2. prithuvi-râjyaṃ ge-
3. ye . . . . . turu
4. . . . . lkâdi . . . .
5. . . . . svarggasthan â-
6. dam . . . . .
7. . . . kaḷani pattu-
8. koḷagaṃ biṭṭar
9. svasti . . . . .

*Note.*

The inscription is not dated. It is a memorial stone set up to commemorate the dath of some one in his attempt to rescue cows carried off by cow-raiders. A paddy field of ten koḷagas in sowing capacity was granted to the survivors by the king, Iṛiva Noḷamba. Some words in lines 3, 4, 5, 6 and 7 are lost.

**56.**

On a stone lying on the elevated ground near Koṭṭūr in the same Hobli

Size 5' × 2'-6"

Kannada language and characters

1. Viśvāvasu-samvatsarada
2. vayiśākha ba 1 lu śrī-
3. matu Mallanagaḷu vi-
4. rapage barasi koṭṭa śa-
5. sāna nīnu namma ū-
6. ligatanava mādi-
7. koṇḍu iruva nīnitta
8. koṭṭa holā kha-<sup>lū</sup> i-
9. dake tapidavarū bra-
10. hūṇēṭige oḷagaharu

*Translation.*

On the first lunar day of the dark half of the month Vaiśākha in the year Viśvāvasu, the illustrious Mallanna made a grant of a field of three-fourth of a khaṇḍiga in sowing capacity to Virapa for the faithful service which the latter had been rendering to the former. Those who take away the gift will be guilty of the sin of murdering a Brāhman.

**57.**

On a stone lying in front of the Gōpālakṛiṣṇasvāmi temple at Madderi in Tāyalūr Hobli

Size.—4'-6" × 1'-6"

Kannada language and characters

1. śubham astu svasti śrī-
2. vijeyābhyudaya Śalivāhana-śaka-
3. varuṣa 1461 neya Viḷambi-
4. samvatsarada Chayitra śu 10 śrīman-
5. mahāmaṇḍalēśvara śrī-vīrapratāpa
6. śrī-Achyutarāya-mahārāyaru
7. prithuvi-rājyaṃ gaiyuttīralu Mali
8. karājagaḷa Tirumalarāja-ayyana
9. varige dharmav āgabekendu Mu—
10. ḷuvāgila rājyada Āvaniya nāḍola-
11. gaṇa Maderiya Akkanāyakana makalu
12. Ankapanāyakaru Kiriya Ankapanāyakaru
13. Tammanāyaka . . . . . chika-
14. nāyaka Timmanāyakaru nāṭ
15. ayivara sammatadinda namma
16. Maddēriyālu Gōpālakṛiṣṇa-dēva-
17. ra pratishṭeyanu māḍisi dēvara aurita-
18. paḍi-naivēdyake namma Madēriyanu

(The inscription stops here.)

*Translation.*

Be it auspicious. Be it well. On the 10th lunar day of the light half of Chaitra in the year Viḷambi Śaka 1461 (A. D. 1538-39), while the illustrious Achyuta Rāya, Mahāmaṇḍalēśvara Virapratāpa, was ruling—for the purpose of bringing prosperity to Malikarāja Tirumalarājayya. Ankappanāyaka, son of Ankanāyaka of Madēri in Āvani-nāḍu and Tammanāyaka . . . . Chikkanāyaka, Timmanāyaka—we, all these five, unanimously have set up God Gōpālakṛiṣṇasvāmi in

Madêri and made a gift of the village Madêri for the worship and food-offerings to the god.

## 58.

## MYSORE DISTRICT.

*Châmarâjanagar Taluk.*

Hampâpur (Venkatarâmasamudra) grant of the Śaka year 1666 of Kṛishṇa-râjavodeyar II of Mysore in the possession of Râmakrishṇa Jôsyar, son of Venkaṭa-subba Jôsyar, at Haradhanalli. Plate 1; Nâgari characters, language partly Sanskrit and partly Kannada.

(Front.)

1. śubham astu ! śrī-Gaṇâdhipataye namaḥ namas tuṅga-śiraścumbi-  
chandra-châmara-châravè ! trailôkya-nagarârambha-mûla-stambhâya  
Śambhave.
2. Harêr lîlavarâhasya damshṭrâ-daṇḍaḥ sa pâtu vaḥ ! Hêmâdri-kalaśa yatra  
dhâtri chchhatra-śriyaṃ dadhau ! kalyâṇâyastu tad dhâma pratyû
3. ha-timirâpahaṃ ! yad gajôpy agajôdbhûtaṃ Harinâpicha pûjyâtê ! asti  
Kshiramayâd dèvair mathyamânân mahâmbudhêḥ ! navanîtanî ivôd-  
bhûtam
4. apanita-tamô-mahaḥ ! tasyâsîṭ tanayas tapôbhir atulai ranvarthanâmâ  
Budhaḥ puṇyairasya Purûravâ bhuja-balair âyur dvishâṃ nighna-
5. taḥ ! tasyâyur Nahushôsyas tasya parushô yuddhê Yayâtîḥ kshitau khyâ-  
tas tasya Yadur yadiya-yaśasâ vyâptam mahîmaṇḍalam ! Dvârakâ-
6. nagara-prântê santatis tasya santatâ ! sarva-kâma-samṛiddhâ bhût kshônî  
rakshaṇa-dîkshitâ ! tatrôtpannâḥ katichana Yâdavâs tē yadri-
7. chchhayâ ! Karnâṭa-dêśam-âjagmuḥ Kâvêryâlaṅkṛitam nṛipâḥ ! ramaṇi-  
yam samâlôkya dêśam sarva-guṇânvitam ! atraiva vasatiṃ cha-
8. krur Mahîsûra-purôttamê ! tad-vamśê Châmaabhûpâlâḥ samjajñê'ari-nishû-  
danaḥ ! yaśasvi narapâlêshu Yâdôḥ Kṛishṇa ivânvayê ! tat-sûnur bhuvi  
Timmarâ-
9. ja-nṛipatir gâmbhîrya-śauryânvitaḥ śrîmân Kṛishṇamahîpatis tad-anujaḥ  
prauḍha-pratapânvitaḥ ! dhîmân Beṭṭada-Châmarâjanripatis tasyânujô-
10. bhûd balî tasmâd Râjamahîpatîḥ samudabhût sâmrâjya-lakshmyâ punaḥ !  
sôyam Râja-nṛipâgraṇîs Tirumala-kshinâpala-râyam javâj jivâ
11. dôryuga-vikrama-krama-bharaiḥ Śrîrangapuryâṃ sudhîḥ ! âruhyâdbhuta-  
chitra-ratna-khachitaṃ prôttuṅga-simhâsanam sâmrâjya-śriyam â-
12. pa tatra nikhila-kshônîśa-vandyâṅghṛikaḥ ! tasyâsîn Narasâvanîśvara-varô  
vidvajjana-ślâghitas tat-sûnur bhuvi Châmarâja-nṛipatir bhû-maṇ-
13. ḍalâkhaṇḍalaḥ ! tad-vamśê kshitipâgraṇîḥ samabhavat prakhyâta-śauryô-  
dayaḥ śrîmân Immaḍirâjarâd bhuja-balaîs chakrê sva-chakrê mahîṃ !  
tadvamśê-bhûd Raghu-
14. patir iva stûyamânâpadânaḥ śrîmân Kaṇṭhiravanarasarâd bhûbhujâm  
agraganyaḥ ! yasyâsîd vai Nṛihari-charaṇê bhaktir ânanda-sândrâ Mân-  
dhâtâram Prithu-
15. nî api Nalain yas tu kirtyâtisêṭ ! tad-anvayê samudabhûd Dêvarâja-mahî-  
patîḥ ! atrâsanâguna-bhramsaṃ mauḷi-ratnam mahîbhujâm ! tad-vamśê
16. Chikadêvarâja-dharaṇîdêvendra-nâmâjani śrî-Kaṇṭhirava-śabda-pûrva-  
Narasa-kshônîpatis tat-sutaḥ ! tat-sûnur vara-Kṛishṇarâja-nṛipatîḥ śrî-
17. Chikkarâjâtma-jô Vishṇoḥ Śrîriva yasya paṭṭamahishi Dêvîramâmbâ-  
bhîdhâ ! yad-danâmbudhirêva vâridhir asâv âpûri yat-têjasâṃ udyô-
18. tēna hata-dyutir dyavi param bhânūḥ kaśânūḥ kṛitaḥ ! yat-kîrtir bhuvi  
Dugdhavâridhir iti svargê tu Gaṅgêty adhólôkê Śêsha iti vyadhâd bahu-  
vidhâ
19. mēdhâ budhânâṃ param ! tasyâsîṭ tanayô nayôjjvala-guṇaḥ Śrî-Kṛishṇa-  
râjas sudhîḥ yasyâmsaṃ samupêyushi vasumatî nâdhyêti dig-danti-
20. nâm ! naiva kshônîbhṛitâm na vâ phanabhṛitâm ! Isasya Kûrmasya vâ  
nâpyêtat kula-bhûshaṇâyita-nṛipatyamsa-sthalinâm navâ ! vîṭî yasya  
virô-
21. dhi-bhûpati-śiraḥ-kôṭîshu jêjyâtê yat tējas-trasarêṇurêva gaganê Bhâs-  
vân iti dyôtatê ! yat-kîrtistu virâjatê harid-urôjagrêshu hâ-

22. rāvali yad-dāna-sravanēna namra-sīrasaḥ kalpadrumā Nandanē<sup>1</sup> asti śrī-  
Kalilē-nṛipānvaya-lasat-svachchhāmburāśēr vidhuḥ kīrti-sphūrti-vi-
23. rājita-tri-bhuvanah Śrī-Kānta-namā nṛipah<sup>1</sup> tasyāstām tanayau nayōj-  
jvala-guṇau śrī-Naūjaraja-prabhu śrīmad-Dodḍayabhūpati sahabhavau  
śrī-Rāma-
24. Kṛishṇāv iva<sup>1</sup> sainānyam samavāpya vaiṛi-nagarir ākrāmya tat-tach-  
chhirō-rājad-ratna-kīrti-koṭishu padam savyam nyadhattām ubhau<sup>1</sup>  
rāja-śrī-Basa-
25. vāvanīśa-tilaka-śrī-Vīrarājajaprabhur vikhyātau tanayau tayōr abhava-  
tām kīrtiyā pratāpēna cha<sup>1</sup> tatrādyah pritanādhipatya-padavīm āruhya  
rājya
26. śriyam vṛiddhim prāpayati sma vikrama-bharaiḥ śrī-Vīrarājaprabhuḥ<sup>1</sup>  
dānāni kshiti-maṇḍalē kila tulādini dvijēbhyō chirañn āśa-minadrīśam  
nijē-
27. na yaśasā kauśēyam apyādisat<sup>1</sup> rāja-śrī-vara-Vīrarāja-tanayau śrī-  
Dēvarājaprabhu-śrīman-Naūjamahipati vitarāṇa-svalpikṛita-svardru-  
mau<sup>1</sup> rā-
28. jētē bhuvī Rājarāja-vibhavan bhūdēva-samrakshakau pratyarthi-kshiti-  
pāla-sēvita-padau gāmbhīrya-sauryañvitau<sup>1</sup> tatrādyah para-rājadarpa-  
dalanaḥ śrī-Dēva-
29. rājaprabhuḥ śrīmat-Kṛishṇamahipatēr vijayatē sēnādhipatyam valian<sup>1</sup>  
yaś chakrē Mīdigēsi-Māgaḍi-lasat-Sāvandi-mukhyān bahūn dēsān a-
30. nya-nṛipālakaiḥ bhuja-balāj jētum tva-sādhyān vaśē<sup>1</sup> sarvādhikāra-padam  
asya bhajan nṛipasya śrī-Naūjarāja-nṛipatir jayati sma bhūmau<sup>1</sup> yasyā-  
bha-
31. vad Basavarāja-mahipatīndras tātaḥ su-mīnanayanaḥ janani cha yasya<sup>1</sup>  
brahmāṇḍam viśva-chakram kanaka-gaja-haya-syandanān gō-sahasraṇi  
ka-
32. lpadrum kalpavallīm nija-tanu-tulitam hēma Hairaṇyagarbham<sup>1</sup> abdhīm  
bhūtani sirān ajina-kanaka-jam dhēnu-yugmam dharām cha prādād yō  
bhūsu-
33. rēbhyō yad-anumati-vaśān Naūjarāja-kshitisah<sup>1</sup> śrī-Gōvinda-danāyakah  
prabhu-varah śrī-Kaṇvapuryām abhūd grāmāṇām adhipah prasasta-  
na-
34. himā dvātrīṇsataḥ kīrtimān yah prakhyāta-matir yathā-kavi-Gurū  
Bhṛigv-Aṅgirō-vamśayōḥ svīasya prathayām-chakāra nitarām vam-
35. śasya kīrtim tathā<sup>1</sup> tad-vamśē kalaśāmbudhāv iva Śaśi vidvān budhānām  
priyō Gōpālārya iti prasiddha-mahimā jātah sudhīr
36. dhārmikah<sup>1</sup> yasyālaṅkṛita-bhūtalasya nitarām Gōpāla-pādābjayōḥ bhak-  
tiḥ sat-purushārtha-dā samabhavat śrēyōrthinaḥ sarvadā<sup>1</sup>
37. tat-sūnuḥ priya-darśanas sumanasām Kṛishṇārya-namā bhavad dharmāi-  
ka-pravaṇō vihāra-nīlayah saujanya-dākshīnyayōḥ<sup>1</sup> yah Śrī
38. raṅgapurīm upētya vachasā budhyā cha Vāchaspatēr anyūnah prabhu-  
rañjanam virachayan indhē sma bandhus satām<sup>1</sup> putras tasya
39. viśiṣṭa-buddhir udabhūd vidvajjanaika-priyah Timnappārya iti pratham  
sumahatīm prāptas satām agrāṇi<sup>1</sup> yas taistair niyamair
40. abhiṣṭa-phaladān ārādhyā dēvōttamān abhrājid abhinandyanāna-  
charitah sadbhīr guṇais santatām<sup>1</sup> tasyādhīta-samagra-yājusha-ma-
41. hāpastamba-sūtrasya hi śrīman Venkaṭapatyamātya-tilakah putrō-  
janishtōttamah<sup>1</sup> yah Śrīraṅgapurē vasan pratidinam
42. Śrī-Venkaṭēsam bhajan Bhāradvāja-kulāgrāṇir vijayatē bhūdēva-sam-  
rakshakah<sup>1</sup> yah sēnādhipa-Dēvarājām atulam śrī-Naūjarā-
43. ja-prabhuḥ santōshya sva-guṇair ananya-sulabhais sarvārtha-sam-  
sādhakah<sup>1</sup> kshōṇisādhipatēr adabhra-yaśasas śrī-Kṛishṇarā-
44. jā-prabhōr mantritvam samupāśritō vijayatē sarvātīśāyī dhiyā<sup>1</sup> yō dānāny  
atanōd bahūni vidhivat kinchāgrahārān bahūn yasya
45. brāhmaṇa-pālanēshv avichalam vātsalyam anyādrīśam<sup>1</sup> yah snānē cha-  
japē purāṇa-paṭhanē dēvārchanē bhōjanē viprair bhā-

(Back)

46. ti samantataḥ kavachitah sadbhīh sahasrādhikau<sup>1</sup> tasyāśīl lalanā samā  
guṇa-gaṇair Lakshmi-Bhavanīyōḥ satī śrī-Kā-



47. vèryabhidhâ dayârdra-hridayâ Sûryam prabhêvâsritâ | Atrêr adbhuta-karmanah kila yathâ bhavyânasûyâ tathâ yâ dharmâdi-pumartha-sâdhana-
48. vidhau bhartur grihîta-vratâ | sôyam Venkatapatyamâtya-tilakah patnyâ sahâbhîshtayâ dharmam kîrtikaram vichârya suchiram ka-
49. rtum sthiram kam chana | Kâvêri-Kapilânadi-pravilasat-kshêtrê mahâ-punyardê prakhyâta-śriyam agrahâram akarôch chhri-Krishnarâjâ-
50. jûyâ | tènâtyadbhuta-karmanâ virachitah śri-Trirmakûṭhê mahâ-Kâvêri-Kapilâ-nadîpravilasat-kshêtrê grahârottamah | sa-
51. dvrittair vimalair dvijâti-manibhir yah santarâm yôjitô bhûdêvyâ maui-hâravâd vijayatê śri-kumbhajêsa-priyah | Śâlivâha-
52. na-nirṇitê śakâbdê daśabhis śataih | samanvitecha shatshashṭhyâ shatśatair api vatsaraih | Raktâkshi-vatsarê mâsi Vaiśâkhe.
53. Ravi-vâsare | Purnamâsyâm Sîtâbhânôr uparâge mahâ-dine | agrahâram adâd bhaktyâ viprebhyaḥ prîti-pûrvakam | Kâ-
54. vèryâ dakshinê bhâge Satyâgâla-sthalê sthitam | Mullûru-grâma-simâyâḥ prâchîm âsâm upâsritam | nadyâḥ Sahyâ-drijâyâs tu
55. dakshinâyam diśi sthitam śri-Dâsanapura-grâmât paśchimasyâm diśi sthitam | Mudugundasya simâyâ uttarasyâm diśi sthitam |
56. pratinâmnâ Venkatârâmasamudra iti kîrtitam | Hampâpurâbhidham grâmam sarva-sasya-samanvitam | sarvamânyam chatus-simâ samy-utam cha sa-
57. mantataḥ | midhi-nikshêpa-pâshâṇa-siddha-sâdhyâ-jalânvitam akshinâ-gâmi samyuktam ashta-bhogyam sabhûruham | vâpi-kûpa-taṭâkaiś cha kachchhênâ-
58. pi samanvitam | putra-pautrâdibhir bhôgyam kramâd âchandra-târakam | dânâdhi-vikrayâṇâṃcha yôgyam vinimayasya cha | amśair dvâdaśabhir yuktam sa
59. griham nirupâdhikam | Brâhmaṇêbhyah kuṭumbibhyas tēbhyas tu nama-mēti cha | sa- hiraṇya-payôdhârâ-pûrvakam pradadau prabhuḥ | Venka-târâma-samudrâkhyê
60. hyagrahâra-varê dvijâḥ | vṛttimantô vilikhyantê vêda-vêdânga-pâragâḥ | Kaundinya-gôtrajô dhîmân Sûryanârâyanâtmajah | Subbâśâstrî
61. yâjushôtra vṛttimêkâm samaśnutê | Nârâyanârya-tanayah śri-Bôdhâ-yana-sûtravân | Narasimhâbhidô-traikâm yâjushô vṛttim aśnutê | Gâ-
62. rgya-gôtrôdbhavôtraikâm Yâjushô Venkatâryajah | dhîmân Venkatârâma-khya daivajñô vṛttim aśnutê | Âtrêya-gôtrajô dhîmân Narasimhâ-
63. rya-nandanah | Lakshmi-patir bahvrichôtra vṛttimêkâm samaśnutê | Bhâradvâjânveyah sûnur Venkatêśvaraśâstrinah | śri-Kêśavâbhidhah sûrir yâjushô-
64. traika-vṛttikah | Bhâradvâjânveyô traikâm śri-Venkatapatês sutah | yâjushô Venkatagirir dhîmân vṛttim samaśnutê | Tamnâbhattâ-
65. bhidhôtraikâm yâjushô Haritânveyah | Kôṭambhattâ-sutô dhîmân vip-rêndrô vṛttim aśnutê | Kauśikânveyjôtraikâm Nârâyanatanûdbhavah |
66. Timnâbhattâbhidhô dhîman yâjushô vṛttim aśnutê | Hiriyâṇa-sutô dhîmân yâjushô Haritânveyah | Subbâbhattâbhidhô traikâm daiva-
67. jñô vṛttim aśnutê | Bhâradvâjânveyô traikâm Sîtârâmârya-nandanah | yâjushô Venkatâdryâkhyô dhîmân vṛttim samaśnutê | Brâhmaṇe-bhyah
68. pradâyaivam daśa vṛttir vichakshanaḥ | vṛtti-dvayam sva-putrâya prada-dan cha sudhîr mudâ | Venkatârâmasamudravemba grâmada Vâmanamudre kalluga-
69. la neṭṭa vivara | i-grâmakke isânya Kâvêrige tenkalu | Dâsanapurada yallêmadhya i-Mallikârjuna-svâmiyavara kodige-holakke mûḍala teva-
70. rinali paḍuva-mukhavâgi neṭṭa kallu | idakke tenkalu | â-grâmada Dâsanapurada yalle madhyadalli mûḍadikkige i-gramada yalle koneyâgi
71. iddadarinda Hâlugere holada tevarinalli neṭṭa kallu | idakke mûḍalu Hampâpura-Dâsanapurada yalle madhyada Hâlugere holakke baḍa-
72. ga-dikkina tevarinalli neṭṭa kallu | idakke tenkalu Hampâpura Dâsanapura agrahârada yalle Hâlugere-holada tevarinalli neṭṭa kallu | ida-
73. kke ten | Hampâpura agrahâradelle madhyâ Mahântavaḍêra kaṭṭege mûḍa neṭṭa ka | idakke tenkalu Hampâpura agrahârada madhya Dêpê-gaudanakatṭege mûḍalu

74. netta ka' idakke teni Hampapura agrahâradelle madhya Hanchiggere yeri-mêlê netta ka' idakke âgnêya Hampapura-agrahârada madhya mûdalâ-
75. gi yalle nadaddarinda i-kere balagereyalli netta ka' idakke mûdalu Hampapura-agrahâradelle madhya Hanchigere erige mûdalu netta ka-
76. llu' idakke mûdalu Hampapura agrahâra Kollâgâradelle madhya Mâri-koḍage holakke mûdala holada tevarinalli netta ka' idakke tenkalu
77. Hampapura-Kollâgâlada madhya mûdalâgi yelle nadaddarinda idê holada tevarinalli netta ka' idakke mûdalu Kollâgâladelle madhya doḍḍa.
78. yarêholada isânya-dikkina tevarinalli netta ka' idakke tenkalu i-eraḍu-yalle madhya Sântasatti-kattege mûdalu doḍḍa-yare-holada mûle te-
79. varamêle netta ka' idakke tenkalu-yalle madhya Mahântavaḍêra kattege baḍagalu Kallêgaudana holada mûdalu tevarinalli netta ka' idakke tenka-
80. lu i-yallê-madhya i-katte balagereyalli netta ka' idakke tenkalu Hampapura-Kollâgâladelleya madhyada jârige baḍagalâgi netta kallu idakke pa-
81. ḍuvalu Hampapura-Kollâgâladelleya madhya Kempaliṅganakattege mûdalu netta ka' idakke paḍuvalu Hampapura Kollâgâla Saṅkarana-purada yalle-
82. madhya Mahantavaḍêra kattege paḍuvalu netta ka' idakke paḍuvalu Hampâ' Saṅkaranapurada yalle madhya Muṇḍuṅḍada Dêvêgaudana holakke tenka-
83. lu netta ka' idakke paḍuvalu Hampâ' Saṅkaranapurada yelle madhya Honnaholege mûdalâgi netta ka' idakke paḍuvalu Hampâ' Mullûra yallê madhya Honna-
84. holege paḍuvalu uppaliḡa-Sambu-tôṭakke paḍuvalu netta ka' idakke-baḍagalu i-Sambu-tôṭada tevarinalli netta ka' idakke baḍagalu yallê-madhya.
85. Lingêgaudana tôṭakke paḍuvalu netta ka' idakke baḍagalu Yamme-Lingêgaudana tôṭakke paḍuvala tevarinalli netta ka' idakke baḍaga
86. lu Hampapura Mullûra yalle madhya Sivanêgaudana tôṭada âgnêya-bhâga tevarinalli netta ka' idakke paḍuvalâgi idê tôṭada nairutya-mû-
87. le-tevarinalli netta ka' idakke baḍagalu yî-yalleya madhya Mâdêgaudana Virattana tôṭakke paḍuvalu netta ka' idakke baḍagalu Honnaholege
88. paḍuvalu Kâvêrige tenkalu netta kallu' antu 28 kallugaḷa madhya Kâvêri-nadiyindam tenkalu i-chatus-simê-madhyada halli Hiriyûrasun-
89. ka pomnu nuntâḍḍu buddhi-nirûpa-prakârakke sakalavu vritti-prâpti-yalli saluvudu yandu bareṣikoṭṭa tāmra-sâsana êkaiva bhagini lōkê sarvê-
90. shâm êva bhûbhujâm' na-bhōjyâ na kara-grâhyâ vipra-dattâ vasundarâ Kâṣyapaḷ Sâmagô dhimân vidvân śrî-Kṛṣṇadikshitaḷ tāmrasâsa-
91. na-gân ślōkân uktvâlikhya virâjatê' śrî-Vengatêsvara (Kannāḍa).

*Note.*

After praising Śambhu, Varâha, and Gaṇapati, the inscription describes the genealogy of Kṛṣṇarâja Voḍeyar II in the way in which it has been given in a number of grants of the Mahârâjas of Mysore. There was born the moon from the milky ocean. His son was Budha, his son Purûravas, his son Âyus, his son Nahusha, then Yayâti, from Yayâti there was born Yadu, lord of Dvâraka. Some descendants of Yadu came to the Karnâṭaka country and set up a kingdom in Mysore. In that line there was born Châmarâjâ; his sons were Tîmarâja, Beṭṭada-Châmarâja and Râja-oḍeyar, conqueror of Tirunalarâya of Śrîranga-paṭṭana. Râja-Voḍeyar's son was Narasarâja whose son was Châmarâja. Then came Râja Voḍeyar II. Then came Kanthîrava Narasarâja Voḍeyar. Then came Dêvarâja, the latter was succeeded by Chikkadêvarâja whose son was Kanthîrava Narasarâja II. He was followed by Kṛṣṇarâja, his son was Kṛṣṇarâja II who bestowed the Agrahâra of the grant. This Kṛṣṇarâja Voḍeyar is stated to have been served by two ministers successively: first by Nanjarâja and then at the time of making the grant by Venkaṭapati, at whose suggestion and recommendation the Agrahâra of Hampâpûr called after the name of the minister as

Venkaṭarāmasamudra was given to some Brāhmanas. The interesting feature of this inscription is the description of the genealogy of the two ministers. The genealogy of Nanjarāja is given as follows:—Among the old kings of Kaḷale, now a village about 16 miles from Mysore, there was one Kāntarāja by name. He had two sons, Nanjarāja and Dodḍarāja, who as commanders of the army of Mysore subdued a number of petty *pālegārs* of the time. Nanjarāja's son was Basavarāja and Dodḍarāja's son Virarāja, of whom, the former as a commander of the Mysore army excelled his father, while the latter was famous for his liberality and charity. Virarāja's son was Dēvarāja and Basava's son Nanjarāja. Dēvarāja as commander of Kṛṣṇarāja Voḍeyar's army, conquered the chiefs of Miḍigēṣi, Māgaḍi, and Sāvandi and other places, while Nanjarāja, son of Basava was the minister of the same king. When Nanjarāja retired, Venkaṭapati became minister to Kṛṣṇarāja Voḍeyar II. Venkaṭapati's genealogy is given as follows:—

Govinda-daṇḍayaka was an officer in charge of a number of villages and Kaṇvapurī was his head-quarters. In his family there was born a learned man called Gōpālārya whose son was Kṛṣṇārya who was held in high esteem by the king in Seringapatam. His son was Timmappārya, who could recite the whole of the Yajurveda and the Āpastambasūtra. His son was Venkaṭapati, who having pleased both Dēvarāja, commander of the Mysore army, and Nanjarāja, the retiring minister, became minister to Kṛṣṇarāja Voḍeyar II. He was a learned man and took pleasure in worshipping gods, reading purāṇas and feeding a number of Brahmanas. His wife was called Kāvā. At his suggestion the Agrahāra of Hampapura called Venkaṭarāja-samudra at Tirumukūṭa at the confluence of Kāvērī and Kapilā, after his name, was made and bestowed upon twelve Brahmanas, named in the grant. Lines from 53 to 87 describe the boundary of the Agrahāra and the Vṛitti lands given to the Agrahāra residents. Line 89 contains the usual imprecatory verse and in line 90 the name of the composer of the inscription is given as Kṛṣṇadīkṣhita. There is at the bottom the signature of the minister as Venkaṭēśvara.

The grant is dated Śaka 1666 Raktākṣhi-samvatsara, Vaiśākhamāsa, Pūrṇamāsī on Sunday, there being a lunar eclipse on the day. The equivalent English date is Sunday the fifteenth of April of A. D. 1744. The ending moment of the fifteenth tithi was about 4-44 A. M. on Monday. There was also a lunar eclipse on Sunday.

## 59.

*Gundlupet Taluk.*

Pillahaḷli grant of Virarājavoḍeyar of A. D. 1638 in possession of Rangasvami Iyengar of Terakaṇṇambi.

(Three plates with a royal signet.)

Size 8" × 4"

- |     |                                       |
|-----|---------------------------------------|
| Ia. | 1. śrī-Narasimhāya namaḥ śubha-       |
|     | 2. mastuḥ Lakṣmīpate Kāmalanā-        |
|     | 3. bha Surēśa Viṣṇō Yajñēśa Yajña-Ma- |
|     | 4. dhusūdana puṣkālākṣhaḥ Brahmaṇya   |
|     | 5. Kēśava Janārdana Vāsudēva          |
|     | 6. Lakṣmīnṛṣimha-charaṇaṃ śa-         |
|     | 7. raṇaṃ prapadyē ॥ śākābdē Śā-       |
|     | 8. livāhē nava-śara-titbayō           |
|     | 9. Īśvarābdē cha Māghē Pūrṇa-         |
|     | 10. myāṃ Śukravārē gururuḍu-          |
|     | 11. sahitē yōga-tithyādhikē cha       |
|     | 12. śrīmad Dēvādīdēvō saka-           |
|     | 13. la-muni-gana-stōtra-pāṭhē-        |
|     | 14. na nutyō Yōgānan-                 |
| Ib. | 15. dō Nṛṣimhō Triṇapura-ṇila-        |
|     | 16. yō prāduraśi babhūva ॥ २ ॥ sva-   |
|     | 17. sti śrī-vijayābhyaudaya Śalivā-   |
|     | 18. hana-śaka-varsha 1559 Ka-         |
|     | 19. li-varsha 4738 sanda Kali-        |

20. dina 1730593 gha 34  
 21. vi-gha 17 sanda vartamā-  
 22. navâda Îśvara-samyatsa-  
 23. rāda Māgha śu 15 Śukra-vā-  
 24. ra śubha-nakshatra śubha-yōga  
 25. śubha-karaṇadalli pratyā-(va  
 26. kshavāda Naraśimhasvā-  
 27. miyavara amṛitapaḍige  
 28. koṭṭa grāma gadde beddalu  
 IIa. 29. tōṭa-svāstheya śāsana  
 30. śrīmat-Kāśyapa-gōtra-  
 31. śindhu-jānitaḥ śrī-Sō-  
 32. marājan rayē tat-sūnuḥ sa-  
 33. kalā-kalāsu nipuṇō  
 34. śrī-Gōvaṇākhyō nripaḥ |  
 35. tat-putrō Basavābhidhāna-nri-  
 36. patau Triṇyāpurī-nāyakō  
 37. śrīmad-vaibhava-Rājarāja-nripa-  
 38. ti śrī-Virarājāhṛayaḥ  
 39. yī-Virarājodeyaru | Basa-  
 40. varājodeyaru yamba upa-  
 41. nāmadinada sukha-rājan  
 42. gaiüttiralu | tanage  
 IIb. 43. yisṭa-kāmyārthav āgabēku  
 44. vandu Yōgānarasimha-  
 45. svāmiyavarige koṭṭa grā-  
 46. ma Hullanahalliya sthalake  
 47. saluva Kaṇevalanādu vola-  
 48. gina Pillahalliya grāma | nu  
 49. sarvamānyavāgi koṭṭeū  
 50. alliya chatuḥ-simeya vola-  
 51. gāda nidhi-nikshēpa-asṭabhō-  
 52. ga-svāmiyavanu Naraśim-  
 53. hasvāmiyavarige saluva-  
 54. du namma Hullanahalliya sthala  
 55. ke saluva Tarraganahali-  
 56. ge baḍagaṇa halasina-nā-  
 IIIa. 57. la-hola | Hullanahalli-  
 58. gesaluva Allālanātha-  
 59. purāda mūḍaṇa gadde 1 Kā-  
 60. reyada kereya kelagaṇa  
 61. Puṭṭarasana tōṭa 1 yivanu  
 62. sarvamānyavāgi Naraśim-  
 63. hasvāmiyavarige ko-  
 64. ṭṭeū yidake āru a-  
 65. lupidaru pañcha-mahā-pā-  
 66. taka || yidakke grantha | sva-  
 67. dattād dviguṇam puṇyam para-dattā  
 68. nupālanam | para-dattāpahārē-  
 69. ṇa sva-dattam nishpalam bha-  
 70. vēt | 1 | dāna-pālanayōr ma-  
 71. dhyē dānā-śrēyam avā-  
 \*IIIb. 72. yitiśrī-Naraśimha-  
 73. śāsanam śubha-śāsanam  
 74. pnuyāt | dānā svargam a-  
 75. vāpanōti pālanād achyutam  
 76. padam | 1 | sva-dattam para-dattam  
 77. vā yō harēta vasundharā |  
 78. shasṭīrvarsha-sahasrāṇi viśṭāyām  
 79. jāyatē krimih | 1 | akshaya-su-

\* Lines 72 and 73 form the concluding portion of the grant and should have been engraved below line 87.

80. khav i-dharmavan ikshisi rakshi
81. suva puṇya-purushargakkum bhakshi
82. suvātage santāna-kshaya-
83. m āyu-kshayam kula-kshayam akkum
84. i<sup>3</sup> bahubhir vasudhā dattā pā-
85. hubhiḥ Sagarādibhiḥ i ya-
86. sya yasya yathā bhūmih ta-
87. syatasya tathā phalam.

*Note.*

This grant consists of three copper-plates written on both sides. At the top of the inscription is engraved the Vaḍagalai *nāmam* of Śrīvaiṣṇava Brahmans with discus to the left and conch to the right. The characters are Nāgari except the numerals which are in Kannaḍa. The language is Kannaḍa with the exception of three original Sanskrit verses in the beginning, one in the middle and imprecatory verses quoted at the close. It records the grant of a village named Pillahalli in Kaṇyala-nāḍu of Hullanahalli-sthala and some lands in the villages Taraganahalli, Hullana-halli, and Kāreya to the god Narasimhasvāmi of Hullanahalli or Trīnapura by Vīrarāja-oḍeyar *alias* Basavarāja-oḍeyar, son of Gōvana and of lunar race and Kāśyapa-gōtra, and chief of Trīnapura or Hullanahalli. The date of the grant is given as Māgha śuddha 15 Śukravāra of Īśvara, 1559 of Śāka era and 4738 of Kali era, the expired days of Kali era being 1730593, and corresponds to Friday the 19th January of 1638 A. D. The king Vīrarāja-oḍeyar mentioned in this grant seems to have been a local chief and quite different from the Changāḷva king of that name, in as much as Kṛishṇarājayadēva but not Gōvanadēva, as mentioned in this grant, was the father or predecessor of Changāḷva Vīrarāja.

The first verse consists of a string of epithets qualifying Lakshminṛisimha. The second verse describes the date of the grant, of the setting up of the god Yōgānanda-narasimha. It is full of grammatical errors. The use of *Śākebdē Śālivāhe* in the sense of *Śālivāha-śakābde* is wrong; *Tithayō Īśvara* is a bad sandhi. *Paurṇamyaṁ* is another error. *Gururudusahite* gives no sense. *prādurāsi babhūva* is a serious grammatical error. It ought to be either *prādhurbabhūva* or *prādurāsit*. In the third Sanskrit verse appearing in the plate IIa, the pronoun *tat* in *tatsūnuḥ* has no antecedent. Trīṇyapuri in the sense of Trīnapuri is opposed to grammar. In fact there is no such word as *Trīṇya*.

60.

SHIMOGA DISTRICT.

*Kumsi Sub-Taluk.*

On a stone set up in the forest of the deserted village Sūḍūr in Kumsi Hobli.

Size 2'-6" × 1-0"

Kannaḍa language and characters.

1. svasti samasta-prasasti-sama-
2. nvitam rājādhirāja rā-
3. ja-paramēśvaram Yīśvara-
4. mūrti śrī Vīra Hariha-
5. rarāyara komāra Dē-
6. varāya Voḍeyaru su-
7. khadiṇi rājyava geyuvali-
8. Saka varisha 1329 nē varu-
9. savāda Sarvajitu samvatsa-
10. rada Kārtika ba 11 Gu Sō-
11. ḍūra Chīlagonḍarsa tana-
12. ge āne-vari (?) bandali Bom-
13. manṇanū tanna prāṇava ni-
14. lisidan āgi ātage bitta u-
15. mbali kereya volagaṇa-
16. bhūmiyanu umbali-

17. ya bhūmiyāgi. bi. chan-
18. dra ulannabara<sup>1</sup> alipida-
19. varu Vāraṇāsiyali ka  
(on the top)
20. vileyan alida papada-
21. sa . . . pātakam śri śri śri-

*Note.*

The inscription is in Kannada language and writing. It is dated Thursday the 11th lunar day of the dark half of Kārtika of the year Sarvajit, Śaka 1329 corresponding to Thursday the 27th of October A. D. 1407, when Dēvarāya Voḍeyar, the son of Viraharihararāya II of Vijayanagar is said to have been the emperor. It records the gift of some land below tank by Sōḍūr Chilagonḍarasa to Boimanna for saving his life from an elephant about to fall upon the former. It ends with the usual imprecation.

**61.**

On a stone lying by the side of the Timber Depot to the east of the village Choraḍi in Kumsi Sub-Taluk.

Size 4' × 2'.

Kannada language and characters.

1. svasti śrīmatu Yādavanārāyaṇa
2. bhujabala-pratāpachakravarti śri-
3. Rāmadēvarājyōdayada . . . . .
4. " . . . Dundubhi-samvatsara
5. . . . . su 10 . . . . . vāra
6. . . . . gavuḍa . . . . . koṭṭa gadde
7. . . . . voḍambattu . . . . .
8. . . . . idam alido . . . . .
9. . . . . Vāraṇāsiya

*Note.*

The inscription records the gift of a paddy-field by Rāmadēva of the Sēuṇa dynasty (1271-1309?) to a Gauḍa, whose name in the inscription is worn out. This is dated in the year Dundubhi, the eleventh year of the king's reign. The names of the month and of the week day are worn out.

*Translation.*

Be it well. On the ..... day the 10th of the light half of ..... of the year Dundubhi, the 11th year of the reign of the prosperous Rāmadēva, Yādavanārāyaṇa Bhujabala-pratāpa-chakravarti, a gift of rice-field was made to ..... Gauḍa ..... (the usual imprecation).

**62.**

On a stone in the building site of the naḍiga in a ruined village to the east of the same village.

Size 3'-3" × 2'-6"

- |  |                   |
|--|-------------------|
| 1. kaḷa-   | 4. mādi-          |
| 2. pamara  | 5. guṇa-sam-      |
| 3. prāṇaja-  | 6. ppa śrī        |
| 7. mad-anādiyagrahāraṇi Sōraḍeya aśēsha-sāsirbbar tamina magam Chila-      |                   |
| dalāra   |                   |
| 8. Byōpadhaḷāraṇa maṇḍalāṇma gōva koll ahitarāṇi gelal paderā mārggaṇi     |                   |
| 9. dale koṇḍudarkke mechchi gadde-gaḷeya matta 1 beddale-gaḷeya matta      |                   |
| 10. pa 2 okkaludere manedere antuvāṇi koḍaṅgeyaṇi biṭṭu koṭṭaru i-ko-      |                   |
| 11. ḍaṅgeya alidātaṇi sinneyiṇi bāhiraṇi svasti śrīmad-anādiyagra-         |                   |
| 12. hāraṇi Sōraḍeya Kadambara Tailahan iridu poḍimade urchichal ā-turu pa- |                   |
| 13. riye Bopadalāra kādi suralōka-prāptan āḍade Chilaḍalāray ātaṅge pa-    |                   |
| 14. rōksha vina-   | 17. da kaṇḍarisi- |
| 15. yamaṇi māḍi  | 18. da Māchōja    |
| 16. kallaṇi irisi-   |                   |

*Note.*

The inscription is in old Kanarese and not dated. The chief interest of it lies in the fact that it furnishes reliable information about early self-governing village communities in Mysore, the honour they showed to the memory of their brave defenders and their readiness to reward the survivors of their brave martyrs. From the way in which Tailapa of the Kadambas is spoken of in the inscription, it appears that the Agrahāra, though it was near Banavasi, the capital of the Kadambas, was not under the Kadamba rule. It may therefore be assumed that the village was self-governing and paying taxes to none. The figures in relief on the stone seem to represent Bôpadalāra and his enemies.

*Translation.*

All the inhabitants of the ancient Agrahāra of Sôraḍe now (Choraḍi) devoted to the observance of Prāṇāyāma and other Yôga practices, all assembled in thousands, made a gift of a wet field and a dry field together with the remission of house-tax and family-tax to Chīladalāra Bopadalāra (modern Talāra-police watch-man) in appreciation of the victory he won against royal cow-lifters on their way to make a raid of cows of the village. Whoever takes away the gift will be cast out of the country.

Be it well. When Tailapa of the Kadambas came on the ancient Agrahāra of Soraḍi in order to make a raid of the cows of the village and the cows fled away being let off by him, Bopadalāra fought with him and attained the abode of the celestials. To commemorate his death, Māchôja set up this stone with inscription (under the order of the inhabitants.)

## 63.

On a stone lying in the forest near the deserted village Kûḍi in Āyanûr Hobli.

Size 5'-0" × 1'-6"

Kannada language and characters.

1. Śalivāhana śaka varusha-
2. 1621 neya Bahudhānya-
3. saṃvatsarada Māgha śu 2 lu
4. Honnāliya maṭhada paṭṭa-
5. da Chennabasavarāja-
6. dēvarige Kûḍi grāma-
7. da pratināma Basavarā-
8. japuravanu Śivārpi-
9. tavāgi Kenchapa Nāya-
10. karu puravarga uttāra-
11. vāgi biḍisi koṭṭa unī-
12. baḷi

*Note.*

The inscription is in Hosakannada language and writing. It is dated the 2nd lunar day of the light half of Māgha of the year Bahudhānya, Śaka 1621, corresponding to Thursday the 6th February 1699. It records the gift of the village Kûḍi called also Basavarājapura by Kenchanāyaka for the service of god Chennabasavadēva in the Maṭha of Honnāli.

## 64.

*Nagar Taluk.*

On the 1st viragal set up before the Sômêśvara temple in Hāluguḍḍe village in Kerehalli Hobli.

Size 8'-6" × 3'-3".

Haḷegannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravê | trailôkya-nagarā-rambha-mūlastambhāya śambhavê || svasti samadhigata-panchama-hāśabda-

2. asēsha-mahāmaṇḍalēsvaran uttara-Madhurādhiśvaran Paṭṭipombuchcha-puravarēsvaran Padmāvatilabdha-vara-prasāda mṛiga-madāmōda santata-
3. ta-sakaḷa-jana-stutyam Nītiśāstranya [jūa] biradasarvanya [jūa]-nāmādi-prasasti-sahitam śrīman-mahāmaṇḍalēsvaran pratāpa-bhujabala-
4. Sāntaradēvaru Sāntalige-sāyiranam sukha-saṃkathā-vinōdalin rājyam-geyyuttam ire tat-pāda-pādinōpajivi samadhigata pancha-
5. mahāśabda mahāprachanda-kumāra ? -vēḷanda-panchānana ripu-kumāra Tāraka-saḷananam arasankagāḷa vijaya-Lakshmi-lōḷa śrīmatu Vira-
6. Hosagundada Bīrarasaru Mēlu-Sāntaligeyyumam Agrahāramumam sukha-din aluttam ire śakavarsha 1984 kaneya Chitrabhānu saṃvatsarada
7. Vaisākha suda 10 Vaḍḍavāradandu kaṭada dūḷu Aliya Bammameyyumam Paṇḍiyarasan-umhaḷigāramam samasta-sādhnamam berasi . . . . . vūralu biṭṭu
8. vatti bahalli Nellivaḷeyalu Jina-pādasēkhara sandhi-vigrahi Māchirājana kam. Talapāri-nāyakange eleyaḷ Boppeyabbe nāyakitti
9. magam bhūvaḷayadoḷ adhikam puṭṭida kaligaḷa mukha-tiḷakam Goggi bhaṇṭaradēvam i rūpinolu Kāma-saṃbha kūrppinolu ā Nara-tanūja Abhimanyu (ve)
10. tām berppa janakk iveḷeyolu nōrppaḷe kali Goggi Kalpa-vṛiksham jagadoḷ dhuradoḷ arāti-bhūbhujaran ānt adhaṭind aras-anka-gāḷa vira
11. (ra) n alurkkeyim besase Gogganam ānt irivalli birḷda bīrara nore-nettarim nenana khaṇḍada diṇḷegarulgaḷim bhayaṇkaram ene vikramam kaliga . . . . .
12. nā jagad-ēkavīrana i aniyaram oḍḍid adḍanada viraran ānt isutirppa billa ballaṇiya turanga sādhanaman ānt irivalli mahā-bhayam.
13. [ne] ṇa-mava khaṇḍa diṇḷi nore-nettara kār (l) ppuram andu nōrppodēn anakamo Goggiy ānt irida vikramam āhava-ranga-bhūmiyo-
14. [l] kalahadoḷ ānta vira-chaturanga-balangaḷan āntu Goggi tōḷ-vāḷ-adhaṭinde tūḷd iriye bidd arisēneya lōhitāmbuvim palavu sirangaḷa . . . . .
15. ralda vol oppire virar aṭṭegaḷ tolatolagendu taḷt iriiva saṃbhrama sangara-ranga-bhūmiyoḷ
16. . . . ṇa-maya lōhita-vāri nēṇada kesarugaḷa kuṇiv aṭṭegaḷ endad idēn anakamo vikramada
17. . . vāgaḷ ondu tiruvim biḍuvāḷu nūru pariye sāyira-variyaṃ neḍuvalli kōṭiyene poḍaviyoḷ a . . . . .
18. . . ru || taṛisand oḍḍid arātiya maṇu-vakkaman āntu Goggi yiriyal dhuradoḷu paṛidaleyoḷu maha
19. . . . ḍaḷava || nāyakatana munbarisida nāyakar idir āgi Goggiyoḷu tāguūḍum sāyakadin echchu tū . . . . .
20. . . . dēvar ad ēna pēluve i mārmmaled oḍḍid anya-nripa-sainya-payōdhige Bira-bhūbhujam nūrmmaḍi bāḍabānaḷa
21. . . . . nōrppudum Kūrmma-nakhāstram emb uriya nālagegaḷ biḍey aṭṭibēveduṃ munmaliy āntu vairiba . . . . .
22. . . . . kritāstrano || dhuradoḷ arisēneyam nirbbharan iriyal Goggi vairi-vikrānta-saral bharadin . . . . . tanuvan uchchā.
23. . . . . doḷ ā sindhu-sutanam pōltam || santatam oḍḍi nind ari-balāḷgaḷan ānt irivalli vairi-vikrānta-sarāḷigaḷ tanuvan uchchā.
24. . . gradol || Sāntanasūnuv entu sara-saiyeyoḷoppidan ante Goggi vikrāntanān āsevaṭṭu saral oṭṭidanāha . . . . .
25. . . . . yoḷ || sangaradoḷ irida virame śringāramam ekkevetta Goggiya tamu utsangadoḷ iṭṭuydi nīḷupānganeyar
26. . . . . [A] marāvatiyam || antu Talaprahārināyakana maga Goggiya-nāyaka kaṭakaman ānt iridu tunula . . . . .
27. . . . . ma-sāntaran enisida Śrīvallabhadēvan-agrapntra Pratāpa-bhujabala Sāntaram enisida Tailapadēvaru Bidiyammarasana putra śrīmatu.
28. rn tanum arasara hesaralu (?) goṭṭanendu (?) Hālugudḍeya tri-bhōgā-bhyantarāsiddhiy-āgi kallu naṭṭu kāruṇyam-geydu koṭṭa Hosa . . . . .
29. . . . . rvvara mane vaḍi (?) ḍavina kaiyoḷage hōda kaiya makki (?) -sahitam āgi koṭṭaru li mangaḷa mahā śrī śrī



30. jitēna labhyatē Lakshmi nritēnāpi surānganā kṣhaṇa-vidhvamsanē kāyē  
kā chintā maraṇē raṇē || sva-dattam para-dattam vā yō harē-
31. ta vasundharām sashtir varsha sahasrāṇi viṣṭāyām jāyatē krimiḥ Saras-  
vatyāya namah Gaṇapatyāya namah.

*Note.*

The inscription is in Haḷekannāḍa language and writing. It is dated Vaḍḍavāra (Wednesday) the 10th of the light half of Vaiśākha of the year Chitra-  
bhānu, Śaka 1084 corresponding to Wednesday the 25th April A. D. 1162. It records the gift of the village Hāluguḍḍe by Tailapadēva, son of Śrīvallabhadēva, a  
Sāntara king, to the survivors of Commander Goggi, son of Taḷaprahārināyaka and  
a Jaina in faith, who in a terrible battle against Pāṇḍyarasa fought and died. The  
memorial stone was also set up by the same king.

At the beginning of the inscription, the various titles of the king are enume-  
rated.

- (1) Lord of Mahāmaṇḍala.
- (2) Lord of Mattra in the north.
- (3) Lord of Paṭṭipombuchcha (Modern Humcha).
- (4) Recipient of a boon from the goddess Padmāvatī.
- (5) extolled by all people
- (6) and expert in politics.

Tailapadēva seems to have been also called Pratāpabhujabala and is said to have  
been ruling over Sāntalige 1000. He is also said to have been assisted by a feudal  
chief under him called Hosagundada Vīrarasa in charge of Mēlu Sāntalige and  
Agrahāra. The inscription consists of prose and verses, of which the first two  
letters in all the long lines are unfortunately effaced. The inscription ends with a  
Sanskrit verse in praise of war, followed by the usual imprecatory verse.

65.

On the 2nd viragal at the same place.

Size 7'-6" × 2'-9".

Kannāḍa language and characters.

1. śrī Gaṇādhipatayē namah śrī gurubhyō namah namas tunga-śiraś-chumbi-  
chandrachā
2. mara-chāravē || trailōkya-nagarārambhā-mūlastambhāya Śambhavē || svasti  
śrīmanuma-
3. hā-maṇḍalēśvaraṃ arasankakaragasam birudar-ankusam mū (kī ?) rtti-  
Nārāya
4. ṇaṇi viḷāsa-vallabham ati-viśama-hayārūḍha-prauḍha-rēkhā-Rēvantanaṃ  
para-baḷa-kṛitān-
5. tanuṃ vairi-maṇḍalika-gaḷa-gaṇḍagattari Sinda-kula-nirmnūlanuṃ Lāḷa-  
rāya-māna-marddananuṃ
6. Kadamba-rāya-diśapaṭṭanuṃ konkaniga-rāya-bēṇṭekāranuṃ Tuḷa-rāya-  
pratishṭā-
7. chāryyanuṃ ari-rāya-jagada (ā) ḷam satya-ratnākaraṇi śaraṇāgata-vajra-  
panjaraṃ śrī-Billēśvaradē-
8. vara divya-śrī-pādārādhakam śrī-Prasanna-Sōmanātha-dēvara labdha-  
vara-prasādanuṃ para-
9. baḷa-sādhakarum appa Paṭṭipombuchcha-puravarādhīśvaraṃ paśchima-  
samudrādhī-
10. pati śrī Tammarsadēvaru Hosagundarājadhāniyalu sukha-sankathā-vinō-  
dadim
11. rājyaṃ-geyyutav irddu Śaka varsha 1205 neya Svabhānu-samvatsarada  
Phālguna su 10 Ādi-
12. vāradandu śrīman-mahāmaṇḍalēśvaraṃ arasanka-karagasam birudar-  
ankusam mū (?)
13. rtti-Nārāyaṇaṃ viḷāsa-vallabham śrī-Billēśvara divya-śrī-pāda- padmārā-  
dhakarum appa.

14. . . rasana rājyadalu . . . . . Bhīnansa-ded (?) āseyan ikkida  
bhaṭaru mūriya . . . . .  
15. . . . . tara-Padīnādēviyūm śrīman mahāpasāyita Vīrara-  
sana . . . . .

(The rest of the inscription is effaced).

*Note.*

Like the former, this is also in old Kannada language and writing. It is dated Sunday the 10th lunar day of the light half of Phālguna of the year Svabhānu, Śaka 1205—6 corresponding to Sunday the 27th February A. D. 1284. The concluding portion of the inscription is unfortunately cut off. It seems to record the gift of some land to some one by Tammaraśa, lord of mahāmaṇḍala, an elephant-hook to all kings proud of their titles, Mūrtinārāyaṇa (an incarnation of Nārāyaṇa), full of grace, a Rēvanta in riding over an even unruly horse, a god of death to enemies, a terror to enemies, the uprooter of the Sindas, destroyer of the pride of the Lāṭas, sovereign lord of the Kadambaras, a hunter of the Konkanigas, establisher of the Tulu kings, an ocean of truth, protector of the submissive, worshipper of Bhilēśvara, recipient of a boon from God Sōmanātha, and lord of Paṭṭi Pombuchchapura.

66.

At Rāmachandrāpura, in Huncha Hōbli, a copper śāsana in the Smarta Math

Three plates; size 1'—3" × 10"

Kannada language and characters.

1. śrī Gaṇādhīpatayē namaḥ namaḥ tūga-śiraśchumbi-chandra-chāmara-  
chāravē trailōkya-naga
2. rārambha-mūla-stambhāya-Śambhavē # śrīman mahārājādhirāja rājapara-
3. mēśvara śrī-vīrapratāpa Immaḍi-Dēvarāya mahārāyarū Vijeya-nagariya
4. rājadhāniyallū yiddu samasta-rājyaṅgaḷaṁ pratipālisutaṁ yirdandu  
tatpā
5. dapadnōpajivigaḷaha Bhāyappagaḷū Honnāvarada rājadhāniyallū yiddu
6. Hāive Tulu- Konkaṇa-rājyaṅgaḷaṁ pratipālisutaṁ viddamdiṇa śakavaru
7. sha 1372 neya Śukla-saṁvatsarada Kārtika śu 5 lū śrīmatu Bhōgavar-  
dhana-dhā-
8. la purushādishṭitarāda śrīmad Amareśvara-Bhāratī-śrīpadaṅgaḷa śiṣhyaru  
Rāgha-
9. -vōttama-Bhāratī-śrīpādangalige Honnāvarada Bhāyappagaḷū koṭṭa  
satra-dharmma
10. da mūlaśāsanada paṭṭeya kramav entendare Immaḍi-Dēvarāya-mahārā-  
yarige
11. āyurārōgyavāgabēkendu Gōkarṇada śrīman Mahādēvara sannidhiya
12. lū māḍida satra dharmma dēvara anrutapaḍiya kaṭṭaḷeya vivara śrī  
Mahāba-
13. la Dēvarige di 1 kkaṁ dēvara hāgeyalū akki hā 2 satra dharmmakke ja 1
14. kkaṁ di 1 kkaṁ akki si 2 # mēluvechcha-kke tuppa majjige hesaru baḷeyale
15. kāyi mēlōgara viḷeya aḍugabbu saha paḍitāra 2 lekkadali un
16. ba Brāmhara ja 11 nimage eti-bhiksheya ja 1 aṭṭala ja 1 purōhita 1
17. Nāraṇana maga Mādhavana ja 1 homaṇṇu ettitandu dharmmavaṇu  
naḍasu-
18. va naḍahinavana ja i antū ja 17 kkaṁ di 1 kke hā 11 si 1½ mēluve-
19. chchakke di 1 kkaṁ 14 haṇabāgaḍa lekkadalu varuṣha 1 kkaṁ akki  
mu 136.
20. gaṁ prati mū 1 kkaṁ ga 1 lū ga 204-2½ mēluvechchakke ga 45-2½
21. ubheyana tāra 240 lū ga 250-4¾ kaṁ koṭṭa sthaḷada vivara Heggadabāḷa  
grā-
22. mada voḷagaṇa Bōḷa Kēśava hebbārana mūlada mēḷaṇa kēriya
23. bhāgi 1 kkaṁ prāku kuḷa tāra 180 lū ga 61-¾ sāmyadiṇ ga 2½ ubha
24. yaṁ ga 62-3½ kkaṁ tāra 240 lū ga 72-1½ viśeṣha-āḍāyada
25. hombaḷiya kuḷa ga 72-1½ ge hombaḷi illaddu sāmya ga -49.
26. śuddha hombaḷiya kuḷa Honnāvarada ga 71-2½ kaṁ hombaḷi ga 1 lū
27. ga 71-2½ jōḍiyim ga 13-2½ haḍagina biṭṭi-yinda ga 2-2½ antu 2.

28. Heggadahina grāmada Bôla Kêśava-hebbârana mûlada bhâgi 1 kkam ha
29. Kuchchadiya mâganiya volagaṇa Mallanna-heggaḍe teruva Alu-
30. gâra grāmadini kuḷasâmya sahâ târa 240 lû ga 22-1 $\frac{3}{8}$  hombaḷiyim
31. ga 21-3 $\frac{3}{8}$  ayidu haṇavina kâṇikeyim ga 10-4 $\frac{3}{8}$  jôḍiyim ga 30-4.
32. haḍagina-bittiyim ga 0-3 $\frac{1}{4}$  yî grāmava satra-dharmmakke koṭṭa samman-  
andha sarvvâ-
33. bādhegâgi kaṭṭida chaḍita ga 3-1 $\frac{3}{8}$  antû târa 240 ga 90-3 ga uḍu-
34. goṛege ga 0-3 $\frac{1}{4}$  suddha ga 90 ubhayan târa 240 lû ga 250-4 $\frac{3}{8}$  akshara-
35. dalû yinnûra ayivattu honnû nâlku haṇa muppâgavanû Śu-
36. kla-samvatsarada Kârtika śu 1 ârabhyavâgi kâlanipratiyalû kandâ
37. ya mârḡgadalû yî eraḍusthaḷadinda baha honnanû etti tarisikom
38. ḍu śrî Mahâbaladêvara amrutapaḍiyanu satra-dharmmavanu nimma  
śishya-pa-
39. rampareyâgi yî dharmnavanû naḍasutta bahadu yî dharmakke koṭṭa he-
40. ggaḍahina volagaṇa Bôla Kêśava-hebbârana vondu bhâgigû Kuchchadi-
41. -ya mâgaṇeya volagaṇa Âlugârâgrāmavanû satradharmma śrî Ma-
42. hâbaladêvara amrutapaḍiya dharmmakke koṭṭa sammandha yî eraḍu  
sthaḷaga-
43. la mēle nâḍu-saradiyalû baha kâṇike-biddubiya adhikâri-sê-
44. -nabôvara-malavraya heggadahina bhâgige â grâma- saradiyalû baha a-
45. dhikâri sēnabôvara malavraya upachârasahavâgi sarvamānyavâgi
46. pâlisodevâgi yî eraḍa-sthaḷake nâḍu-saradiyalu baha kâṇike
47. biddubiya adhikâri-sēnabôvara bēdige malavraya grâma-nasṭasaha?
48. vâgi âvudanû koḷa salladu yî satra-dharmmavanû dēvara amrutapaḍi
49. yanû naḍasuva maṭha nân śrî Mahâbaladêvara kaiyyalû yiphâne En-
50. -neya keṛeya kaṭṭi mûlavâgi koṇḍa dēvara paḍuvana deseya maṭhadalû
51. yî satra-dharmnavanû dēvara amrutapaḍiyanû naḍasutta bahudû endu
52. koṭṭa paṭṭe || yintappudakke sâkshigalû Âditya chandrâv Anilânalaḷu cha
53. dyaur bhûnir âpô hṛidayam yamaścha | ahaścha râtriścha ubhêcha sandhyê
54. dharmmaścha jânâti narasya vṛittam || Bhāyaṇṇana baraha

*Note.*

The grant records the gift of some land of specified boundary yielding a specified quantity of produce for the charitable purpose of offering cooked rice to god Mahâdêva in Gôkarṇa and of feeding 14 Brahmans inclusive of the Svâmi of Gôkarṇa Maṭha by Bâyappa, feudal chief ruling over Haive, Tulu, and Konkana from his capital, Honnavara, under Immaḍidēvarāya, Mahârâjâdhirâja, Râjaparamêśvara and Virapratâpa, of Vijayanagar.

The grant is dated Śaka 1372 (1450 A. D.) Śukla samvatsara Kârtika suddha 5 equivalent to Monday the 11th October 1450 A. D. The date is not verifiable.

67.

Another copper śâsana in the same mutt.

1 Plate, Dêvanâgari characters, Kannada language.

1. śrî Gaṇêśâya namaḥ | nannas tuṅga-śiraś-chumbi-chandra-châmara-châra-  
vê | trailôkya-nagarârambha-mûla
2. stambhâya Śambhavê | svasti śrî-Vijayâbhyudaya Śâlivâhana śaka-  
varsha 1343 nê Raudri samva-
3. tsarada Mâgha ba 30 yalu śrîmat paramahansa-parivrâjakâchâryavary-  
âdyanêkaguna-vi
4. śi [shṭa] śrîmad Bhôgavardhanavâla-purushâdhisṭṭita Śataśringapurâ-  
dhivâsaśrîmad Raghûttama-
5. maṭhada śrîmad Raghuvîrabhârati-śrîsvâmigalavaru ârâdhisuva śrîmat  
Paṭṭâbhirâmachandradêva-
6. ra bhaṇḍârakke | śrîmatparamahansa-parivrâjakâchâryavaryapurushâ-  
dhisṭṭita śrîmat Sôde Honna-
7. haḷliya maṭhada Pratya-Brahmêndra-sarasvati-śrîpâdaṅgalu barasi-va ppi-  
sida bhâshâpaṭṭe kra

8. maventenadre nimma samsthānakke anādiyāgi naḍedu banda Sôdā 16 śīme-Brāhmana janara
9. agratāmbūla charanagāṇike āchāra vichāra tatkāla-prāyaścittagaḷa nōḍikon
10. du baruvante tamage apane āgabēkenta arikemāḍikonḍadrindā Sôdā
11. 16 śīme Kuḷe nāḍolagulla Hīḷuru Tīngala-bailu ī yeraḍu-grāmanu pūrvada.
12. Iḷu Kekkāra-maṭhakke biṭṭukottiruvudarinda ī yeraḍu-grāmanavanūḷidu 16 śīmeyā.
13. agratāmbūla charanagāṇike āchāravichāra tatkāla-prāyaścittagaḷa nōḍikonḍu
14. śrī Rāmadēvara nandādipti baggye ga 12 samsthāna mariyādege kāṇikeyāgi ga. 7
15. 2 koṭṭukonḍu viśēshāchāravichāra modalahada vahisikoḍabēkenta appane ādrindā
16. nāvū mēlebareḍa śīmevolagulla Hīḷuru Tīngala-bailu grāmaveraḍu vuḷidu mēlāda 16
17. śīmegalōlage pūjitarāgi agratāmbūla charanagāṇike āchāra-vichāra tatkāla-prāya
18. śchittagaḷa nōḍikonḍu nimma samsthānakke koḍuvanthā ga 24 ippattunālku varahakke nin-
19. ma samsthāna mariyādege kāṇike-yāgi koḍuvanthāḍdu ga 12 ke Agse-māṇḍave-yēriyalu
20. bhūṇiṇi biṭṭudūḷidu kaidhamavāgi śrī-Rāmachandradēvara nandāḍipakke varshē varshē koḍuvudu ga.
21. 12 varaha viśēsha āchāra vichāravannu nimma samsthānakke varshē varshē vahisikoṭṭu ninna samsthā
22. nakke śishyabāvadinda ubhayapārampariyavāgi chandrasūryara sākshiyāgi naḍakonḍu bandēven
23. du barasi vappisida tāmrada bhāshāpaṭṭe || śivamastu || śrī (in Kannaḍa character).
24. lēkhaka tvashtā Kaḍatōke Dēvaṇāchāri śubhamastu.

#### Note.

The grant records the agreement between Raghuvīrabhārati Svāmi of the Rāmachandrāpur Maṭh (called also Śataśringapura Maṭh) and Pratyagbrahmēndra-sarasvati of the Sōdehalli Maṭh investing the latter with the power of settling religious disputes and of awarding *prāyaścittas* to such disciples of the former Maṭh as may happen to transgress customs, and of collecting *Agratāmbūla* and *Charaṇa-kāṇikas* from all the disciples of the Rāmachandrāpur Maṭh, year after year in the sixteen Śīmes (Villages and etc.,) with the exception of the two villages Hīḷur and Tīngalbailu under that Maṭh, at the request of Brahmēndrasarasvati, who in return is bound to pay to the former Maṭh 26 varahas every year. The grant is dated Śāka 1343 Raudri, Māgha Bahula 30, equivalent to the English date A. D. 1421 Raudri. But A. D. 1421 is Plava and Raudri coincides only with A. D. 1440. Further comment on the unreliability of the grant is unnecessary. The language of the grant is Kanarese. The writer of the grant is named Dēvaṇāchāri.

#### 68.

Copy of a stone śāsana in the same mutt.

1. namas tunga-śira-chumbi-chandra-chāmara-chāravê | trailōkya-nagarārambha-mūlastambhāya Sambhavê || svasti śrīmajjayābhudaya nripa Śālivāhana śakavarsha 1323 nē Vishu sam | Kārtika śu 1 yu Budhavāradallu śrīmatparamahansa-parivrajakāchāryavarya padāvākya pramāṇa-pārāvārapārīṇa yamanīyamādyashtāṅga-yōga-niratarādadakshīṇa-vārāṇasī Kalaśa-kshētrada Tungabhadra-tirada Rudrapādadallu anussthāna-vyākhyāna-niratarāda Kavirājendra-yōgigala pādangalige śrīmanmahārājādhirāja Rājaparamēśvara śrīmat-pratāpa-Harihara-Rāya-mahārāyara nirūpadinda Āragada Jānarasaru barisikōṭṭa śilāśāsanada krama ventendare—Kalasada Rudrapādadallu anussthāna vyākhyānava māḍikonḍu iha yatīśvarara bi 2 śukla beṭṭada ba 3 ubha-

yam jyāke 9 bhikshā-kattalige Āragada valitada Kalāsada nāda valage āchandrārka-sthāyigalāgi naḍasi bahadendu Harihara-mahārāyaru koṭṭa mudre chitta-pramāṇa va l ga 72 honnige ā Kalāsada nāḍavala-gaṇa tanuviḍiya Gōvina Kalagōḍu-grāmada Kai l kke gadde kham. 60 Manjāviyallu Kai || Taruve-grāmadallu Kai 3 Hullukoḍagigrāmadallu Kai || Baṇṭiganahalli grāmadallu side 20 Yaḍavaḍi-grāmadalli Kai || side 2. Hosūru-grāmada sikke l Gorasukoḍagi-grāmada Kai || seḍe 2 antu Kai 6 sikke 1, side 2 kke madalu kaḷajakkēruvadu 964 honnige banda upakrayadalli nōḍi Kalāsaiyyana grāma Āṇḍayya sām̐ya umbalige maḍagadyāṇa saha banda utpattiyinda banda haṇa 16-3 ubhayan ga 80-3 ge Rudrapāda-maṭhakke saluvadu ga 72 Viṭhaṇṇahebbārana umbali ga 8 ubhaya ga 80 nāḍige Śrīpādangalavaru koṭṭu bahadu 1-3 ubhayam 80-3 ge grāma 7 nnu Piṇjyā-Vēdēndra-sarasvati-śrīpadangalige sarvasāmbrajya-sām̐yavāgi ā-chandrārka-sthāyiyāgi sūryōparāga-punya-kāladalli sahiranyōdaka-dāna-dhārāpūrvakavāgi nimage koṭṭevāgi bhūmi chatuśśimevalagulla nidhi nikshēpa jala pāshāṇa akshīṇi āgāmi siddha sādhyagalemba ashta-bhōga-tejassām̐yavannu nimma śishyapāram̐paryavāgi i grāmavannu saukhyadinda anubhavisikoṇḍu bahudu yandu bar̐si silāsāsanada paṭṭige Rāyara vappi śrī Virūpaksha sāvira-grāma mūvaru prabhugaḷu ēlu mar̐tūda (?) prajegaḷu saha tammoḷu vappi vaḍanbaṭṭu suruchiyinda vappi śrī Kalāsānāthāya śrī.

#### Note.

Nothing is known of the inscription stone from which the copy under consideration is said to have been made. The inscription records the grant of some lands of specified boundary to Kavirājendra Yōgi in Rudrapāda Maṭh in Kalāsa on the bank of the Tungabhadra by Āragada Jānarasa under the orders of Harihara Mahārāya, Mahārājādhirāja Rājaparamēśvara Virapratāpa of Vijayanagar on the occasion of a solar eclipse. The inscription is dated Śaka 1323 Vishu (Vṛisha) Samvatsara Kārtika Śuddha 1 Wednesday, corresponding to the English date Saturday the 8th October 1401 A. D. Accordingly the week-day is wrong. Nor was there any solar eclipse on the Kārtika or Āśvina new moon day. There was solar eclipse on the Bhādrapada new moon. Nor did the first lunar day of the month Āśvina 1401 coincide with Wednesday. The Maṭh named in the grant is under the Rāmachandrapur Maṭh.

#### 69.

Copy of another stone śāsana in the same mutt.

svasti śrī jayābhyudaya Śālivāhanāśakavarsha 1327 ne Tārāṇa-samvatsarāda Kārtika sū 1 Ādivārādallu śrīmanmahārājādhirāja rājaparamēśvara virapratāpa Harihara mahārāyara kumāra Virūpāksharāyaru Vijayanagariyallu śrī-Virūpāksha dēvara sannidhiyallu saddharmadinda dharāṇiyannāluttiruva kāladallu || || śrīmat-paramahansa-parivrājākāchāryavarya Padmapadāchārya-sāmpradāyakarāda śrīmat Tirtharājapurāda Amarēndrapurī-śrīpādangalū namage paripūrṇa-anugrahadinda śrī-Lakshmi-Narasinha-yantravannu barakoṭṭu tapah-sāmbrajya-vyākhyānādigaḷa mādikoḷluttā śrī-Virūpāksha dēvara sannidhiyallu yiruttā yiddalli l chhatra-chāmarādi-vaibhavādi-samasta-vibhavagalige śrī-Virūpākshadēvara-sannidhiyallu Amarēndrapurī śrīpādangalavarige nāvu koṭṭa birudugaḷu negaḷu-bāyi-pallakki ubhaya-śvētachchatrapakhyā l ubhya-chauri nāḍedōraṇa ānēmēlehasarupaṭa niśāni ānēmēle-nagāri jhavaḷa-sankha muntāda birudugaḷ koṭṭevāgi nivu nimma śishyapāram̐paryavāgi digdēśagaḷalli sanchāramādikkolḷuttā bāhadu yendu barāsi-koṭṭa silāsāsanā ||

#### Note.

The copy is in Kanarese language and writing. It records the grant of honours such as a palanquin, two white umbrellas, two chauries, *nāḍedōraṇa*, a green flag mounted on an elephant, a drum mounted on an elephant, white conchshells and the like (not mentioned) to the Svami of Amarēndrapurī and Tirtharājapurī Maṭh by Virūpāksharāya son of Hariharanahārāya, Mahārājādhirāja, Rājaparamēśvara, Virapratāpa, of Vijayanagar. The grant is dated Śaka 1327 Tārāṇa-samvatsara, Kārtika Śuddha I Ādivāra equal to the English date A.D. 1405 Saturday October 24 when Pārthiva was current. In this case the week-day was

Saturday but not Sunday, as stated in the grant. But Sunday the 5th October 1404 corresponding to Kārtika śuddha 1 Tārana was Śaka 1326, but not Śaka 1327. Nothing is known of the inscription from which the copy is said to have been made.

## 70.

Copy of a copper śāsana of the same maṭha.

1. . . . namas tunga-śiraś-chumbi-chandra-chāmara-chāravē | trailōkya-nagarārambha-
2. . . . mūla-stambhāya-Śambhavē || svasti-śrī-vijayābhyudaya Saliva-hana-śa-
3. . . . rsha 1374 neva sanda vartamānakke salluva Ângīrasa samvatsa-
4. . . . chaitra śu 1 (o) yu Bṛhaspativārādallu śrīmatu Bhānusapagaḷu Ti
5. . . . japurada maṭhada Gangādharaपुरी-śrīpādangaḷavarige koṭṭa dha
6. . . . sanada paṭṭe kramaventendare śrīman-mahārājādhirāja rājapara
7. . . . śrī virapratāpa Immaḍi Dēvarāya mahārāyaru
8. . . . yā-nagariya simhāsanaḍallu sukhasambhava-vinōdadim su
9. . . . brājyavanu paripālisuttidda kāladaḷu Yimma
10. . . . dēva Mallikārjunadēvarāyara nirūpadindā nāu Bārakū
11. . . . rājyavanu āluttidda kāladaḷu śrī-Immaḍi-Dēvarāya mahā
12. . . . yarige āyurārōgyaiśvarya-abhivṛiddhi-yannu bēdikonḍu
13. . . . mōparāga puṇyakāladaḷu Tīrtharāja-pura Gangādharaपुरी-śrī-pāda
14. . . . vara maṭhada śrī Lakṣmī Narasimhadēvara amṛitapaḍi nandā-dīpti
15. . . . bhiksha svāstige dhāreyaṇ credu koṭṭaddu nimma Bārakū
16. . . . ṇa Kelanāḍa voḷagaṇa Kiribāgiya Hiliyana Mandi Davaḷaga
17. . . . nālvaravoḷage Yīrappa nakshatri-yannu (?) teruva hakku saha
18. . . . da moradige paḍadubandudū sahāvāgi Gangādhara
19. . . . dangalaḷavara maṭhada Lakṣminarasimhasvāmī amṛitapaḍi naṇ-
20. . . . ptige nimma bhikshada sāstege sahā sa-hiraṇyōdaka-dāna-dhā.
21. . . . pūrvakavāgi ī nakshstriyannu teruva hakku haṇavina hada
22. . . . modalige Kiriya-bhāgiya Kelanāḍa bhaṭṭalāya (?) pramāṇina
23. . . . prākumariyāḍeyallu lūḷupu ntāra uluhikonḍu
24. . . . malaramanige saluva honnige saluva vokkalu vaḍetana śrī
25. . . . sānyāḷ adakke ēnu uṭṭāda tējavannu sarvamānya
26. nāu koṭṭevāgi yidharmavannu nimma śishya pāraṇpa-
27. . . . rāgi ā-chandrārka-sthāyigalāgi śrī-Nārasimhana-hāluhabba
28. . . . naḍasikonḍu sukhadaḷi bandu bahiri yandū nāu nimma
29. . . . voḍambaṭṭu koṭṭa dharmasāsana śrī . . . ivange
30. . . . honnina voḷage Gangādharaपुरी-śrīpādangaḷu Hilayā
31. . . . Narasimhadēvara dēvāyadaḷu chahatradalu ibbaru Brāhma.
32. . . . ge śākhā abhigāra majjige sahāvāgi jana 2 ra tāṭi (?) 20 akshārada
33. . . . me saluva honnu yippattu honnanu dharmavannu ni
34. . . . pāraṇparyavāgi ā-chandīākasthāyigalāgi ī-chhatradalli
35. bhavavannu naḍasikoṭṭu ī-dharmadaḷ uṇeyavillade . . .
36. hudū yendū dharmasāsanaḍa paṭṭe Bhānusaptaḷaḷa
37. voppita yī dharmavannu āḷuvavaru Kiribāgi
38. -nāḍa Kūnda-heggaḍeya Kupaṇḍya Haruvūra nālva . . .
39. kartada svahastaḍa voppita | śrī-Narasimhadēvara voppita
40. dēvara pāḍakke namaskāra svadata paraḍattām vā . . .
41. ta vasundharaḷ | śrasṭi-varuṣa-sahasrāṇi viśiṭhāyām . . .
42. kriṇi . . .

## Note.

The grant records the gift of some land in Kiriyaḷagi in the Kela-nāḍu to the head of the Tīrtharāja Maṭh in Rāmachandrāpur for the service of offering cooked rice to and of keeping a constant lamp-light before god Lakṣminarasimha in the Maṭh by Bhānusapta an officer under Immaḷi-Dēvarāya. Mahārājādhirāja, Rājaparamēśvara Virapratāpa, of Vijayanagar, in obedience to the order issued by Mallikārjuna, another name of the same king. The grant is dated Śaka 1374 Ângīrasa Chaitra śukla 10 Bṛhaspativāra, equivalent to the English date Thursday the

30th of March A. D. 1452. The gift is also said to have been made on the day of a *sômôparāga*, lunār eclipse. But according to Swami Kannu Pille's tables there seems to have been no lunar eclipse on Chaitra śukla full moon or on the Phālguna-pūrṇima in the previous year. The inscription is in Kanarese language and writing and a few words in the beginning of every line are lost. As the genuineness of the grant is doubtful and as there is nothing of historical importance in the grant, I omit to translate it.

## 71.

*Sagar Taluk.*

Keladi copper plate grant of Virabhadra-Nāyaka in the possession of Nārāṇa-bhaṭṭa, son of Aṇṇayabhaṭṭa, Sāgar.

One plate. Size 10' × 6'.

Kannada language and characters.

(Front).

1. namas tunga-śiraś-chumbi-chandra-chāmara-chārave
2. trailōkya-nagarārambha-mūlastambhāya Śam-
3. bhava || svasti śrī-jayābhyaudaya-Śalivāhana Śaka
4. varsha 1554 neya Prajōtpatti-samvatsarada Bhā-
5. drapada ba 10 llu śrīmatu Yikkēri-kere-ēri-mēla-
6. na Bhairava-dēvara dēvatā-vechchake Eḍava-Murāri
7. kōṭe-kōlāhala viśudha-Vaidikādvaita-siddhānta-pra
8. tishtāpaka Śiva-guru-bhakti-parāyaṇar āda Keladi Venka-
9. ṭappa-nāyakara pautrar āda Bhadrappa-nāyakara putra
10. rāda Virabhadra-nāyakaru koṭṭa dharma-śāsana-krama
11. vent endare Keladi-sīme-voḷagaṇa Mēlaṇa Bhīmana-
12. re-grāmadalli gadde-kuḷaga 3 ke kuḷaga 1 ke rēkhe ga 2½.3-
13. birāḍa-bhaṭṭa sunka 1½ durga-bhaṭṭa 1¼ vartane-kā-
14. nīke pancha-parva ½ vecha-birāḍa 1½ an-
15. tu ga 1½. ½ ke nilisida bhaṭṭa-sunka 1½ Durgada-bhaṭṭa
16. 1¼ ubhayam 3¼ śudha 1¼ ubha-
17. yam kuḷaga 1 ke ga 3 lū ga 9 sēnabōvara-kuḷa

(Back).

18. 1½ ubhayam ga 91 ½ vambhattu
19. varahanu haṇavaddake saluva bhūmiya-
20. nu Śivārpitav-āgi koṭṭev-āgi ā bhū-
21. mige saluva sarvasvāmyavanu prākuma-
22. riyaḍeyalli āgu-māḍikonḍu dē-
23. vatā-sēveyanu kāla-kālam-pratiyaḷli
24. naḍasikonḍu bahudendu koṭṭa dharma-
25. śāsana āditya-chandrāv-anilō-nalāścha dyau-
26. r-bhūmir āpō hridāyam Yamaś cha aha-
27. ś cha rātriś cha ubhē cha sandhyē dharmāś cha jānā-
28. ti narasya vrittam.

Śrī-Venkaṭādrī.

*Note.*

The grant is in Kanarese language and writing. It records the gift of some wet fields in a number of villages round about Keladi for the service of god Bhairava-dēva on the embankment of the Ikkēri tank by Virabhadra nāyaka, son of Bhadrappa nāyaka, and grandson of Keladi Venkaṭappa nāyaka, the produce or its price at the rate of 3 gadyāṇas per kuḷaga being payable to the temple by the sēnabōva, the village accountant.

The grant is dated Śaka 1554 Prajōtpatti samvatsara, Bhādrapada ba 10. But 1554 plus 78 corresponding to A. D. 1632 Bhādrapada was Āṅgīrasa Bhādrapada and not Prajōtpatti Bhādrapada. There is no other means for further verification of the date of the grant.







GADDEMANE INSCRIPTION OF SHADITYA

*Wesley, Archaeological Survey,*

## 72.

On a stone set up in the jungle near the village Gaddēmane of Sāgar Hobli.

Size 6' × 3'.

Old Kannada language and characters.

1. svasti śrī Śila-ādityan diśam-bharggan ākevaḷan aggaḷa-kantakan-
2. pērālke vare Pettanī Satyānkan aṭṭuḷva-bhaṭan bedare Mahēndran
3. Bēḍara-rāyara Malappara kāḷegaduḷe viṇḍu svarggālaya-
4. kkēṛidan beḷeya māḷa kādon kalyāṇam akke aḷivon pañcha-ma. . . .

*Note.*

The inscription is in old Kannada characters, the formation of which is quite similar to those of the seventh century A. D. It is a Viragal or Memorial stone set up to commemorate the death of one Pettanī Satyānka, a commander of the army of Śilāditya, in his fight with a tribe of hunters forming the army of Mahēndra. The inscription supplies no clue to ascertain who the Śilāditya and the Mahēndra mentioned in it were. On palaeographic grounds I am inclined to identify the Śilāditya of the inscription with Harshavardhana Śilāditya and the Mahēndra with Mahēndravarmān I of the Pallavas, the contemporary of Pulakēś in II of the Western Chālukyas. It is not improbable that Harshavardhana's rule extended as far as Shimoga. The spelling of Śilāditya as Sila-ā-ditya is however inexplicable.

*Translation.*

Be it well. While Śilāditya, the light of the quarters, the most powerful and a thorn in the way of the bravest, ascended the throne of his empire, Pettanī Satyānka, a brave soldier capable of destroying enemies in the battle-field, pierced through the thick of the battle with the brave Bēḍara Rāya, so as to cause frightfulness to Mahēndra and reached the abode of *svarga*. Whoever preserves the field of crops (gifted to his relations), attains good and he who removes it will be guilty of five great sins.

## 73.

On a stone lying on the site of a deserted village near the village Māḷavi of the same Hōbli.

Size 4' × 2' 9".

Kannada language and writing.

1. svasti śrī jayābhyudaya Śaka-varuṣaṅgaḷu
2. 1488 neya sandu vartamāna Kṣhaya-saṁvatsara-
3. da Māgha ba 30 lu śrīman-mahārājādhirāja
4. rāja-Paramēśvara Yimmaḍi-Sadāśiva-Rāya-
5. -nāyakaru Āragada rājyavan aḷuva kāladalu
6. Jakkana-gaṇḍaru Śambhulinga-dēvarige dipārādha-
7. negōsuga nilisida dīpanāle-kaṁbha maṅgaḷa
8. mahā śrī śrī '

*Note.*

The inscription is dated Śaka 1488 Kṣhaya-saṁvatsara Māgha Bahula 30, corresponding to 19th February A. D. 1566, and records the construction of lamp-posts for the service of *dipārādhana* to God Śambhulinga by Jakkanaṅgaṇḍa in the reign of Sadāśiva-Rāya II of Vijayanagar.

*Translation.*

Be it well. On the 30th tithi of Māgha of the Śaka year 1488 when Mahārājādhirāja, Rājaparamēśvara, Sadāśiva-Rāya II was ruling over Āraga, Jakkanaṅgaṇḍa set up a lamp-post for the service of *dipārādhana* to God Śambhulingadēva.

## 74.

On a stone lying near a temple in ruins in the jungle near the village Īḷe of the same Hōbli.

Size 4'—6" × 2'—9".

Kannada language and characters.

1. Sarvadhâri-samvatsarada Mârgaśîra ba 1 lu
2. Gaṇapa-gauḍara maga Bomma-gauḍa
3. nu Virûpâkshayanige barasi koṭṭa sâsana
4. nînu namma kâryadalli iddu . . . . .
5. . . . . nimitta nîrukâlûve-keḷagaṇa
6. gade bedalu saha ' 1½ koṭṭev âgi nînu ninna
7. putra-pârampariy-âgi chandra-sûrya . . . . .
8. . . . . anubhavisuvadu idake yâru
9. tappidaru Narakake hôguvaru śubhamastu

*Note.*

The inscription records the grant of a paddy field by a private individual to another private individual in recognition of the services rendered to the former by the latter. It is imperfectly dated. No name of a village or district is mentioned.

*Translation.*

On the first of the dark half of Mârgaśîra of the year Sarvadhâri, Bommagauḍa, son of Gaṇapagaḍa, made a gift of a paddy field with some pasture ground adjoining it under a canal to Virûpâkshaya for the faithful service rendered by him, to be enjoyed by him and his descendents in succession. The sun and moon are the witnesses. Whoever takes it away will fall into hell. Be it well.

## 75.

On a side of the stone basin near the Lingâyat mutt at Handigôḍu, adjoining the same village.

Size 12' × 4½'

Kannada language and writing.

1. Raktâkshi-śavacharada Badrapada śûda 1 lu śrîmatu Keḷadi virakti-maṭada  
Bokasada Sidabasapanavara bhakti-
2. yu maragiya mâḍisidavru Rachavaṭiśvemiyaṇu-

*Note.*

The inscription records the name of the person who caused the stone-basin to be constructed. It is dated Raktâkshi sam. Bhâdrapada śuddha 1. It is probable that it was made during the rule of the Keḷadi Nâyakas in the 17th century.

*Translation.*

On the specified date, this service of basin was rendered by Sidabasava of the treasury department of the Keḷadi virakta naṭha.

## 76.

On a stone pillar in the basin of the tank at the same village.

Size 5' × 1'-6"

Kannada language writing

(The basin has a bull in relief).

1. Sarvajitu sam
2. rada Vaishaka ba 3 lu
3. lu Mangalavâra
4. gôḷige yîli-
5. horu Timmai

*Note.*

The inscription records the incantation rite performed near the pillar for the purpose of eradicating cattle disease. It is dated Sarvajit sam. Vaiśâkha Bahulâ 3 Tuesday. The week-day agrees with the 11th May A. D. 1647.

*Translation.*

On the specified date a charm for the well-being of cows was made here. Timmaya.

**77.**

On a vīragal set up near the village Kugve of Tālaguppe Hōbli

Size 6' × 2' 9"

Kannāḍa language and characters

1. namas tunga-śiraś-chumbi chandra chāmarachārave trailōkya-
2. nagarārambha mūlastambhāya Śambhave svasti śrīman mahārā
3. jādhirāja . . . . mēsvara śrī vīrapratāpa
4. Hariharadēva mahārāya
5. sāmbrājyam . . . . . dēvaru Bāḍagere . . . .
6. . . . . kālāḍalu . . . . . turu . . . . . Bīchana
7. . . . . 4 ya Āngira . . . . . rada . . . . . 12 Āḍivāradalu.
8. Kuguveya . . . . . ra Rācha . . . . . bhūtaḷaḍolava.
9. . . . . manabbeya . . . . . lāra mechchi ḍālu
10. . . . . Sannapagaḍara ma.
11. . . . . Virapagaḍanu . . . . . svarggastanāda . .
12. . . . .

*Note.*

This is a memorial stone set up to commemorate the death of Virapagaḍa, son of Sannapa gaḍa in a battle with cow-raiders, during the reign of Harihara mahārāya. As many words are worn out, the full sense of the inscription and its date could not be made out.

**78**

On a second Vīragal at the same place.

Size 4' × 2'

Kannāḍa language and characters

1. Pramādi-saṁvatsarada
2. Vaiśāka su 3 Ā
3. śrī-vira-Harihara-vo
4. ḍeyaru prituvi-rājyava
5. nāḷuva kālāḍalli Koguvu
6. Chilada Bomnaya Kalañ
7. rali ankavanu kādi mārān
8. . . . tara kondanu ātana ma-
9. hāsati Chiyakkanu avaua
10. kūḍe naḍeḍalu kaluve
11. sa Bomma gaḍana Chennai
12. yaganu

*Note.*

The inscription is carved in memory of the death of one Koguvu Chilada Bomnaya in his fight against some cowraiders and of the sati performance of his wife Chiyakka. The inscription is dated Pramāthi saṁvatsara Vaiśākha su 3 Ā (Āḍityavāra?) and Viraharihara Voḍeyar is said to have been ruling at that time. There were two Hariharas, one in A.D. 1336-1353 and the other in 1377-1404. The year Pramāthi coincided with A.D. 1339 and also with A.D. 1399. In neither of these two years Vaiśākha sūddha 3 coincided with Sunday. In the years A.D. 1099 and 1759 Vaiśākha sūddha 3 coincided with Sunday. But no Harihara is known to have been ruling in these two years. Hence it follows that either the letter Ā. does not mean Āḍityavāra or that a different Harihara was in 1099. In 1759 there was no Harihara, as the Keladi nāyakas were ruling over Sāgar.

*Translation.*

On Āḍityavāra? the 3rd day of the light half of Vaiśākha in the year Pramāthi when Viraharihara Voḍeyar was ruling over the earth, Koguvu Chilada Bomnaya fought (in a cow raid) in the village Kalayūru and died. His wife Chiyakka went with him. (This stone was set up by Chenniyaga, son of Bommagaḍa.

## 79.

On a third vīragal in the same place.

Size 5' × 1'-6"

(Figures in relief.)

Kannada language and characters.

1. Śubhakrutu-saṁvatsaradali Meḍuvinali Bappa-nāyakana . . [ma]
2. ga Kasaveya-nāyaka Kugoviya Meḍuvinal irpa Nāya.
3. maga Kesavaya-nāyakanu Kundagoḷada huvalali vīrasēve (?) naṁ-
4. bida ātana sati Chaiḍaye saḥagama-
5. nava māḍidaḷu

*Note.*

Like the other two stones, this is also a memorial stone set up to commemorate the death of Kasave Nāyaka, son of Bappa Nāyaka, living in Kugovi-Mēḍu and of the sati-performance of his wife. The inscription is imperfectly dated but may be taken to belong to the same time as that of the other two.

*Translation.*

In the year Śubhakrit Mēḍu-Bappa-Nāyaka's son Kasaveya-nāyaka-Kugove Mēḍu Nāyaka's son Kesaveya-nāyaka died in the battle of Kundagoḷa rendering the service of a brave man. His wife entered his funeral fire (*saḥagama*).

## 80.

At the same village, on a vīragal in a vegetable garden.

Size 4' × 2'

Kannada language and characters.

1. svasti śrīmatu Saka varusa 1373 neya Prajô-
2. tpatya-saṁvatsarada Mārggaśira ba 3 lu śrīmatu.
3. Chaiḍa-nāyakana maga Kariya-nāyakanu Sirivanteya
4. turu-huyilalu baruvāga hoydu kadi Svarggastanāda
5. avana madavaḷige Tembāyama kūḍi saḡgāla
6. mēridaḷu maṅgaḷa mahāśrī śrī śrī.

*Note.*

This is a memorial stone raised in memory of the death of Kariyanāyaka son of Chavudānāyaka, in a cow-raid and of the Sati-performance of his wife Tembāyama. The inscription is dated Śaka 1373 Prajōtpatti saṁvatsara Mārggaśira Bahula 3 equivalent to the English date Friday the 13th December A.D. 1451 when the cyclic year Prajōtpatti was current.

*Translation.*

Be it well. On the third lunar day of the dark half of Mārggaśira in the year Prajōtpatti, Śaka 1373, Kariya Nāyaka son of Chavudā Nāyaka, coming across a band of cow-raiders and beating them off, died and attained to heaven; his wife Tembāyama, went with him to svarga. Be it auspicious.

## 81.

On a stone standing behind the fence of the Īśvara temple in the village of Maḍasūr (same Hobli).

Size 4' × 2'

1. svasty atīta-saka-saṁvachchara-satanga-
2. ḷeṇṭunūra aivatta aidaneya vari-
3. sha pravaḷtīsuttire Kannaravallahaṁ
4. . . . ṭṭire Badduga Banavasi
5. . . . ttayya Sāntaḷeg arasugeye
6. . . . gāvunḍa Maḍasura Kachchavo

## Note

The inscription is in old Kannaḍa language and writing. It is dated Śaka 855 corresponding to A.D. 933, and is not verifiable. The concluding portion of it is cut off. From what remains it appears that Kannara Vallabha was ruling over Banavasi and had appointed a chief over Sântalige.

## 82.

On a 2nd stone at the same place.

Size 7'-3" × 2'-9".

Old Kannaḍa language and characters.

1. namas-tunga-śiraś-chumbi-chandra-chāmara-chârave trailôkya-nagarâ-  
rambha mû-
2. la-stambhâya Sambhavê, svasti śrīnach Chalukya-vamshôttama . . .  
sakalalôkaika-nistâraka-visama-hayârûḍha-rêkhâ-Rêvanta navîna-dâna-
3. Kâninanuṇ gabhîrade nagêndrarauṇ Bhīmāna' jana-pâdârâdhaka paranâri  
sahô-
4. dara birudara-dêva arasanka-gâḷa purusa-Nârâyana saraṇâgata-vajra-  
panja-
5. raṇ para-baḷa-sâdhakaṇ śrīman-mahāmaṇḍalêśvaraṇ Jagadêvaṇ Sânta-  
ligesâ-
6. yiranumam sukha-sankathâ-vinôdadim rājyaṇ geyyuttam ilḍu tanna  
samasta-
7. vīranâyaka-balaṇ berasu Lambada kôṭeyaṇ kedisi Sôvarasana
8. . . ruva koḷvavadeyde (?) paridhâliyiṇda kôṭeya suttī mutti
9. . . ru ma . . . rddali poḍevâlvaṇ Jagadêvaṇ para-baḷa

## Note.

The inscription is in old Kannaḍa language and writing. It is not dated and its concluding portion is unfortunately cut off. It records the razing of the fort of Lamba and the siege of the stronghold of Sôvarasa by Jagadêva who calls himself the best of the Chalukya dynasty, (?) protector of the whole world, a Rêvanta in horse-riding, a Karna in making gifts, a mountain in dignified bearing, a popular king, a brother of others' wives, a lord of all titled kings, an enemy to all kings, an incarnation of Nârâyana, a protector of the submissive, mahāmaṇḍalêśvara, and ruler of Sântalige thousand.

## 83.

On a vīragal near the entrance of the village Hale Maḍasûr, in the same Hobli.

Size 3'-0 × 1'-6".

Kannaḍa language and writing.

1. Śârvari samvatsarada Mâgha su' 1 yalu Âdivara
2. śrīmannmahâpratâpa Hariyapoḍeya pritvi
3. . . gaiuvali Maḍasûra Râyanâyakanu
4. . . Sanikôḍalu 1381 . . . . .
5. lu nâyaka-huyalalu bidali Keḷadiya
6. . . uḍaru Moḍasûralu mûru haṇavina
7. . . . . ondu haṇavina svâste . . . . . daru mûlastâ-
8. nada Râyadêvapa.

## Note.

This is in modern Kannaḍa language and writing and is partly effaced. It is dated Sunday the first lunar day of the light half of Mâgha of the year Śârvari, Śaka 1342-1343 (wrongly put as 1331) corresponding to Sunday the fifth January 1421. It records the death of Râyanâyaka in a war with Nâyaks, in memory of which event a Nâyak in Keḷadi under Pratâpa Hariyapoḍeyar made a gift of some land to the family of the deceased.

## 84.

On a second viragal at the same place.

Size 3'-0" x 1'-6".

Kannada language and writing.

1. Vikrama-samvatsarada Chayitra bahuḷa 10 yalu śrīmatu
2. . . . Êchagaḍaru harageyanu irivali
3. Māḷa sattali Dēvayanu yikkisida silāsāsa-
4. na mangala mahā śrī śrī

*Note.*

The inscription is in modern Kannada language and writing. It is imperfectly dated the 10th lunar day of the dark half of Chaitra of the cyclic year Vikrama. It records the setting up of the memorial stone by Dēvaya in memory of the death of one Māḷa stabbed by Êchagaḍa.

## 85.

Elagaḷale grant of the Śaka year 1554 of Keḷadi Vīrabhadranāyaka found in the possession of Sitārāmajois in Anantapur in Anantapur Hobli.

Size 10" x 7"

(Front)

1. namastuṅga-śiraś-chunbi-chandra-chāmara-chāravē trailōkya-
2. nagarārambha-mūla-stambhāya Śambhavē svasti śrī-vijayā-
3. bhyudaya-Śalivāhana-śaka-varsha 1554 neya Prajōtpatti-sam-
4. vatsarada Bhādrapada ba 10 lū śrīmad Eḍava-Murāri kōṭe
5. kōḷāhala viśuddha-Vaidikādvaita-siddhānta-pratishṭhāpaka Śiva-guru-
6. bhakti-parāyaṇarāda Keḷadi Veṅkaṭappa-Nāyakara putrar ā-
7. da Bhadrappa-Nāyakara putrar āda Vīrabhadra-Nāyakarū Jāma
8. dagnyavatsa-gōtrada Bōdhāyana-sūtrada yajuh-śākheya Ke-
9. ḷadiya Dēvappa Jōyisara makkaḷu Mādhava Jōyisarige ko-
10. ṭṭa bhū-dāna-tāmra śāsanada kramav entt endare Yalagaḷa-
11. le śimēya Yalagaḷale-grāmadalli Kallūra Basavappana pāla gadde-
12. vaḷage bijavari kha 5 1 ke kuḷaga 4-2 1 ke ga 1 ke ga 2 3 1 llū salu
13. vadu ga 12 birāḍadinda suṅka ḍurgada bhattaḷ vechcha birā
14. ḍa 1 ubhayam ga 2 llū ga 3 1 ubhayam ga 12 3 1 ke nili-
15. sidu birāḍa ga 3 1 śudha-rēkhe ga 12 hannerāḍu-varahana svāste-
16. bhūmiyanu nimige śivārppitavāgi koṭṭevāgi ā-bhūmige
17. saluva sarva-svāmyavanu prāku mariyāḍeyalli āgumāḍi-
18. koṇḍu ninuma santāna- parampareyāgi ā-chandrārka-sthā-

(Back)

19. yigalāgi sarvamānyavāgi anubhaviṣi baliri
20. endu koṭṭa bhū-dānada tāmra śāsana Āditya-
21. Chandrāv anilōnalaś cha dyaur bhūmir āpō hridayam
22. Yamaś cha ahaś cha rātriś cha ubhē cha sandhyē dharmāś cha
23. jānāti narasya vṛittam dāna-pālanayōr madhyē dānā [ch]
24. chhrēyō'nupālanam dānāt svargam avāpnōti pālanā-
25. d achyutam padam sva-dattād dvi-guṇam puṇyam para-dattā-
26. nupālanam para-dattāpahāreṇa sva-dattam nishphalam bha-
27. vēt sva-dattām para-dattām vā yō hareta vasundharām
28. śashtir varuśa-sahasrāṇi viśṭāyām jāyatē krimih
29. śrī-Venkaṭādri

*Note.*

The grant is in modern Kannada language and writing. It records the grant of some land in the village Elagaḷale by Vīrabhadranāyaka, son of Bhadrappa nāyaka, and grandson of Venkaṭappanāyaka, of Keḷadi to Mādhava Jōis, son of Dēvappa Jois. It is dated the 10th lunar day of the dark half of Bhādrapada of the year Prajōtpatti, Śaka year 1554 corresponding to 15th August, A. D. 1632. But Bhādrapada of Prajōtpatti coincided not with August, A. D. 1632 but with August A. D. 1631. The inscription ends with the usual imprecatory verses.

## 86.

Halasûr grant of Keḷadi Chennamâji of the Śaka year 1596 in the possession of the Pâratyêgar of Muragi muṭṭ near Anantapûr.

One plate. Size 1½' × 10"

Modern Kannaḍa language and writing.

(Front)

1. namas tuṅga-śiraś-chumbi-chandra-chāmara-châravê trailôkya-nagara-
2. rambha-mûlastambhâya Śambhavê svasti śrī-jayâbhyudaya
3. Śalivâhana-śaka-varusha 1596 neya Pramâdi-samvatsarada
4. Pâlguna ba l lu śrīmad-Edava-Murâri kôṭe-kôlâhala
5. viśudha-vaidikâ-dvaita-sidhânta-pratishṭhâpaka Śiva-guru-bhakti-parâ-
6. yaṇarâda Keladi Sadâśiva-Nâyakara vamsôdbhavar â-
7. da Sankanna Nâyakara prapautraru Sidhapa-Nâyakara pautraru Śivappa-
8. Nâyakara putraru Sômasêkhara-Nâyakara dharṇapatniyar âda
9. Chennammâjiyavaru Sômapurada maṭhada Choka-guru Basava-
10. râja dêvarige barasi koṭṭa śâsanada kramav ent endare Lakuvaḷli-si-
11. me Halasûra grâṇada vaḷagaṇa Mûda-gôparindalu gade bi-
12. ja kha 2. 3 ke kha l ke ga 8 lu ga 17-2 birâḍaga ke 4 lu ga 6 "
13. ubhayam ga 24 ippattunâlku varahana bhûmiyanu Śivârpita-
14. vâgi biṭṭev-âgi yi-bbûmige netṭa ṭinga-mudre-kallinolaḡu-
15. ḷa nidhi-nikshêpa-jala-pâśâṇa-akshîṇi-âgâni-sidha-sâdhyanga
16. ḷ emba asṭa-bhôga-tejas- svâmyavanu pûrva-mariyâdeyalli
17. âgumâdikonḍu virakta-parampareyâgi maṭa-dharma
18. naḍasikonḍu bâhadu endu koṭṭa dhârma-śâsana Â
19. ditya-chandrâv anilô'nalaś cha dyaûr bhûmir âpô hridaya-
20. m Yamaś cha ahaś cha râtriś cha ubhyê cha sandhyê dharmas cha

(Back)

21. jânâti narasa vruttam dâna-pâlanayôr madhyê dâna-
22. chhrâyô'nupâlanani l dânat svargam avâpnôti pâlanâ-
23. d achchutan padam śrī-Sadâśiva

Note.

The grant records the gift of some land (boundary specified) in the village Halasur, yielding 24 varahas by Chennammâji, wife of Keḷadi Sômasêkharanâyaka, son of Śivappanâyaka, grandson of Siddappanâyaka, and great-grand-son of Sankannanâyaka of the family of Keḷadi Sadâsivarâyanâyaka and etc., to Chokka Guru Basavarâjadêva of the Sômapura Maṭha for the service of the Maṭha. It is dated the 1st lunar day of the dark half of Phâlguna of the year Pramâdi (Pramâdicha?), Śaka 1596. But Śaka 1596 corresponding to A. D. 1674 was Ânanda, but not Pramâdicha nor Pramâdi.

## 87.

On a stone set up in front of the Îśvara temple in the village of Bhîmanakôṇe in Anantapur Hobli.

Size 3' × 1'—6".

1. svasti . . . varsha . . .
2. . . . .
3. Muttayyanâluttam â-tad-varshâ-bhya-
4. ntarada Mâgha-mâsadoḷ sūryya-gra-
5. haṇa parvva-divasaṇ Kôsala Ba-
6. ḷguvayyanuṇi Dêvabeyuṇi
7. Kîsumabbeyuṇi . . .
8. janake biḷa . . .
9. ṭṭi gô-sahâśrake

Note.

The inscription is in old Kannaḍa language and writing. A few words in the first line and the whole of the 2nd line together with some words in lines 7 and 8 are entirely effaced. As it is, it is imperfectly dated the new moon day of Mâgha when a solar eclipse happened. It records the gift of some pasture land together with a thousand cows to the people of the place by Kôsala Balguvayya, Dêvabbe and Kîsumabbe during the reign of Muttayya (of the Ganga dynasty?)



## 88.

On a stone lying in the jungle to the east of the village Âtavâdi in the same Hobli

Size 3'—6" × 2'—9".

Kannada language and writing.

1. Sâdhâraṇa saṁvatsarada Mâgha ba 10 lu
2. śrîmatu Kâmeya-nâyakanu Malu-
3. baṇage nimma tande namma kârya nimitta hu-
4. yalali bidanâgi t-kânanu nettaru-
5. koḍageyâgi koṭṭanu keḍisidâta-
6. na bâyali

*Note.*

The inscription is in modern Kannada language and writing. It is imperfectly dated the 10th lunar day of the dark half of Mâgha of the year Sâdhâraṇa. It records the gift of some land by Kâmayanâyake to Maluhana in recognition of the services his father rendered to the Nâyak by fighting to death in some battle. It ends with the usual imprecation.

## 89.

On a stone set up in the Mâsti-hakkal (site of sati-memorial stones) in the village Malandûr of the same Hobli.

Size 3' × 0'—9".

Kannada language and writing.

1. svasti śrîmatu vî-
2. ra Harihara-râ-
3. ya pritvîrâjyavan â-
4. lvali śâ | śaka.
5. rusa
6. 1308
7. Kshaya saṁvachha-
8. ra Cha | bahuḷa da-
9. śami Guruvâra.
10. li Maleyandû-
11. ra Bêda Bîra (?) Jî-
12. lijîyara besa-
13. dânt iridali a-
14. mararoḷu pôge
15. Bommakkanu
16. mahâsati-
17. yâgi Dêva-
18. lôka-prata
19. r âdaru

*Note.*

The inscription is in modern Kannada language and writing. It is dated Thursday the 10th lunar day of the month of Jyêshṭha (not Chaitra) of the year Kshaya, Sâka 1308 corresponding to Thursday the 15th of May A. D. 1386 when Vîra Hariharârâya of Vijayanagar was ruling. It records the death of Bommakka, wife of Malayandûr Bêdabîra, by entering the funeral fire of her husband who died in battle. It may be noted that Sati-practice was prevalent in those days among the Non-Aryans.

## 90.

On a second stone set up at the same place.

Size 3'—0" × 0'—9".

Kannada language and writing.

1. svasti śrîmatu ma-
2. hâvîra Mâ-
3. darakâḷa

4. Bêdara huya-
5. lali svarggavan ê-
6. ridanu
7. âtana
8. mada
9. vaḷi
10. Bommâmbe kâ-
11. di parama-padava pa-
12. dedaḷu

*Note.*

Like the former this is also in Modern Kannāḍa language and writing. It is not dated and is likely to belong to the same times as the former. It records the death of Bommâmbe, wife of mahāvira Mādarakāḷa, by continuing to fight in the battle in which her husband died.

91.

On a stone lying in the jungle near the village Narasipura in the same Hobli.

Size 3'—0" × 0'—6".

Kannāḍa language and characters.

1. Virôdhi-samvatsa-
2. rada- Kârtika su 1
3. Kâmarasana stri
4. Mallāyanmage sa-
5. yikya yige man-
6. gaḷa mahâ śrī śrī

*Note.*

This is also in modern Kannāḍa language and writing. It is imperfectly dated the first lunar day of the light half of Kârtika of the year Virôdhi. It is probable that the top of the inscription which is cut off might have contained the date of the Sâka era. It records the death of Mallāyamma, wife of Kâmarasa, to whose soul peace is prayed for here.

92.

On a stone lying in the enclosure of the Virabhadra temple at the village Kenjigâpura in the same Hobli.

Size 3' × 2'—3".

1. . . . . ras tumbi chandra-châmarā-châravê trayilôkya . . . . .
2. . . . . lastambhâya Sanibhavêl sâmanyôyam dharinma-sê . . . . .
3. . . . . lê kâlê pâlanîyô bhavadbhih sarvvân êtân bhâvinah . . . . .
4. . . . . yô yâchatê Râmachandrah svasti samasta-bhuvana-vi . . . . .
5. . . . . ḷabham mahârâjâdhirâjam dharmma-vrata-nipunam . . . . .
6. . . . . Śaivâgama- sâra-sampannarū . . . . .
7. . . . . vantar âchâriya Pâschîma-samudrâdhipati . . . . . Pratâpa  
dê . . . . .
8. . . . . voḍeyaru râjyavan âluva kâlādali Śaka varusa 1340 Vi . . . . .
9. . . . . Pushya suddha hunnuve Âdivârādalū tama . . . . .
10. . . . . śrîmatu . . . . . vaṭa-nâḍa . . . . . Kumâra . . . . .
11. . . . . ḍida dharma vira . . . . . kaṭisi . . . . . ke bhû . . . . .
12. . . . . biṭṭu koṭṭa . . . . .

*Note.*

The inscription is in modern Kannāḍa language and writing. It is dated Sunday the 15th lunar day of the light half of Pushya of the year Viḷambi, Śaka 1340 corresponding to Sunday the 31st December A. D. 1419 (not 1418, as stated in the inscription). It records the construction of the Virabhadra temple by one . . . . . Kunâra during the reign of Pratâpadêvarâya of Vijayanagar. Unfortunately a few letters at the beginning and end of each line and also a few words in the middle of lines 10, 11 and 12 are effaced. Here the king Pratâpadêvarâya is called Śaivâgamapatha-sampanna, learned in the Śaivâgama literature.

Hadarikoppa and Anilekoppa grant of Virabhadranâyaka of the Śake year 1640-1641 in the possession of Patel Virappa Gauḍa of Eḍahalli in the Hobli of Anantapur.

One plate. Size 1' × 10".

Modern Kannada language and writing.

(Front)

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē
2. trailōkya-nagarārambha-inūlastambhāya Śaumbhavē<sup>1</sup>svasti śrī-ja-
3. yābhyudaya-Śālivāhana-śaka varuṣa 1563 neya Vikrama
4. samvatsarada Māgha-śu<sup>1</sup>lu śrīmat-sajana-śuddha-Śivāchāra-
5. sampanna dyāvāpruthuvī-mahā-mahattinolaḡāda Yikkēriya Sa-
6. dāśiva Sāgarada hālitada bayalallu Muruḍa Baṣeṭṭiyū
7. kaṭisida mahattina maṭha-dharmake yeḍava-murāri kōṭe-kō-
8. lāhala viśudha-Vaidikādvayita-sidhānta-pratishṭhāpaka Śivagu-
9. ru-bhakti-parāyaṇarāda Keḷadi Venkaṭappa Nāyakara paū-
10. traru Bhadrappa-Nāyakara putraru Virabhadra-Nāykaru koṭṭa
11. kraya-dānada dharmā-tāmbra-śāsanaḍa kramav entendare maṭa-
12. ḍa paṭṭada Chennaviradēvara kaya aramanegē ga 600 āru-
13. nūru varahana teḡedukoṇḍu Keḷadi-sime-voḷagaṇa Hādariya-
14. Kopada grāmavanu biṭevāgi ā-grāmake saluva prāku rēkhe bha-
15. ttagaḍi kha 300 ke ga 1 ra ba. 6 lu ga 20 birāḍa ga 10 ubhayam
16. ga 60 prāku Īśvara-samvatsarada Kārtika śu 15 lu paṭṭada Chen-
17. nabasavarājadēvara kaya ga 60 aruvattu-varahana kra-
18. yava teḡedukoṇḍu Keḷadisime voḷagaṇa Anilekopada
19. grāmadaḷi kuḷa ga 2 ke rēkhe ga 6 ubhayam ga 66 aruvattuā-
20. ru varahana bhūmiyanu biṭṭevāgi ā-bhūmige saluva-
21. sarva-svāmyavanū pūrva-mariyāḍevalli āgumāḍi
22. koṇḍu āchandrārka-sthāyigaḷ āgi maṭha-dharmava
23. naḍasi koṇḍu bāḡadu yendu koṭṭa kraya-dānaḍha-
24. rma-tāmbra-śāsana yidake dēva-sākshigaḷu Āḍitya-

(Back)

25. chandrāv anilōnalaścha dyaur bhūmir āpōhridayam ya-
26. maścha ahaś cha rātriś cha ubhē cha sandhyē dharmasya jānāti
27. narasya vruttam dāna-pālanayōr madhyē dānā chhreyō
28. nupālanam dānāt svargam avāpnōti pālanād achyutam
29. padam sva-dattā dvignnam puṇyam para-dattānupāla-
30. nam para-dattāpahārēṇa sva-dattam nishphalam bhavētt sva-da-
31. ttām para-dattām vā yō harēta vasundharām śasṭir varā-
32. sahasrāṇi viśṭāyām jāyatē krimi<sup>1</sup> stāna-mānya pū-
33. rva-mariyāḍe<sup>1</sup> śrī-Venkaṭādri.

Note.

The grant records the gift by sale of the village Hadarikoppa for 600 varahas and of Anilekopa for 66 varahas by Virabhadranâyaka, son of Bhadrappanâyaka, and grandsou of Venkaṭappanâyaka of Keḷadi to Chennaviradēva and Chennabasavarājadēva, heads of the Mahattina Maṭha constructed by Muruḍa Baṣeṭṭi in the boundary of Sāgar for charitable services observed in the Maṭha. The inscription ends with the usual imprecatory verses. The grant is dated the first lunar day of the light half of Māgha of the year Vikrama, Śaka 1563 corresponding to 2nd January A. D. 1641. The date is not verifiable.

Puradakēri copper plate agreement between Virarāvuta, Changarāvuta, and Sidharāvuta on the one hand and Basavaṇṇa, son of Sōmaṇṇa, on the other, in the possession of the same Virappagaḡaḍa.

One plate. Size 10' × 8'.

Modern Kannada language and writing.

(Front)

1. śrī-Gaṇādhipatayē na-
2. maḡ śubham astu<sup>1</sup> śōbhanam astu

3. Rudhirôdgâri-samvatsarad 1 Bhâ-
4. drapada ba 5 lu śrīmatn- Ra-
5. ttehalliya simeya valitada 1 Pu-
6. radakêriya Chikkakadâra da Giri-
7. yodeyara makkaḥṇ Virarâṭta Che-
8. ṅgarâṭta Siddharâṭtanavarige Ma-
9. ṇdigattada Sômanṇana maga Basa-
10. vannaṇu koṭṭa tâmbra-śāsana-
11. da kramav ent endare 1 Puradakêriya
12. grāmada gaṇḍikeyu nannadendu
13. â-grâmake hôgi hēḷibandanū
14. yendu 1 nṭu nanna hididu kēḷalâ-
15. gi nānu âḍidu â-grâmakke hôgi
16. nanna grāmavendu hēḷi kēḷalilla

(Back)

17. â-grāmada gaṇḍikege nānu sala-
18. vavan alla 1 nṭu â-grāmada gaṇḍike-
19. ge saluvantavaru 1 yim enâḍaru
20. munde â-grāmaṇ nannadendu kē-
21. ḷi hēḷiden âḍare 1 â-grāmada hinâ-
22. yavanu aramanege aparâdhava-
23. nū nimma eggavanū tettn koḷuvenū
24. endu koṭṭa tâmbra- śāsana yi-
25. dake sākshigaḷa 1 Belūra Sidhamaga-
26. ṇḍa Bâlarâṭtara Sidhappa 1
27. Sēnagaṇḍana sakshisi 1 kartuvina-
28. voppita Sômaṇa Basavaṇa barahâ
29. sākshigaḷa voppita Sidhamṇa gaṇḍara sākshi
30. Bâlarâṭtara Sidhapana sākshi-
31. yint ivambhayâmatadin ba-
32. radâṭa Bâlarâṭtara Paruvappana
33. sēnabôva Parvatayya śrī śrī.

*Note.*

This records an agreement between Virarâvuta, Changanavuta, and Siddharâvuta, sons of Puradakêri Chikka Kadâra Giri Voḷeya on the one hand and Basavaṇṇa, son of Mandigattada Sômanṇa, on the other, to the effect that the latter would not put forward his claim to the office of Patēli of the village Puradakêri in the country of Raṭṭahalli and that if he were to claim the office in future, he would pay the fine inflicted upon him by the palace. The agreement is imperfectly dated the 5th lunar day of the dark half of Bhâdrapada of the year Rudhirôdgâri and ends with the names of witnesses and with the name of the writer, Parvatayya, village accountant.

## 95.

Chaudikoppa grant of Keḷadi Somaśekharaṇâyaka of the Śaka year 1590 in the possession of the same Virappa Gandâ.

(Front) One plate. Size 11' × 3'.

1. namas tuṅga-śiraś-chumbi-chandra-châmara-châravē trailôkya-naga-
2. rârambha-mûlastambhâya Śambhavē svasti śrī-jyâ-
3. bhyudaya-Śâhivâhana-śaka-varsha 1590 neya Plavaṅga-samvatsa-
4. rada Kârtika-śu 15 lu śrīmat-sajana-śudha-Sivâchâra-samp-
5. na-dyâvâpruthvi-mahâ-mahattinolaḡâda Kânahallipurada Pa-
6. rvatavaḍēra śishyaru Nâṇjavadeḗrige śrīmad-Edavamurâri kô-
7. tekôḷahala viśudha-vaiddikâdvanta-sidhânta-pratishṭhâpaka
8. Śiva-guru-bhakti-parâyanaṇârada Keḷadi-Sadasivarâya-
9. Nâyakara vamsôḷbhavarâda Saṅkaṇṇa-Nâyakara prapantaru Siddha-
10. ppa-Nâyakara pantaru Sivappa-Nâyakara putrarâda Sômaśekhara
11. Nâyakarū koṭṭa kraya-dâna-śāsanaḍa kramav ent endare Soraba-
12. dâ simeya Gunjanūra grāmada Chaudî-koppada sthalaḍalū kaṭṭista
13. maṭha-dharmake nimma kaṇṇalū kravada bagge aramanege ga 500 ai-
14. nûru-varahannū teḡḡukonḍū Śivârpita vâgi bitta svaste 1 So-

The grant records the gift by sale of some land in Chaudikoppa by Sômaśekhara-nâyaka, son of Sîvappa Nâyaka and grandson of Sankannanâyaka, a descendent of the family of Keladi Sadâśivarâyanâyaka, destroyer of Edevamurarikôte and establisher of Viśuddha Vaidikâdvita, and Śaiva in faith, to Nanjunḍa Voḍeyar, disciple of Parvata voḍeyar of Kanahalli in return for 500 varahas paid by the latter. The gift is made for the service of the Maṭha instituted in Chaudikoppa. The grant is dated 15th lunar day of the light half of Kârtika of the year Plavanga, Śaka 1589-1590 corresponding to A.D. 1667-68. The date is not verifiable. The grant ends with the usual imprecatory verses.

\* Viśvanâthapura grant of Keḷadi Virabhadranâyaka of the Śaka year 1554 in the possession of the same Virappa Gauda.

Modern Kannada language and writing.

1. namas tunga-sirâś-chumbi-chandra-châma-  
2. ra-châravê trailôkya-nagarârambha-mûlastam-  
3. bhâya Śambhavê svasti śrî-jayâbhyuda-  
4. ya-Śâlivâhana-śaka-varusha 1554 neya  
5. Prajôtpatti-samvatsarada Kârtika-ba 10 lû sri-  
6. mad-Edavamurâri kôtekôlâhala viśudha-  
7. vaidikâdvaita-sidhânta-pratishthâpaka Śivaguru-  
8. bhakti-parâyanarâda Keladi Venkatappa Nâ-  
9. yakra pautrarâda Bhadrappa Nâyakara putra-  
10. râda Virabhadra Nâyakarû Lôhita-gôtra-  
11. da Âpastamba-sûtrada Ejuśâkhaya  
12. Kamathânada Nârasinha bhaṭara makalu Kô-  
13. nêri bhaṭtarige koṭṭa bhû-dâna ttâmra-śâsana-  
14. da kramav ent endare | Viśvanâthapurada agrâ-  
15. hâradalli śâsana-pramânina vritti 64 ra vaḷage  
16. Kâḍûra Tirumalabhaṭaru nashta-santânâvâ-  
17. da sammamdhâ | â-ûralu koṭṭu ida vri-  
18. ti | vandu vrittinû ninage Śivârpitavâgi

19. koṭevâgi â-vṛittige saluva sarva-svâmya-  
20. vanu prâku maryâdeyali âgumâdikoṇ-  
21. du Viṣvanâthapurada agrahârada vṛittivan-

22. ttara appandadalli sarvamânyavâgi â-
23. chandrârka-sthâyigalâgi nimma santâna-pa-
24. rampareyâgi anubhavisikondu bahiri
25. yandu koṭa bhû-dâna-ttânura-śâsana ! Â-
26. ditya-chandrâv anilô' nalaścha dyaurbhûmir â-
27. po hridayam Yamâścha ahaścha râtriścha
28. ubhê cha sandhyê dharmâś-cha jânâti narasya vri-
29. ttam ! dâna-pâlanayôr madhyê dâna chhrêyô'nu-
30. pâlanam dânat svargam avâpnôti pâlanâ-
31. d achutam padam sva-dattâ dviguṇam punyam
32. para-dattânupâlanam para-dattâpahârêna
33. sva-dattam nispalam bhavêt ! sva-dattâm para-da
34. ttâm vâ yô harêta vasundharâm śashtir varśa-
35. sahasrâṇi viṣṭâyam jâyatê krimih ||
36. śri-Venkaṭâdri

*Note.*

The grant records the gift of one out of 64 vrittis into which Viśvanâthapura land was divided by Virabhadranâyaka, son of Bhadrappanâyaka of Keladi to Kônêribhaṭṭa, son of Narasimhabhaṭṭa, the original donee Tirumala having been deceased without issue. The grant is dated the 10th lunar day of the dark half of Kârtika of the year Prajôtpati, Śaka 1554. But Śaka 1554 corresponding to A. D. 1632 was Ângirasa. The date is otherwise not verifiable.

### 97.

Chaṭṭanahalî copper-plate agreement between Bakotimmaya and Kadiri Virarâvutar in the possession of the same Virappa gaṇḍa.

One plate Size 1' × ¾'.

Modern Kannada language and writing.

(Front)

1. śri-Gaṇâdhipatayê namaḥ
2. śubham astu śôbhanam astu ! Pra-
3. bava-śanchhacharada nija-Śraṇa-śuda 15 lu
4. śrimattu Kaḍiri Virarâṭṭarige Bako
5. ttimmayanû koṭṭa ūra sâdhanada nirna-
6. yada sadâna ! . . . . .
7. Chaṭṭanahalî yemba ūra gaṇḍikke-
8. ya mâttige saluvikeyali ! nêmada-
9. li grâmasthara kayya haṇḍenisi â-gauḍi-
10. kkeyu ! nimmaḍu mādikonḍirâgi yin-
11. nu nammada yandu niu tarrû â-ūra gau-
12. ḍikege karanav illavendu koṭṭa gauḍike-ni-
13. rnayada sâdhana yidake śakshigalu Gaṇ-
14. ṭṭamarada Kaṭavva Anijeya Diya-
15. gonda yi-sadhana ! koṭṭa Bako ttim-
16. maṇana koṭa muṭida sâdhana Bako

(Back)

17. ttimmaṇṇa gurritu yivira u-
18. bhayânmatadinda yi-sâdhana-
19. va-barata Vobaṇṇa Nayakara
20. Śêshapa ! śrimattu

*Note.*

The grant records the agreement between Bakotimmaya and Kadiri Virarâvutar, the former surrendering his office of Paṭêli of Chaṭṭanahalî to the latter. The grant is imperfectly dated the 15 lunar day of the light half of Nijaśrâvaṇa of the year Prabhava, probably A. D. 1627.

### 98.

Copper plate grant of Keladi Vekāṭappanâyaka in the possession of the same Virappagaṇḍa.

Two plates. Size 10" × 10".  
Modern Kannada language and writing.

II Plate (back)

1. nu aramanege kaṭṭikoṇḍu yidalli
2. Vibhava-saṁvatsarada Mārgaśira śu 13 lu
3. Veṅkaṭappa Nāyaka ayyanavaru nim-
4. ma maṭhada dharmake Śivārpitavāgi biṭṭidda-
5. rāgi ā-gadde bijavari kha 12 ke rēkhe ga 9½
6. vombattu varahanu āru haṇavina
7. gaddenu nimina mahattu parampareyāgi
8. maṭha-dharmake naḍisikoṇḍu bahiri
9. yendu koṭṭa bhū-dāna-dharma-
10. śāsana śrī-Veṅkaṭādri

*Note.*

The first plate is missing. From the remaining 2nd plate it appears that Venkaṭappanāyaka made a gift of some land by sale for the service of the Mahattina Maṭha. The dating is imperfect.

99.

Kallakaṭṭe or Chennāpura grant of Chennammāji of the Śaka year 1604 in the possession of the same Virappa Gauḍa.

One plate. Size 1'—3" × 1'.

Modern Kannada language and writing.

(Front)

1. namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē trailokya-naga-
2. rāranbha-mūlastambhāya Śambhavē | svasti śrī-jayābhyudaya-Śā-
3. livāhana-śaka-varuṣha 1604 neya Durmati-saṁvatsarada Vaiśākha-
4. ba 10 lu śrīmat-sajana-śudha-Śivāchāra-sampanna dyāvāpruthvī-ma-
5. hāmahattina vaḷagāda Hulikante Rēvaṇa-sidhēdēva-śiśyaru Rēvaṇa-
6. sidhēdēvara Siddagiriya maṭhada dharmake Eḍavamurāri kōṭekō-
7. lāhaḷa viśudha-vaidikādvaita-sidhānta-pratiṣṭhāpaka Śiva-guru-bhakti-
8. -parāyaṇar āda Keḷadi Sadāśivarāya-Nāyakara vamaśōdbhavar ā-
9. da Saṅkaṇṇa Nāyakara prapautraru Sidhappa Nāyakara pautraru Śivappa-
10. nāyakara putraru Sōmaśekhara Nāyakara dharmapatniyar āda Che-
11. nammājiyavaru barasi koṭṭa kraya-dāna-śāsanada kraṇav en-
12. tendare Hoḷē-honnūra sineya Baṅkipurada Pālasuṇṇada-
13. haḷli Kallakaṭṭe prati-nāma Chennāpurada grāmadinda prāku rēkhe |  
gadde
14. yinda bija kha 1 ke ga 7 lu kha 5 ke ga 35 kha 1 ke ga 5 lu kha 5 ke 25 u-
15. bhayaṁ bija kha 10 ke ga 60 ke uttāra Kōḍihaḷli maṭhada Vadērige bī-
16. ja kha-½ ke ga 2 || 2 || 0 ke birāḍada bagelu 2 || 0 śudha ga 2 " śudha ga 57 || 0
17. birāḍadinda ga 5-3 chiluvānu rēkhe kāsina tuṇḍu 10 taḷavāri-
18. ke dāvasa-3½ vartneyinda ga 1 antu ga 1½ jajariyi-
19. nda-1½ sthaḷa vechcha birāḍa ga ½ antu ga 64½-2 ge evara sistinim
20. da ga 591½ " uttārada bagelu gaḍuṁbuli kha ½ kke ga 2 || 0
21. grāmada sēnabōva Veṅkaṇṇage-3 = Narasaṇa ga 1-3 = anttu
22. ga 5-1½ ubhayaṁ ga 64 || 1 = ge vivara nimma kaiya aramanege
23. kraya ga 400 nānūra varahana tegedukoṇḍu biṭṭadu ga 40 Śivā-
24. rpitavāgi biṭṭadu ga 24 || 2 = ubhayaṁ ga 64 || 2 = aruvattu-

(Back)

25. nālku varahanu ēlu haṇavu bēḷeya bhūmiyanu Śivārpitavāgi
26. biṭṭidhēve yī-bhūmige neṭṭa liṅgamudre kallina vaḷagulla nidhi-nikshē-  
pa-ja
27. la-pāshāṇa-akshinī.āgāmi-sidha-sādhyāṅgaḷ enba aṣṭa-bhōga tēja-
28. svāmyavanu pūrva-mariyāḍeyalli āgumādi-koṇḍu ninima
29. śiśya-parampareyāgi anubhavisikoṇḍu maṭhada dharmava naḍsi ba-
30. hadendu koṭṭa dharmā-śāsana Āditya chandrāv anilōnalaś cha dyaṇu bhū-
31. mir āpō hridayaṁ yamaś cha ahaś cha rātriś cha ubhē cha sandhē dhar-  
maścha
32. jānāti narasya vritam | dāna-pālanayōr madhyē dāna chhṛēyōnupālanam
33. dānāt svargam avāpnōti pālanād achyutam padam | śrī-Sa-
34. dāśiva

## Note.

The grant records the gift by sale of some land in Kallakatte called also Chennapura in the district of Holehonnur by Chennammaji, wife of Keladi Sômasêkharanâyaka, son of Sivappanâyaka, grandson of Siddappanâyaka and great-grandson of Sankanpanâyaka to Rêvanasiddhadêva, disciple of Hulikunte Rêvanasiddhadêva for the service of the Siddhagiri Mâtha, the sale price being 400 Varahas. The grant is dated the 10th lunar day of the dark half of Vaisâkha of the year Durmati, Śaka 1604, corresponding to A. D. 1682. But A. D. 1682 coincided with Dundubhi, and not Durmati.

## 100.

Copper plate agreements between Puradakêri Kâthâri Virarâvuta on the one hand and Kônanatale Rangayya Kadurayya, Harugali-Mâlichikka, and Dodda Ganga, Chikkagangagauda, on the other, in the possession of the same Virappa gauda.

One plate. Size 10" × 9".

Modern Kannada language and writing.

(Front)

1. Ângirasa-samvatsarada Kârtika ba 5 lû śri-
2. matu Puradakêriya Sômanagaudana mommaga
3. Kâthâri Virarâutarige Kônanataleya Kâlaiyana
4. maga Raṅgaiyya Kaduraiyyanu koṭṭa kai-vâle-kra-
5. mav entendare nimma grâmake niû bandiri niû
6. sukhadalli niû mâdikolli endu koṭṭa vâle
7. yidake sâkshi Honnâli paṭṭana-setṭi Chenna-
8. nna Halûra Hare gauda yi-vâle-koṭṭa
9. yikkartara vappita # sâkshigala va-
10. ppita paṭṭana-setṭi Chennanana sâkshi yi-
11. ntivarubhayânnatadinda baradâta Chen-
12. nanna |
13. Ângirasa-samvatsarada Kârtika ba 7 lû
14. śrimatu Puradakêriya Sômanagaudana
15. mommaga Kâthâri Virarâutarige Harugali Mâ-
16. lichikkanu koṭṭa kai-vâle-kramav entendare | nim-
17. ma hiriyaru tamma hiriyarige henṇina
18. samnandhake endu Harugalahaḷi Kônanatale-
19. ya grâmada gaudike umbali sammyavanu ûṭṭava
20. mâdikoṇḍu yiri emba haḡe koṭu yira-
21. lâgi â-grâma Harugalahaḷi Kônanatale
22. gaudikeyanu yisu-divasaû uḇḇadu
23. hôgali yinnu namma gaudikeyanu na-

(Back)

24. namage kodiyendu ninu kēlalâgi nânu nim-
25. ma gaudikeyanu niû mâdikoṇḍu mânya-sâ-
26. myavanu ûṭṭava mâdikoṇḍu yiriyendu ko-
27. ṭṭa kai-vâle munde â-grâmada gaudikege nana-
28. ge kâraṇavilla nyâya-nikarakke sammandhavilla-
29. vendu koṭṭa vâle yidake sâkshigala Gôni-
30. gere Basavantagauda Mâsaḍi Timmayya
31. Jâni Nilanṇa kartana vappita ... sâkshigala
32. vappitta . . . Nilanṇa sâkshi baraha
33. yint ivarubhayânnatadinda baradâta
34. Nâgavana aliya Nârapa
35. Ângirasa-samvatsarada Phâlguna śu 15 lû śrimattu Pu-
36. radakêriya Sômanṇa gaudana mommaku Kâthâri Virarâu
37. tarige Haliraṅgana makkaḷu Deḷagaṅga Chikaganga gauda Bu-
38. nagiriya Varuṇa vâle nimma hireya henṇina samman-
39. ḍha Haruganahaḷi Kônanatale sahaṇḍa gaudikenu koṭṭu
40. idarallâ nimma gaudikege niû bandiri namage kâraṇa v i-
41. llavendu koṭṭa vâle yidake sâkshi Honnâli paṭṭana-
42. setṭi Chennanṇa Gurubara Kencha baradâta Chennanṇ



## Note.

The plate records three agreements between Kaṭhāri Virarāvuta, grand-son of Sômannagaṇḍa of Puradakêri on the one hand and (1) Rangayya Kaduraya, son of Kālayya of Kôṇanatale (2) Harugaḷi Mālichikka, and (3) Doddaganga and Chikkaganga gauda, sons of Haliranga on the other. The first records the surrender before witnesses named of the village Puradakêri to Kaṭhāri Rāvuta, its owner. The second and third agreements record the surrender of the office of Patêli of the villages Harngalahalli and Kôṇanatale, which in consequence of marriage-connection between the two parties, was for some time in the enjoyment of Mālichikka and Doddaganga and Chikkaganga. The agreements are all imperfectly dated the (1) fifth lunar day of the dark half of Kārtika of the year Ângira, (2) seventh lunar day of the dark half of Kārtika of the same year and (3) fifteenth lunar day of the light half of Phālguna of the same year. All these do not appear to be older than the second half of the 17th century.

## 101.

Kākanakuḷi grant of Kelādi of Sômaśekharaṇāyaka of the Śaka year 1600 in the possession of the same Virappa gauda.

One plate. Size 1' × 10".

Modern Kannada language and writing.

(Front)

1. namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravê
2. trailôkya-nagarārambha-mûlastambhāya Śambhavê svasti śrī-
3. jayābhyudaya-Śalivāhana-śaka-varusha sâ 1600 nê
4. Kālayuktākshi-samvatsarāda Jêsthā sū 10 lu śrīmatu sajana-sū
5. dha-sivāchāra-sampannarāda dyāvā-pruthvi-mahā-mahattina vaḷagāda
6. mahā-mahattige śrīman-mahā-prabhu Biligi-Ghaṇṭê-vaḍêra pau-
7. trarāda Sivappanāyakara putrar āda Sômaśekharaṇāyakarū
8. koṭṭa dharmā-sāsanaḍa kramav ent endare prāku Śubhakṛitu-samvatsa-
9. rada Vaiśākha-sū 15 lû Ālādi-maṭhāda Śāntadēvara śīsyaru Ba-
10. savaprabhudēvarige Kākanakuḷi-sṭhāḷavanu Śārāvati-tīradali ma-
11. ṭhava kaṭṭisikoṇḍu dharmava naḍasikoṇḍu bahadendu namma
12. ayājiyavara hesaralli śivārpitavāgi dharmā-sādhānavanū
13. barasikoṭṭu ā-svāste ga 12 hannerādu varahana bhū-svāstenu
14. gaisi maṭhava kaṭṭisikoṇḍu dharmava naḍasikoṇḍu baruttida-
15. lli tathatithiyalu ā-Basavaprabhudēvara śīsyaru Śān-
16. taliṅgadēvaru Śāntadēvaru sahā bandu yī-hannerādu
17. varahana svāstenu namma ayanavaru mahattige namaskā-
18. ramādi mahattina maṭhava kaṭṭisikoṭṭu ayidhāre
19. yī-svāstinu mahattige dharmā-sāsana barasikoḍabê-
20. kendu hēlikoṇḍa sanṇandhā ārittide Kākana-
21. kuḷi hannerādu varahana sṭhāḷavanū mahatti-
22. ge śivārpitavāgi biṭukoṭevāgi ā-sṭhāḷake
23. saluva pūrva chatuḥ-sīmege stāpitava māḍida

(Back)

24. lingamudre-kalla gaḍivinda vaḷagāda tōṭa-tōṭa-sṭhāḷa-gade-beda-
25. lu-maki-hakalu-bīlu-tiṭṭu-kānu-kāḍārambha-mane-mane-
26. vāṇa-aṅgōḍu-aṅgaphala-nīru-dāri-nidhi-nikshēpa-jala-pā-
27. shāṇa-akshīṇi-āgāmi-sidha-sādhya-navakrutta-kirukūḷa-
28. suvarṇādāya muntāda asṭa-bhōga-tējōpārja-
29. ne uḷa bhūmi manegalanū prāku āluva ālike pra-
30. māṇige ālikoṇḍu yī-maṭhāda dharmavanu maha-
31. t-parampareyāgi naḍasikoṇḍu bahirendu śrīma-
32. tu-sajana-sūdha-sivāchāra-sampannar ādā dyāvāpru-
33. thvi-mahā-mahattina vaḷagāda mahā-mahattige śrī-
34. man-mahā-prabhu- Ghaṇṭēvaḍêra pauṭrar āda
35. Sivappanāyakara putrar āda Sômaśekharaṇāyakarū
36. Śivārpitavāgi koṭa dharmā-sādhana yidūke lōka-sā-
37. kshigaḷu Āditya-chandrāv anilāṇalu cha dyaur bhūmir āpō
38. hrudayaṃ yamaś cha ahaś cha rātrīś cha ubhê cha sandhyê dha-
39. rmasya jānāti narasya vṛittam dāna-pālanayōr ma-

40. dhye dānāch chhīrēyōnupālanam dānāt svargam avāpnō-
41. ti pālanād achyutam padam svadattād dvi-guṇam puṇyam
42. para-dattānupālanam para-dattāpahāreṇa sva-dattam
43. nishphalam bhavēt śrī-Saśāsiva

*Note.*

The grant records the gift of some land valued at 12 varahas in Kākan kuḷi by Sōmasēkharanāyaka, son of Śivappanāyaka, and grandson of Bīḷigi-ghanṭe voḍier to Basavaprabhūdēva, disciple of Sāntadēva, head of Ālāḍi Maṭha for the service of a Maṭha to be constructed on the bank of the Śārāvati. The grant is dated the 10th lunar day of the light half of Jyēsthā of the year Kālayuktā (kshi), Śaka 1500 corresponding to 20th May 1678.

## 102.

Mailātikoppa grant of Keḷadi Sōmasēkharanāyaka of the Śaka year 1589 in the possession of the same Virappagaṇḍa.

One plate. Size 1½' × 1'.

Modern Kannada language and writing.

(Front).

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē trailōkya-na-
2. garārambha-mūlastambhāya Śambhavē | svasti śrī-jayābhyu-
3. daya-Śālivāhana-śaka-varuṣa 1589 neya Parābhava-saṃ-
4. vatsarada Vaiśākha-śu 15 lū śrīmat-sajana-śudha-Sivāchāra-
5. saṃpanna dyāvāprithvī-mahā-mahattina vaḷagāda Beḷavandū-
6. ra simeya vaḷagaṇa Beḷavandūra grāmadalū Beḷu-
7. vandūra Guruvannāyakanū kaṭisida mahattina maṭada
8. dharmake śrīmad-Ēḍavamurāri kōṭekōlāhaḷa viśudha-vai-
9. dikādvaita-sidhānta-pratiśṭāpaka Śivaguru-bhakti-parāyaṇar āda
10. Keḷadi Saśāsivarāyanāyakara vaṃśodbhavarāda Saṅkaṇṇa-
11. nāyaka prapautrarū Sidhappanāyakara paṇṭrarū Śivappanāyaka-
12. ra putrar āda Sōmasēkharanāyakaru koṭa kraya-dāna-dharma-sā-
13. sanada kramav ent endare Beḷavandūra simeyolaḷagaṇa Mailā-
14. tikoppada grāmadinda prāku-rēkhe bijavari kha 74 ke rēkhe ga 111 ha 4½
15. ke uttāra dēva-uttāra ūra mundaṇa Virabhabradēvarige kha 4½ ke ga 4½
16. puravarga-uttāra Doḍḍatalē Naṇḷēdēvarige kha 4 ke ga 4 - 3½ Guṇḍima-
17. ṭhada dēvarige kha 6 ke ga 6½ ubhayam kha 10 ke ga 10 + 1 || nbha-
18. yam ga 15 - 4½ śudha-bija kha 5 - ¾ ke ga - 6 Kilaka-samvatsaradalū
19. hechidu suṅka durgada bhatta birāḍa saha ga 13 ke vivaṇa Parābhava-
20. samvatsarada-
21. lu ga 8 Kilaka-samvatsaradalū ga 5 ubhayam ga 13 Kapanahaḷi-toreyinda
22. bija kha 1½ ke ga 2 - 2½ ke prāku bhāmama ga 1½ śudha hechidu
23. ga || 2 || u-
24. bhayam ga 13 || 2 || ubhayam rēkhe ga 10 || 2 || ke nilisidu Sādhāraṇa-
25. samvatsaradalū bijavari mēle rēkhe kaṭṭida sammandha bāharu kha 1 ke
26. ga 1½
27. lū kha 59¾ ke ga 89-1¼ huṭṭuvali hechchu ga 6-4½ ubhayam ga 96-¾
28. śudha nilisidu ga 13 || 1 || Piṅgaḷa-samvatsaradalū giḍu beḷada naṣṭa
29. kōvi-
30. saruhu kha 2½ ge ga 3½ Kālayukta-samvatsaradalū mēlaṇa tudigade kha
31. 3 ke ½
32. ga 4-4½ Rudhirōḷgāri-samvatsaradalū naḍuvana tudigade kha 3 chavudi-
33. banada ga-
34. de kha 2 ubhayam kha 5 ke ga 8 antu giḍa beḷadu bija kha 10½ ge
35. ga 15 || 4 || u-
36. bhayam nilisidu ga 29 || 1¼ || śudha ninta rēkhe ga 80-1¼ gaṇāchāra-
37. dinda ga || 2 || utāra svā-
38. sti mēluvāsiyinda Guṇḍipurada Vadērinda ga 1 antu ga 81 || 3 || yem-
39. bhattuvandū vara-
40. hanū yeṇṭhanahāgada grāmaka saluva kraya ga 818-2½ ke grāmavū
41. naṣṭavāgidda saṃ-
42. mandha biṭṭadu ga 318-2½ śudha aramanega Guruvappanāyakara kaṭṭu
43. krayada

33. bage nirnayavâgi ga 500 ayinûru varahana tegedukondu yi-grâmavanu Viśvâ-
34. vasu-samvatsarada Mâgha ba 14 Śivarâtri-puṇyakâladalû mahattina maṭha-dharma-
35. ke Śivârpitavâgi biṭṭevâgi yi-grâmada chaturgaḍige linga mudre śilâ-stâpitava
36. mâdisida bhûmiyoḷagulla nidhi-nikshêpa-jala-pâshâṇa-akshinî âgâmi-sidha-
37. sâdhyangal emba ashta-bhôga-têjasvâmyavanû pûrva-mariyâdeyalli âgumâ-
38. ñikondu â-chandrârka-sthâyigalâgi anubhavisikondu shaḍu-darśanaku nidhi-
39. mâḍikondu yi-grâmadolage prâku uttâravâgiha dēvatâ uttâra puravarga uttâra
40. sahâ naḍasi mahatparampareyâgi maṭha-dharmava naḍasikondu sukhadin anubha-
41. visi bahadendu koṭṭa dharma-śâsana yidake dharma-sâkshigalu Âditya-chan-
42. drâv anilônalaś cha dyaṇ bhûmir âpô hṛidayam yamaś cha ahaś cha râtri-
43. ś cha ubhê cha sandhye dharmas cha jânâti narasya vṛittam dâna-pâla-nayôr ma-
44. dhyê dânaś chhrêyônupâlanam<sup>1</sup> dânat svargam avâpuṭi pâlanâd a-
45. chyutam padam śrî-Sadâśiva

*Note.*

The grant records the gift by sale for 500 varahas of some land (specified) in Mailâtikoppa by Sômasêkharanâyaka, son of Śivappanâyaka, grandson of Siddappanâyaka, great-grandson of Sankannanâyaka, a descendant of Keladi Sadâsivanâyaka, etc., for the service of Mahattina Maṭha constructed in Belavandûr by Belavandûr Guruvappanâyaka. It is dated the 15th lunar day of the light half of Vaisâkha of the year Parâbhava Śaka 1589 (=1588?), corresponding to 8th May 1666. The cyclic year does not agree with the given Śaka year.

### 103.

Choraḍi grant of Keladi Basappanâyaka of the Śaka year 1630 in the possession of the same Virappagaḍa.

One plate 1¼' × 10".

Modern Kannaḍa language and writing.

(Front)

1. namas tûnga-siraś-chumbi-chandra-châmarachâravê trai-
2. lôkya- nagarârambha-mûlastam̐bhâya Śambhavê svasti śrî-
3. jayâbhyudaya-Śalivâhana-śaka-varusha 1630 neya Sa-
4. rvaḷitu-samvatsarada Mârgaśira śu 15 lû śrîmat-sajana-śu-
5. dha-Śivâchâra-sampanna dyâvâprithivî-mahâ-mahattina vaḷa-
6. gâda Chôraḍiyallû Mâlasetṭi kaṭṭista mahattina maṭhada dha-
7. rmaḷke Eḍavamurâri kôṭekôḷâhala visudha-vaidikâdvai-
8. ta-sidhânta-pratishtâpaka Śiva-guru-bhakti-parâyanar âda
9. Keladi Sadâśivarâyanâyakara vamsôdbhavar âda Siddhappanâ-
10. yakara prapautrarû Śivappanâyakara pautrarû Sômasê-
11. kharanâyakara dharmapatniyar âda Chennaimmâji-
12. yavara putrarû Basavappanâyakaru barasikoṭṭa
13. bhû-dâna-dharma-śâsanada kramaventendare yi-dhârma-
14. da bage prâku biṭṭa svâsthege śâsanava koḍasidhev endu
15. Mariyappanavarû hêḷida sammandha yiga barasikoṭṭadu
16. Chôraḍi-simeyinda Chôraḍigrâmadinda tôṭada stha-
17. ladinda rêkhega 5 1 Durgada hôbaḷi suṅkada vaḷagaṇa
18. Chôraḍi-Mosarûra suṅkadinda yi-tôṭada sthaladallu
19. hâkida aḍakemara nallû âha aḍake laksha ârula-
20. kshakke laksha 1 ke sthala-suṅkadinda ga 2 5 1 Chôraḍi lekhadin-
21. da 5 1 ubhayam ga 2 5 2 llû ga 13 5 2 ubhayam
22. ga 18 3 hadinenṭu varahannû yenṭu ha-
23. navina svâsthenû Śivârpitavâgi koṭevâgi yi-bhûmige
24. neṭṭa lingamudre-kallinolaḷagulla nidhi-nikshêpa-jala-pâ-

(Back)

25. shâna-akshîni-agâni siddha-sâdhyangal emba ashîta-bhô-
26. ga-têja-svâmyangalû i-bhûmiyalli saşyarâna
27. muntâgi yênu adhika-phalavâhante saha âgunâ-
28. ñikonðu shad-daruşanakku nidhimâdikonðu maha-
29. ttu pârampariyavâgi â-chandrârka-sthâyigal âgi
30. sukhadiṁ maṭhada dharmava naḍisikonðu bahiri ye
31. ndu barasikoṭṭa bhû-dâna-dharma-śâsana Âditya-ch-
32. ndrâvanilônalaś cha dyaur bhûmir âpô hrudayam ya-
33. maścha ahaścha râtriścha ubhê cha sandhyê dharmaścha jâna-
34. ti narasya vṛittam dâna-pâlanayôr madhyê dâna chhrê-
35. yônupâlanam dânat svargam avâpnôti pâlanâd achchu-
36. tam padam sva-dattâ dvigunam punyam para-dattânupâ-
37. lanam para- dattâpahârêṇa sva-dattam nishphalam onavêt sva-
38. dattâ putrikâ dhâtri pitri-dattâ sahôdari anya-dattâ sva-
39. yam mâtâ dattam bhûmim parityajêt yatra yôgi-
40. śvaraḥ kuryât Śivaliṅgârchanam sakrit vasanti ta-
41. tra tîrthâni sarvâni satatam Guha Harasya priṇanâ-
42. rtham tu Śivabhaktâya divatê<sup>1</sup> dânam tad vînalam prô-
43. ktaṁ kēvalam mōksha-sâdhanam śri-Sadaśiva

*Note.*

The grant records the gift of some land (specified, in the village Choradi by Basavappanâyaka, son of Chennammâji, wife of Sômaśekharaṇâyaka, grandson of Śivappanâyaka, etc., for the service of Mahattina Maṭha constructed by Mala-setṭi in Choradi. The grant is dated 15th lunar day of the light half of Mârga-śira of the year Sarvajit, Śaka 1630 (=1629?) corresponding to 28th November 1707. The cyclic year does not agree with the Śaka year given.

**104.**

Chikabililahalli and Hosûr grant of Keḷadi Śivappanâyaka of the Śaka year 1588 in the possession of the same Vîrappagaṇḍa.

One plate. Size 1½' × 11".

Modern Kannada language and writing.

(Front)

1. śubham astu<sup>1</sup> namas tuṅga-śiraś-chunbi-chandra-
2. châmara-châravê trailôkya-nagarârâmbha-mû-
3. lastambhâya Śambhavê<sup>1</sup> svasti śri-jayâbhyudaya Śâli-
4. vâhana-śaka-varsha 1588 neya Viśvâvasu-samvatsarada
5. Bhâdrapada ba 1 lû śrîmatu- sajana-śudha-Śivâchâra-
6. sampannarâda dēvâpruthivî-mahâmahattina vaḷagâda ma-
7. hâmahattige śrîman- mahâprabhu Bîligi Ghaṇṭe-vaḍê-
8. ra pautrarâda Ghaṇṭevadêra putrar âda Śivappanâyakaru
9. koṭṭa dharmâ-śâsanada kramaventendarê prâku-Dodâvenkaṭayanu
10. Sidhâpuradali maṭhava kaṭṭisi â-maṭhake svâsti âgabêkendu
11. hêlikonḍalli Chikabililahalli-vaḷagaṇa Śiragaḷale grâmadali rē-
12. khe ga 60 ke nasṭake biṭṭadu ga 17 gaṇḍa umbali ga 3 ubhayam ga 20
13. nulidu śudha saluvudu ga 40 Hosûra grâmadali bira hâda 1
14. ke ga 4 ubhayam ga 44 nalavattu nâlku varahana bhû-svâstenû â-ma-
15. ṭhada dharmake biṭṭukoṭṭu naḍadu baruttidalli â-maṭhada pañcha-
16. vânnige Basavaliṅgadēvaru Śivâdhînavâhâga nimma mahattige na-
17. maskâra-mâḍidali â-rîtige mahattige naḍasi-koḍabêkendu hêli-
18. konḍa sammandhâ yi-grâmadali ga 44 varahana bhûminû Śivârpita
19. koṭṭu prâku bareda tâmbraḍa sâdhanâ saha koṭṭev âgi â-grâma-
20. da pûrva chatuḥ-sînege hâkida liṅgamudre-kallinda vaḷagâda gadde
21. beddalu makki hakkalu beṭṭu tiṭṭa kânu kâḍârâmbha mane ma-
22. nedâna nîru dâri soṭṭu muṇḍige muntâda ênuntâda sâṁ-
23. nyavanû pûrva-pramâṇinali âlikonḍu bhûminanega-
24. lanû gaisikonḍu â-Sidhâpurada maṭhadalli bandanthâ dēvarugaḷu
25. muntâdavarige anga aggaṇi sahaṇḍa dharmavanu naḍasikon-
26. ḍu mahatpârampareyâgi âli anubhavisî bâhada êndu

(Back)

27. koṭṭa dharma-sādhana<sup>1</sup> nīvu hērisuva ettu 10 hattake aḍake
28. menasu khobari kabāḍa horatāgi aki batta upu rāghi vi
29. ḍaḷa būsā saha herrisidake sunḱav illade mānyavāgi naḍa-
30. si bāheū yidake lōkasākshigaḷu Āditya-chandrāv ani-
31. lou nalaścha dyaur bhūmirāpō hrudayaṃ Yamaś cha
32. ahaś cha rātriś cha ubhē cha sandhyē dharmasya jānāti
33. narasya vṛittam<sup>1</sup> dāna-pālanayōr madhyē dānāch chhrēyō-
34. 'nupālanam dānāt svargam avāpnōti pālanād achutam
35. padam śrī-Sadāśiva

Note.

The grant records the gift of some land (specified) in the villages Chikka-bilalahalli and Hosūr by Śivappanāyaka, son of Ghaṇṭevaḍeyar, and grand-son of Bīḷigi Ghaṇṭevaḍeyar for the service of the Maṭha constructed by Doddavenkaṭaya in Sidhāpura. The grant is dated the 1st lunar day of the dark half of Bhādra-pada of the year Viśvāvasu, Śaka 1588 (=1587?) corresponding to 15th September 1665. The cyclic year does not agree with the Śaka year given.

## 105.

Śringāra Tōṭadakoppalu grant in the possession of the same Virappagaḍa.  
Two plates. Size 1½' × 11".

Modern Kannada language and writing.

II Plate.

(Front)

1. bijavari kha 9 ke ga 9 ke mara beḷadu guḍe kūḍidu kha 4 ke
2. ga 4 śudha kha 5 ke ga 5 vartaneyinda ga || 2 || gaṇāchāradinda.
3. & 2 || antu rēkhe ga 153 || 2 ubayaṃ grāma 2 ke rēkhe
4. ga 313 munnūra hadimūru varahana bhūmi maṭhada
5. mundana Champakā sarasi keḷage hedāriyinda mēle Hiri-
6. arasu māḍista śringāra tōṭada koppalu sahā Śivārpi-
7. tavāgi biṭṭevāgi yi-bhūmigalige naṭṭa lingamudre kallina
8. vaḷagāgi yida nidhi-nikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-
9. sidha-sādhyāṅgaḷ eṃba ashta-bhōga-tēja- svāmyavanū pūrva-
10. mariyādeyalli āgumāḍikonḍu yettina mānya
11. prāku Hiriarasu biṭṭadu yetu 12 yitalāgi Pramōda-
12. samvatsarada Phālgunadallu biṭa yettu 13 ubhayaṃ ye-
13. ttu 25 yippattayidu yettinali aḍake menasu ka-
14. vāḍa jhalli paṭṭe horatāgi hērikomba jinisu kho-
15. bari kāchu vidāḷa būsā aki bhatta rāgi upu bella eṇṇe
16. tupa kabuna javaḷi muntāda jinisugaḷa ghaṭṭada mēle gha-
17. ṭa-keḷage saha ṭhāṇegaḷalli hērikonḍu ā-haṇa sahā
18. maṭha-dharma daṇḍige unbaḷi naḍasikonḍu ā-chan-
19. drārka-sthāyigalāgi nimma mahattu-parampareyāgi a-
20. nubhaviśi śaḍudarusaṇakū nidhi māḍikonḍu bāha-
21. du yendu koṭa tāmbra-śāsana yidake dēvasākshiga-
22. ḷu Āditya-chandrāv anilōnalaścha dyaur bhūmir ā-
23. pō hrudayaṃ Yamaś cha ahaś cha rātriś cha ubhē cha san-
24. dhyē dharmasya jānāti narasya vṛittam dāna-pālanayōr

(Back)

25. madhyē dānāch chhrēyōnupālanam dānāt svargam a-
26. vāpnōti pālanād achyutanī padam sva-dattād dviguṇam
27. puṇyam para-dattānupālanam para-dattāpahāre-
28. ṇa sva-datam nishphalam bhavēt Viśu-samvatsarada Chayi-
29. tra ba 10 lu maṭa-dharmake Śivārpitvāgi biṭadu
30. aḍake hēru 10 menasu hēru 5 sahā haḍina-
31. yidu nija-hēranu kāḷa vandake vandu sārī sun-
32. kav illade modale biṭṭa mānyada ettinali hēri-
33. konḍu maṭa-dharmava naḍasikonḍu bāhadu.
34. endu koṭṭa śāsana śrī-Venkaṭādrī.

## Note.

The first plate is missing. With it the date of the grant as well as the names of the granter and the grantee have disappeared. From the remaining 2nd plate written on both sides, it appears that the Śringāra Tōṭada Koppalu constructed by Hiri Arasu and another village yielding 313 varahas were granted for the service of a Maṭha. The authorities of the Maṭha were also allowed to carry, for the service of the Maṭha, 25 bullock-loads of various useful commodities (specified in the grant) above and below the Ghāṭs free of toll-dues once a year. On the 10th lunar day of the dark half of Chaitra of the year Vishu, the authorities of the Maṭha were also given a license to carry free of toll-dues ten bullock-loads of arekanuts and five bullock-loads of pepper once a year. This is called *ettinamānya*, carrying commodities on bullocks free of toll at specified toll-gates.

## 106.

Nāvunḍa grant in the possession of the same Vīrappagaṇḍa.

Plates two. Size  $1\frac{1}{4}' \times 1'$ .

Modern Kannada language and writing.

## II (a)

1. gadukoṇḍu uttārakotṭadu uppina koḷagada guttige ba-
2. geyallū ga  $1\frac{1}{2}$  angaḍi dērina bageyallu Śivārpita-
3. vāgi biṭṭadu ga  $1\frac{1}{2}$  ubhayam ga 3 antu ga  $158\frac{1}{2}$
4. nūra ayivattentuvare varaha Yedatore sine
5. vaḷage hostāgi āgāmi āda bageyallu u-
6. ttāra koṭṭa grāmagalinda jēdara vakalu 30 mūvattu va-
7. kalinda bāha magga gārakada haṇa kulumē-vakkalu 5 ai-
8. du vakkalinda bāha kārakada haṇa grāma suṅka aḍigā-
9. su hasruvāṇi Mōnappanu i-maṭhada dharmake Haḷige-
10. ri sine Nāvunḍagrāmadallu hākisida tengina sasi
11. sā 2,500 eraḍu sāviraḍa ainūru tengina sasi sa-
12. ha Śivārpitavāgi koṭṭevāgi i-bhūmige neṭṭa lin-
13. gamudre kallinolaḷaḷa nidhi-nikshēpa-jala-pāshāṇa-a-
14. kshīṇi-āgāmi-sidha-sādhyāṅgaḷ emba asṭa-bhōga tēja-
15. svāmyaṅgaḷu yi-bhūmiyalli sasyārāma mun-
16. tāgi yēnu adhika-phalav āhante sahā āgu-
17. māḍikoṇḍu mahattu-pāraṃparyavāgi ā-cha-
18. ndrāka- sthāyigaḷ āgi sukhadiṇ maṭhada dharmava naḍasi-
19. koṇḍu bāhudendu koṭṭa bhūdāna-dharma-sāsana
20. Āditya-chandrāv anilōnalaś cha dyaur bhūmir āpō
21. hrudayam Yamaś cha ahaś cha rātrīś cha ubhē cha san-
22. dhye dharmasya jānāti narasya vrittam dāna-pālanayōr
23. madhyē dānāch chhrēyōnupālanam dānāt svargam avā
24. pñōti pālanād achchutaṇi padam sva-dattād dviguṇam pu-
25. nyam para-dattānupālanam para-dattāpahāreṇa

## II (b)

26. sva-dattam nishphalam bhavēt sva-dattāni para-dattām vā
27. yō harēta vasundharām śashtir varuṣa-sahasrāṇi
28. viśṭāyām jāyatē krinīḥ yatra yōgiśvaraḥ ku-
29. ryāt Śivaliṅgārchanam sakṛit vasanti tatra tīrthā-
30. ni sarvāṇi satatam Guha Harasya priṇanārtham tu
31. Śivabhaktāya diyate dānam tad vimalam prōktam kē-
32. valam mōksha-sādhanam śri-Sadāśiva

## Note.

The first plate is missing. Along with it the date of the grant together with the names of the granter and the grantee has disappeared. From the 2nd plate which is written on both sides it appears that a gift of some land in Yedatore sine together with Nāvunḍagrāma and its cocoanut garden consisting of 2,500 cocoanut trees was made for the service of a Maṭha. The authorities of the Maṭha were given the right of collecting, from thirty houses of Kambali-weavers and five families of weavers of other garments and of blacksmiths, professional taxes along with village cess, taxes on green crops (Hasaruvāṇi) and Aḍigāsu for the service of the Maṭha.

Siragalale and Horakôḍu-Hirikaityasthala-grant of Ghaṇṭe Voḍeyar of the Śaka year 1565 in the possession of the same Virappagaṇḍa.

Two plates. Size 10"×8".

Modern Kannaḍa language and writing.

I (a)

1. śubham astu namas tunga-śiraś-chumbi-
2. chandra-châmarā-châravê trailôkya-nagarârambha-
3. mûlastambhâya Sambhavê || svasti-śrī jayâ-
4. bhyudaya-Śâlivâhana-śaka-varusha 1565 neya Svabhânu-sa-
5. mṛatsarada Jyêsthâ-śu 10 lû śrīnathu-sajana-śudha-Śivâchâra-
6. rada dēvâprutti-mahamahattinolaḡâda Kûḍalûra maṭhâda pa-
7. ṭṭâda Kempanaṇṇiyadēvara śiśyaru Sântabasavarâjadēvara śi-
8. śyaru | Pañchavannige Basavalingadēvarige śrīman-ma-
9. hâ-prabhu Bîligi Tammappa Vaḍêra pautrarâda Ghaṇṭê Vaḍê-
10. ra putrar âda Ghaṇṭê Vaḍêru koṭṭa dharmā-sâsanada kra-
11. mavent endare Venkaṭayyanu Sidhâpuradalli-maṭava kaṭṭi-
12. si nimma vaśava mâḍi â-maṭake bhû-svâstey âgabêken-
13. du binnaha-mâḍikoṇḍa sammandha Kûḍalûra maṭada
14. pañchavannige Kempanaṇṇiyadēvara śiśyaru Sântaba-
15. savarâjadēvara śiśyaru Basavalingadēvarige Sidhâpura-
16. da maṭhadallu naḍasuva dharmakke śrīman mahâprabhu Bîlige
17. Tammappa Vaḍêra pautrar âda Ghaṇṭê Vaḍêra putrar âda Ghaṇ-
18. ṭê-Vaḍêru sa-hiraṇyôḍaka-dâna-dhârâ-pûrvakav âgi dhâre-
19. n-erâḍû koṭṭa bhû-svâste Chikkamâḷige nâḍige saluva Chi-
20. kabilalahali grâmadolaḡaṇa Siragalale grâma Ho-
21. rakôḍu Hirikaityasthala saha prâku rēkhe ga 60 a-
22. ruvattu varahana grâmada pûrva chatu-simeyinda
23. vaḡaḡâda gaḍi vivara mûḍalu Moḡevatti gaḍiyallu i-

I (b)

24. kkida lingamudre-kallu gaḍi teṅkalu Kalluganahalli gaḍiyallu
25. yikkida lingamudre kallu gaḍi â-kallu banda hâge Âvara-
26. guppe kân-anchinallu yikkida lingamudre kallu gaḍi paḍa-
27. valu Avaraguppe gaḍiyallu yikkida lingamudre kallu ga-
28. ḍi | badagaḷu Chennamâvina gaḍiyalu yikkida lingamudre kallu gaḍi
29. Horakôḍu Hirikaisthalakke Chennamâvina gaḍiya ho-
30. leyinda taḡage hoḡeyanchu banda hâge sthala 1 u-
31. bhayam Siragalale grâma 1 ke prâku rēkhe saluva-
32. du ga 60 ke prâku nasṭa ga 10 yittalâgi hoḡe-va-
33. ttu giḍu-vattina nasṭa ga 7 ubhayam nasṭa ga 17 prâku ga-
34. uḍumbali ga 3 ubhayam ga 20 nuḷidu śu ga 40
35. nâlvattu varahannu maṭhadallu naḍasuva dharmakke Śi-
36. vârpitav âgi dhâren eṛeḍu koṭṭa bhû-svâsti nâ-
37. lvattu varahana rēkhe bhûmige saluva pûrva cha-
38. tu-simeyinda vaḡaḡâda gaḍe beḍalu makke hakkalu
39. beṭṭu tiṭṭu kânu kaḍârambha mane manedâṇa
40. angôḍa aṅgapala nîru dâri nidhi nikshêpa akshî-
41. ũi-âgâmi sidha sâdhya-navakruta kirukula su
42. varuḡâḍâya muntâda asṭa-bhôga tējô-
43. pārjane uḷa bhûmi-manegaḷanu yichchâ-
44. nukûla uḷa vakkalige yikkegaṇiyisi getti rû-
45. pamâḍikoṇḍu nimma śiśya-varga-param-

II (a)

46. pareyâgi nimma maṭada dharmava naḍisikoṇ-
47. ḍu sukhadindihiri nimma maṭada bâgila mu-
48. ndana gade bîrada keyi hâ 1 ke prâku rēkhe ga 4 nâ-
49. lkû varahana bhûmiyanu prâku Hosûra gaḍu-
50. guttigge horagâgi kuḷagaḍiya Siddâpurada maṭa-
51. dalu naḍava dharmakke Śivârpitavâgi dhâre-neṛeḍu ko-
52. ṭṭa svâste nâḷku varahana rēkhe bhûmiya pûrva chatu-

53. simeyinda vaḷagâda gadhe bedhalu makke hakkalu
54. beṭṭu tiṭṭu kânu kâdârambha angôda â-
55. ngapala nelananchu nîru dâri nidhi nikshêpa akshṭṇi
56. âgâmi muntâdanu â-gadhege saluva bhûmiyo-
57. ḷage samasta-phalagaḷanu bittisi geyisi rūpamâdi-
58. koṇḍu nimma śiśyaru parampareyâgi âḷi anu-
59. bhavisi dharmava mādikoṇḍu sukhadallihiri
60. mânayada ettu hattaṇalli hêrisuva vivara a-
61. ḍake meṇasu kâchu khobari kabâḍa horagâgi
62. akki bhatta uppu bhûsa kâyi muntâda saka-
63. la-dinasavarigala hêrisikoṇḍu sukhadali niṇi-
64. ma maṭhâda dharmava naḍasi koṇḍu yihiri ye-
65. ndu koṭṭa dharmâ-tâmbraḍa śâsana | yidakke
66. lôkasâkshigalu | grantha | Âdityachandrâv-

## II (b)

67. anilânalau cha dyaur bhûnir âpô hru-
68. dayam Yamaś cha ahaś cha râtriś cha
69. ubhê cha sandhyê dharmasva jânâti
70. narasya vṛittam<sup>1</sup> dâna-pâlanayôr madhyê dâna-
71. trayânupâlanam dânat svarggam avâpnôti
72. pâlanâd achtam padam śrî-Sadâsiva.

## Note.

The grant records the gift of some lands of specified boundary in (1) Siragaḷale in Chikkabiḷalahalli, (2) Horakôḷu Hirikaiyasthala together with a wet field in front of the Maṭha in Siddâpura yielding 60, 40, and 4 varahas respectively by Ghaṇṭe Vaḍeyar, son of Ghaṇṭe Vaḍeyar, and grandson of Biḷigi Taimmappa Vaḍeyar, called Mahâprabhu to Panchavaṇṇige Basavaṇṇigadêva, disciple of Śânta-basavarâjadêva, who was a disciple of Kempananjadêva, head of the Kûḍulûr Maṭha, for the service of the Maṭha constructed by the granter in Siddâpura at the request of the grantee. The authorities of the Maṭha were also allowed to carry free of toll ten bullock loads of (1) arecanut, (2) pepper, (3) kâchu, (4) dry cocconut, (5) cloth, (6) tobacco (7) rice, (8) paddy, (9) salt, (10) Bhûsa, fruits, etc. The grant is dated the 10th lunar day of the light half of Jyêsthâ of the year Svabhânu, Śaka 1565, corresponding to 17th May 1643.

The Ghaṇṭevodeyars of the grant were Nâyaks of Biḷigi, north-west of Shimoga and quite independent of the Nâyaks of Keladi. The grant concludes with the usual imprecatory verses.

## 108.

Khayira grant of Keladi Venkaṭappanâyaka of the Śaka year 1514 in the possession of the same Virappagaḍa.

Three plates. Size 10" × 8".

Modern Kannaḍa language and writing.

## I (b)

1. śubham astu<sup>1</sup> namas tunga-śiraś-chumbi-
2. chandra-châmara-châravê trailôkya-nagarâram-
3. bha-mûlastambhâya Sambhavê svasti śrî-ja-
4. yâbhyudaya-Śâlivâhana-śaka-varusha 1514
5. neya sanda vartamâna Nandana-samvatsarada
6. Âśvîja-śu 5 Sthiravâradalû śrîman-mahârâ-
7. jâdhirâja râjaparamêśvara śrî-vîrapratâpa-
8. śrî-Venkaṭapatidêva-mahârâyarû Pe-
9. nugonḍe-simbâsanadallû sukha-saṅkathâ-vi
10. nôḍadinda sukha-râjyam gaiütt iha samaya-
11. dalli Yedavamurâri kôtekôḷâhala viśu-
12. dha-vaidikâdvaita-sidhânta pratishṭâpaka Śiva-guru-
13. bhakti-parâyana-râda Keladiya Sadâśivarâ-
14. yanâyakara putraru Yimmâdi Sadâśiva nâ-
15. yakara putraru Keladiya Venkaṭappa nâyakaru
16. sajanaśudha Śivâchâra-samppannarum appa dyâvâ-



## II (a)

17. pruthvi-mahâmahattinolaḡâda Ânan-
18. dapurada Champakâ-sarassina mahattina
19. maṭhakke koṭṭa bhûdâna-sâsanada kramav en-
20. ttendare namage kâṇâchiyâgi banda Ka-
21. rṇâṭaka-simhâsanakke saluva Âragada
22. Vēṇṭheyada Mosarûra simeyolaḡaṇa Kha-
23. yirada grâmavanû Yedavamurâri kôṭe-kô-
24. lâhaḷa viṣuddha-Vaidikâdvaita-siddhânta-prati-
25. shtâpaka Siva-guru-bhakti-parâyaṇar âda Ke-
26. ḷadiya Sadâsivarâya nâyakara pautraru Yi-
27. mmaḍi Sadâsiva nâyakara putraru Keḷadiya Ven-
28. kaṭappa nâyakarû sajjana ṣuddha Śivâchâra-sam-
29. ppannarumappa dyâvâpruthvi-mahâmahattinolaḡâ
30. da Ânandapuraḍa Champakâ-sarassina mahatti-
31. na maṭhakke namma hiriyarige śâśvata-Śivalôkavâ-
32. gabêkendu Śivârpitav âgi koṭṭevâgi â-grâ-
33. makke saluva chatuṣ-simeyolaḡâda ên uṇṭâdu-
34. danû prâku mariyâdeyalli âgumaḍikoṇ-

## II (b)

35. du â-grâmake saluva prâku râyarêkhe ga 150
36. birâḍa sthala-sunka ga 1 kke-1½ lû ga 22½ Du-
37. rgada bhatta-½ lû ga 7½ antu ga 180 â-
38. grâmadolaḡaṇa dēva-brahma-svadinda Beṭṭada
39. Mallikârjunadēvara gadde bijavari chittina kha 18
40. kke gaḍi kha 54 ke Tammaḍi Vîrana mukhântra â-dē-
41. vara amṛitapaḍi naḍasi mēluvâsiyâgi teḡedukom-
42. budu ga 6½ Eḍehalli Tirumaladēvara gadde bijava-
43. ri chittina kha 5 ke gaḍi kha 20 Âchâpurada mahâ-
44. baladēvara gadde bijavari 5 ke gaḍi kha 20 Maleyan-
45. dûra Mallibhattara gadde bijavari kha 4 ke gaḍi kha 15
46. Maleyandûra Śûrappana gadde bijavari kha 3 ke gaḍi
47. kha 15 antu gadde bijavari kha 17 ke gaḍi kha 70
48. ke ga 1 ke kha 7 lû ga 10 ubhayam dēvasva-brahmasva-
49. dinda ga 16½ ubhayaṇi sarvâdâyâ ga 196 ½
50. akṣiaradallû nûrutombhattârûvare varaha-
51. na Khayira-grâmakke saluva grîhârâma kshêtra saha-
52. vâda â-grâmadolaḡaṇa nidhi-nikshêpa-jala-pâshâṇa-
53. akṣhiṇi-âgâni-sidha-sâdhyangalemba ashṭa-
54. bhôga-têjasvâmyavanu niû nimma mahattu-param-

## III (a)

55. pareyâgi â-chandrârka-sthâyigaḷ âgi sukhadin-
56. d anubhavisī bahiri yi-maṭhada kartutvake i-râjyava-
57. n âluva dhoregaligû mahâmahattigû sanmatavâgi
58. râga-dvêsha-rahitar âgi atithigaḷ âgi mahatparav âgi
59. śishya-varga horatâgi naḍeyabêkendu Yedavamurâ-
60. ri kôṭe-kolâhaḷa viṣuddha-Vaidikâdvaita-siddhânta-prati-
61. shtâpaka Śiva-guru-bhakti-parâyaṇar âda Keḷadiya Sadâ-
62. śivarâya nâyakara pautraru Yimināḍi Sadâsiva nâya-
63. kara putraru Keḷadiya Venkaṭappa nâyakaru sajjanaṣu-
64. ddha-Śivâchâra-sampannarumappa dyâvaputhvi-mahâma-
65. hattinolaḡâda Ânandapuraḍa Champakâ-sarassina ma-
66. hattina maṭhakke koṭṭa Khayirada grâmada dâna-sâsana yi-
67. nt oppudake sâkshigaḷu Âditya-chandrâv anilônalaś cha-
68. dyaur bhûmirâpô hridayaṇi yamaś cha ahaś cha râtri-
69. ścha ubhê cha sandhyê dharmasya jânâti narasya vṛittam
70. dâna-pâlanayôr madhyê dânat chhrêyonupâlanam dâ-
71. nât svargam avâpnôti pâlânâd achyutaṇi padam sva-dattâdvi-
72. guṇam puṇyam para-dattânupâlanam para-dattâpahâ-
73. rēṇa sva-dattam nishphalam bhavêt sva-dattam para-dattam vâ yô hav-
74. rêta vasundharâ | śashtir varusha-sahasrâni viṣṭâyam
75. jâyatê krimi | śrî- Venkaṭâdri

## III (b)

76. sârige 1 ke Śâlivâhana-śaka-varusha 1523 neya
77. Śârvari-samvatsaradallu biṭṭadu Mosarûra sime-
78. ya vaḷagaṇa Taraḷagereya grâma 1 ke râyâ rēkhe ga 70
79. birâda sthala sunka ga 1 ke 1½ lu ga 10½ ga 9
80. bhatta 1½ lu ga 3½ antu ga yembhattunâlku
81. varahada grânavanû nimma mahattu-parampareyâ-
82. gi maṭha-dharmake naḍasikoṇḍu bahiri nimma
83. maṭhada dharmake biṭṭa ettina mânya ghaṭṭada mêle
84. ghaṭṭada keḷagaṇa sunkada thânegalalli hammera-
85. du ettina mânyavanu biṭṭevâgi aḍake meṇa-
86. su khobari kavâda horatâgi nîû hêrikom-
87. ba jinisu vidaḷa bûsa eṇṇe tuppa bella akki
88. bhatta râgi uppu sahâ yisṭu jinisigu sunka-
89. villade kâlam pratiyalu mânyavâgi hêrikonḍu bahiri
90. endu koṭṭa dharma-śâsana śrî-Veṅkatâdri
91. sârige 1 ke Śâlivâhana-śaka varusha 1552
92. neya Śukla-samvatsarada Mârgaśira ba 10 lu
93. śrîmat-Kelâdi Virabhadranâyakaru Śivâ-
94. rpitav âgi biṭṭadu Khayirada grâmadalli
95. Timmaṇṇa Voḍêra hōbaliya gaddenu
96. nîû anubhavisî baruttiddalli â-gade

(No further plate is forthcoming.)

## Note.

The grant records the gift of the village Khayira in Mosarûrasime, Âragada Vēṇṭhe under the rule of the Kelâdi Nâyaks, yielding 196½ Varahas inclusive of previously granted Dêvâdâya and Brahmâdâya, and 180 varahas exclusive of them by Kelâdi Venkaṭappanâyaka, son of Sadâśivanâyaka II, and grandson of Kelâdi Sadâśivarâyanâyaka, feudatory of Venkaṭapati-râyâ devoted to god Śiva and Gurus, establisher of Viśuddha Vaidikâdvaitasiddhânta and Eḍevamurâri kōṭekôlâhala for the service of Mahattina Maṭha of the Champakasaras of Ânandapura. The grant is dated Saturday the 5th lunar day of the light half of Âśvija of the year Nandana, Śaka 1514 corresponding to Saturday the 30th September A. D 1592. The grant concludes with the usual imprecatory verses.

The grant (IIIb) records the gift of another village Taraḷagere of 84 varahas together with a license to carry twelve bullock-loads of arecanut and other commodities free of toll below or above the Ghats. This grant is dated Śaka 1523 Śârvari. But Śârvari agrees with Śaka 1522 and not with 1523. No month is however given here.

The same plate (IIIb) records the gift of Hōbali wet field of Timmaṇṇavodeyar in the village Khayira in addition by Kelâdi Virabhadranâyaka on the 10th lunar day of the dark half of Mârgaśira of the year Śukla, Śaka 1552. But the cyclic year Śukla coincided with Śaka 1551 and not with 1552.

## 109.

Mûlavîsa grant in the possession of the same Virappa Gaṇḍa.

Three plates. Size 1½'×1'.

Modern Kannada language and writing.

(The 1st plate is missing.)

## II (a)

1. Kalyâṇisetṭi Raḡaṭe Malukaṇṇa Sûgûru Nâgaṇṇa
2. Kaḍale Basetṭi Hatti Malukaṇṇa Jôḷada Basetṭi Chindi
3. Channapa Basetṭi Sakarekaḍalavigutti Saṅgaṇṇa Jâlîbe-
4. nche Malukaṇṇa Javâdi Basavaṇṇa Khaṇḍêrâyana Ma-
5. llaṇṇa Mâmane Sidhaṇṇavadeṛa Basetṭi Uṇṇalali
6. Bhadrâṇṇa Kavaḍi Saṅgaṇṇa Rudranûra Chennaṇṇa Kîṇi-
7. ge Basetṭi Biḍadaḷada Nambiyâṇṇa Âlûra Yedavaṇ-
8. na Vôle Virâṇṇa Gutṭalada Chennaṇṇa Turukara Maluka
9. Âudugalla Pañchavi Dûdisetṭi Virâṇṇa Mudukappa
10. Gutṭihali Gaṅgaṇṇa Mudugalla Dânapa Maṇḍalige Hon-

11. napa Kannâbiseti Kâmusâhu Gâniga Chennapa Kuru-
12. kuñdi Nâganña Kedegere Lingannavadêru Digâve Chen-
13. napa Ânegondi Chennapa Sâbâdi Nâganña Guti Ma-
14. lukanna Gôharada Dânapa Uluve Baseti Arenû-
15. ra Nâganña Kamathâla Chennabaseti Baḍadaḷada Daṇ-
16. ḍapa Sakhare Malanna Muni Śivanña Yēlamaley A-
17. ruḷapa Alavidandapa Kallapa Rāmaliṅganña Chika-
18. danḍavigôvige Âdapa Liṅgadahaḷi Nandapa Peda-
19. pa Chḷada Keñchapa Hambhâvi Sidhapa Mâbâaseti Kô-
20. ṭe Sômanña Sôpanña Hunusêhâla Lakiseti Ku-
21. ruvatti Paruvanna Hiṇḍihuli Rudrapa Korânyada
22. Baseti Aladi Liṅgapa Upina Râchapa Chennabase-
23. ti Malige Viranna Malige Baseti Hoḍeda Malanna
24. Virupanna Sâbâdi Baseti Yēlumale Sidhaliṅgapa

## II (b)

25. Masige Sûganña Niguliḡe Kambâaseti Bhadraseti
26. Sâvalige Mâtaṅaseti Bennûra Linganna Â-
27. nevêri Nâganña Âdiseti Huchanna Ayinai-
28. galada Jeḍeyappa Mûḍala Hiriyûra Haravapa
29. Bisṭapa Gûlûra Dâsapaseti Guruvanna Chennanna
30. Kriṣṇaseti Kêtasamudrada Chennapa Maliseti Tumu-
31. kûra Bôli Nâgaseti Gôraṭe Pâpanna Kôgila Tam-
32. manña Hebbûra Timnannaseti Tamniseti Chennapa-
33. seti Durgada Maliseti Giritimmaya Baḷâpurada
34. Kempanna Râchanṇavadêra Baseti Nâgaseti Tôṭa-
35. pa Ratinâgala Viraseti Rāmaliṅganña Gôviseti Paṇi-
36. tale Virabaseti Liṅgapaseti Kaḍabada Nâgiseti Kayi-
37. ḍâḷada Kônêriseti Tamiseti Kerehaḷi Chennapa Ma-
38. lige Baseti Pâḷeda Gaṅganña Mâyisanudrada Bala-
39. ya Gûḍanâgarada Viranna Mallanna Mâyanna Ma-
40. la Chennapa Sivurada Udanḍaseti Honnannana Viran-
41. na Kandukere Kaḷanappa Ankanña Liṅganña Dharinâ-
42. varada Râchanña Chenḍi Râchanña Honnaguḍise-
43. ti Nandivalada Nibâliseti Bûdihâḷada Taminnanna
44. Aṇṇigere Liṅganña Muduûra Râchanña Gadu-
45. ga Sidhanña Giḍa Basavanna Śivanankâra Basavanna
46. Huliyaṛa Chennanna Mudanna Beluvaḷi Râma-
47. seti Bidire Yaliseti Kere Sidhanña Chêlûra Ma-
48. ḍanna Tirumalaseti Chennavadêru Aguliya

## III (a)

49. Ajapa Śriraṅgapataṇaḍi Rāmaliṅganña Tumakûru
50. Vâle Viranna Chikarâchanña Benakanahaḷi Chikanase-
51. ti Aûtana Kriṣṇaseti Kôgilakunte Sidhaviraseti Hañ-
52. chavaliya Keñchanna Aretiseti Penugunḍe Linganna
53. Jagadâpaguttiya Mariyâne Baseti Garajêvadêru Eṭṭa-
54. vâda Sivapa Belurâ Basavaliṅgaseti Kûḍala Baseti
55. Bôgâra Tipiseti Paṭṭannaseti Nâgiseti Dummiseti
56. Keñchapa Annale Kâmiseti Bânâvarada Viraseti Ma-
57. ntriseti Mēlige Bommannaseti Liṅgannavadêru Mâ-
58. dannavadêru Basavanna Mûḍavaḷi Chennamalisetti
59. Kôḍuvali Virupanna Âkala Chennapa Pôkala Chenna-
60. pa Kandikere Arkanña Râûra Mudukanña Bagun-
61. ja Kaḍemane Râchanña Sûraṇaseti Belare Mallanaseti
62. Paramêśvaraseti Paradêsiseti Sidhanña Singêri Bomni-
63. seti Sunkada Viraviraseti Dummi Keñchamallanna Gaṇḍada
64. Nambiyanna Âragada Sûsangi Keñchanna Paruvan-
65. na Hireseti Dêvapaseti Sate Viranna Sampekolala Ba-
66. seti Bidirûru Nilakanṭaseti Bommannanahaḷi Sidhanña Ke-
67. ñchamaliseti Yikêri Âvinahali-sthalada Kañchikere Viru-
68. panna Doḷabaseti Hanpe Puṭanna Pârvatî Guruvan-
69. na Hoḷanandiyapa Chandanna Gûliseti Chennanna Ye-
70. lē Liṅgiseti Śivaseti Viranna Bâḍâvi Viraseti Jaṅga-

71. mayyana Chikanṇa Bharamiseṭi Pavâḍada Malliseṭi Guru-
72. liṅgaseṭi Chennaviraṇṇa Bhadraseti Chennanṇa Hoṇ-
73. buchada Chennabasavaseṭi Mahadêvapûrada Kâlingaseṭi Ko-
74. ṭûrupête Kôteseti Viranṇa Hoḷeyapa Uḍugini

## III (b)

75. Araḷe Kalapa Paradêsiseti Sidhanṇa Bommiṣeti Viranṇa
76. Hoḷeseṭi Tavanidhi Bennegere Liṅganṇa Tôtapa Ânanda-
77. purada Dêmade Mahantaseti Hosagundada Mallanṇa A-
78. yanûra Sidhanṇa Kâmaji Viranṇa Aṅgaḍi Dêvanṇa Keṇcha-
79. ṇṇa Bâleguṇḍi Tammiṣeti Huchaviraṣeti Mantasâle Ga-
80. ḍiyapa Keṇchapa Ujanivaḷêra Guruvanṇa Horanavayala
81. Aratiseṭi Saṅgaya Patre Bôḷiseṭi Kere Âlûra Chikanṇa-
82. seti yivaru muntâda mûḍalu baḍagalu sthala vaḷanâ-
83. ḍu muntâda setigaḷu namagu i-dharma pratipâlisu-
84. va arasugaḷigû sadharmav âgabêkendu yi-mûla-
85. visavanu namma santâna-pâraupareyâgi adaviṭa-
86. ne-bâki hêri sunkava teruvanthâ nânâ-mandiya za-
87. kala-naḍegaḷigû tappade mahattina dharmake naḍasi bâhe-
88. û mahânâḍa-vapitadinda śrī-Sangamêśvaradêvaru yen-
89. ḍu koṭṭa mûlavisada dharma śâsana yidake dēvasâkshiga-
90. ḷu Âdityachandrâv anilônalaścha dyaur bhûmirâpo
91. hṛidayam Yamaścha ahaścha râtriścha ubhê cha sandyê dha-
92. rmasya jânâti narasya vṛittam dâna-pâlanayôr madhyê
93. dânaśch chhrêyônupâlanaṃ dânat svargaṃ avâpnôti
94. pâlanâd achyutam padam śrī-Veṅkaṭâ-
95. dri

Note.

The first plate is missing. Along with it the date of the grant together with the names of the granter and the grantee has disappeared. The grant is called *mûlavisada-dharmaśâsana* which seems to mean the grant of one-sixteenth of a paṇa on mûla, capital value of the commodities brought at the toll-gate for the service of the Mahattina Maṭha. In granting one-sixteenth of a paṇa on each item of commodities brought to the toll-gate (of Keladi?) for the service of the Maṭha, the consent of well known merchants and other persons of the Keladi state enumerated in II a, II b, III a & III b seems to have been taken. • The grant ends with the usual imprecatory verses.

*Shimoga Taluk.*

110.

Virabhadraṇṇa grant of Keladi Virabhadra Nâyaka of the Śaka year 1554 in the possession of Narasimhaśâstri son of Paṭṭaguppe Anṇayyaśâstri, at Shimoga

4 Plates. Size 1'-0" × 0'-8."

Nâgari characters.

Kannada language.

## I (a)

1. namas tunga-śiraś-chumbi-chandra-châmarâ-
2. châravê<sup>1</sup> trailôkya-nagarârambha-mûlastambhâya
3. Śambhavê<sup>2</sup> svasti śrī jayâbhyudaya Śâlivâha-
4. na śaka varsha 1554 neya Projôtpatti-samvatsa
5. rada Mâgha ba 14 lu śrîmad Eḍeva-Murâri kôṭe-kô
6. lâhala viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpa-
7. ka Śiva-guru-bhaki-parâyanarâda Keladi Venkaṭa-
8. ppa nâyakara putraru Bhadrappa nâyakara putraru Vira-
9. bhadra nâyakaru Paṭṭaguppe baḷiya Charnâvati Hari-
10. drâvatti-sangamada nadi-tîradalu kaṭṭisida Vira-
11. bhadrâpurav emba sarvamânva agraḥârada nânâ
12. gôṭrada nânâ-sûtrâda nânâ-śâkheya mahâjana-
13. gaḷigû sandhyâmanṭapa brahmapuri panchagâra-
14. ka muntâda grâma-dharinagaḷigû dēvasthâna Virabha-

15. dréśvara-dēvaru Hanumanta-dēvaru Vinâyakadēvaru
16. gaḷa amṛitapaḍi nandāḍipti muntāda vechcha-
17. gaḷige sahā Śivarātre puṇyakāladalli Vara-
18. dā-nadī-tiradallu Īśvara-pūjeya māḍuvāga sa-
19. hiranyōdaka-dāna-dhārā-pūrvakavāgi Śivārpi-
20. tavāgi koṭṭa bhūḍānada tāmra-śāsanada

## I (b)

21. kramav ent endare Paṭṭuguppe-sime Śuddhavāḍada vaḷaga-
22. ṇa Māyigoṇḍanakoppada grāma 1 kke prāku rēkhe kuḷa-
23. ga  $67\frac{1}{2}$  ge arevāsi sahā ga  $101\frac{1}{2}$  birāḍadindalu
24. Durgada bhatta  $\frac{1}{16}$  sthāḷa-sunka  $\frac{1}{2}$  vechcha birāḍa 1 antu
25. ga 1 kke  $2\frac{1}{2}$  lu saluvudu ga  $21\frac{1}{2}$   $\frac{1}{16}$  Jangamara birāḍa
26. kuḷaga 1 ke  $\frac{1}{4}$  lu ga  $1\frac{1}{2}$   $\frac{1}{16}$  antu rēkhe ga  $124\frac{1}{2}$
27. ge nashta hola harida kuḷaga 64 ke ga  $118\frac{1}{2}$  umbāli-
28. mānyadindalu Kaḍale Honneyana maga Sankayyaninda
29. bija khaṁ 14 ke ga 14 ke ardhāya ga 7 sēnabōva Giri-
30. yappanindalu aputa hechidu Plavanga-saṁvatsaradalu
31. tōṭadinda ga 1 ubhayam Brāhmarinda ga 8 puravarga-
32. dindalu Chennapa-vadērindalu kuḷaga 3 ke bija kha  $3\frac{3}{4}$
33. ge ga  $8\frac{1}{2}$   $4\frac{1}{2}$  ke ardhāya ga  $4\frac{1}{2}$  ubhayam ga  $12\frac{1}{2}$
34. dēvasthānada migateyinda Paṭṭaguppe Rāmaidēvarinda
35. bijavari khaṁ 3 ke gaḍibhatta khaṁ 48 Dōṇihole-
36. grāmadinda bija khaṁ  $1\frac{1}{2}$  ge gaḍibhatta khaṁ 12 ubha-
37. yam bijavari khaṁ  $4\frac{1}{2}$  ge gaḍibhatta khaṁ 60 mēluvā-
38. siyinda ga 2 ke vechcha amṛitapaḍige bhatta khaṁ 359 śu-
39. ddha migate roke (?) ga 2 bhatta khaṁ 25 ke khaṁ 6 lu salu-
40. vudu ga  $4\frac{1}{2}$   $\frac{1}{16}$  ubhayam ga  $6\frac{1}{2}$   $\frac{1}{16}$  antu rēkhe ga
41.  $136\frac{1}{2}$   $\frac{1}{16}$  ge utāra puravarga vutārā Dōṇi-
42. hole-maṭhada Chennavīraṇṇa voḍeyarige prāku a-
43. rdhāya utārada bagēlu ga  $4\frac{1}{2}$  nashtake nilisidu

## II (a)

44. Ānanda-saṁvatsaradalu Giryappana svāsteyinda
45. lu ga 1 ubhayam ga  $5\frac{1}{2}$  śuddha-rēkhe ga  $131\frac{1}{2}$
46. gaṇāchāradinda ga  $\frac{1}{2}$   $4\frac{1}{2}$  ubhayam rēkhe ga  $132\frac{1}{2}$  Vi-
47. bhava-saṁvatsaradalu hechida Bhayiragoṇḍisanneyinda
48. bija khaṁ  $2\frac{1}{2}$  ge ga  $1\frac{1}{2}$  umbāli-mānyadindalu aputa
49. kaṭikoṇḍadu Kaḍale Sankayaninda ga 14 ke prāku ardhāya
50. bāhadu ga 79 śuddha ardhāyadinda ga 7 ubhayam ga  $8\frac{1}{2}$  ubhaya-
51. rēkhe ga  $140\frac{1}{2}$   $\frac{1}{16}$  ge utāra Pramōda-saṁvatsaradalu
52. Hārō Venkaṭayana maṭhake sēnabōvana hittalinda kula
53. ga  $\frac{1}{2}$  ke huṭṭuvali pramāṇa ga  $1\frac{1}{2}$   $4\frac{1}{2}$  śuddharēkhe ga  $139\frac{1}{2}$  1
54.  $\frac{1}{16}$  ga utāra Rāmēśvaradēvara abhishēka sahasranāma-
55. da bage migate bagelu ga  $6\frac{1}{2}$   $\frac{1}{16}$  śuddha rēkhe ga  $13\frac{1}{2}$
56. Chika Maṇḍariya grāma 1 ke rēkhe kuḷaga 39 ke arevā-
57. si sahā ga  $58\frac{1}{2}$  ke hole haridu kuḷaga 5 ke ga  $7\frac{1}{2}$  9 śu-
58. ddha kuḷa ga 34 ke ga 51 birāḍa  $2\frac{1}{2}$  lu ga  $10\frac{1}{16}$   $3\frac{1}{16}$
59. Jangamara birāḍa kuḷa ga 1 ke  $\frac{1}{4}$  lu ga  $\frac{1}{2}$   $3\frac{1}{2}$  antu rēkhe
60. ga  $62\frac{1}{2}$   $1\frac{1}{2}$  umbāli-mānyadinda Khaṇḍērāyaninda
61. bija khaṁ 6 ke rēkhe ga 7 Haḷuvagōḍa Nāgaṇṇaninda bija
62. kha 3 ke ga 3 Maṇḍaragiriyaṇṇaninda khaṁ 1 ke ga 1
63. antu ga 11 ke vivara prāku bāha ardhāya ga  $5\frac{1}{2}$  3 talāgi (?)
64. kaṭikoṇḍadu ga  $5\frac{1}{2}$  ubhayam ga 11 dēvasthānada mi-
65. gateyinda Brahmyēdēvarabastiyinda bija khaṁ  $2\frac{1}{2}$  ke gaḍi
66. bhatta khaṁ 20 rēkhe ga  $\frac{1}{2}$  ge vecha amṛitapaḍige bhatta khaṁ 20,

## II (b)

67. śuddha ga  $\frac{1}{2}$  gaṇāchāra ga  $\frac{1}{2}$  antu rēkhe ga  $74\frac{1}{2}$   $1\frac{1}{2}$
68. ubhayam agrahārake ga  $208\frac{1}{2}$  dēvasthānakke aru-
69. vattu agrahārada mahājanangalu naḍasi bāhadu ga 36
70. hegaḍegaḷa simeyindalu Mutūru ga 8 Mulūru ga 8 muṇ-
71. ḍe kāruga 8 antu ga 24 ubhayam ga 60 ubhayam salu
72. vudu ga  $268\frac{1}{2}$  innūra-aruvattēṇṭu 1 paṇavina bhūmi-
73. ge saluva gade tōṭa kānu kādārambha muntāgi sarvānga-sa-

74. nanvitavâda bhûmigalanu Keladi Venkatapa Nâyakara putraru
75. Bhadrâpa Nâyakara putraru Virabhadra Nâyakaru Patṭugupe-baliya
76. Charmâvati Haridrâvati sangamada naditiradalu katīsida
77. Virabhadrapuravemba sarvamânyada agrahârada nânâ-gôtra-
78. da nânâsûtrada nânâśâkheya mahâjanangaligû san-
79. dhyâ-manṭapa brahmapuri panchagâraka muntâda grâmadharma-
80. galigû dēvasthâna Virabhadrēśvara Hanumantadēvaru Vinâ-
81. yaka-dēvarugala amṛitapaḍi nandâdipti muntâda vechagali
82. ge sahâ Prajôtpatti-samvatsarada Mâgha ba 14 Budhavâra Śi-
83. varâtire puṇyakâlâdali Varadânadi-tiradalu Īśvara-
84. pûjeya māḍuvâga Śivârpitavâgi sahiranyôda
85. ka-dânadhârâpûrvakavâgi koṭevâgi i svâstheya
86. dhruva-unḍige māḍida vivara mahâjanangalige
87. Kauśika-gôtrada Āśvalâyana-sûtrada Ruku-śâkhe-
88. ya Gôbûra Venkatâdribhaṭṭara makkaḷu upâdhya Kamabha-
89. ṭṭarige ga 12 Kâsyapa-gôtrada Āśvalâyana-sû-
90. trada Rukusâkheya Sēdinbada Guṇḍabhaṭṭara makkaḷu Chin-
91. tâbhaṭṭarige ga 12 Harita-gôtrada Āśvalâya

## III (a)

92. nasûtrada Rukusâkheya Meruṇḍeya Chandrabhaṭṭara makkaḷu Du-
93. rgâbhaṭṭarige ga 12 Maunabhârgava-gôtrada Āśvalâya-
94. na-sûtrada Ruku-śâkheya mantrimûrtigalinda Śrinarasim
95. hyabhaṭṭara makkaḷu Kôlûru purâṇika Viśvanâthabhaṭṭarige
96. ga 12 Bhâradvâja-gôtrada Āśvalâyana-sûtrada Ruku
97. śâkheya Kônēribhaṭṭara makkaḷu Nârâyanabhaṭṭarige
98. adhyayana upâdhige ga 12 Śaunaka-gôtrada Āpa-
99. stambha-sûtrada Yajusśâkeya Gaṇiganûra Mâyî-
100. bhaṭṭara makkaḷu uḍya Mallibhaṭṭarige ga 12 Kauṇḍinya-
101. gôtrada Āpastambha- sûtrada Yajuh śâkheya Guḍasamu-
102. drada Durvâsabhaṭṭara makkaḷu Viśvanâthabhaṭṭarige ga 12
103. Kâsyapa-gôtrada Āpastambha-sûtrada Yajusâkheya
104. Kôlacharada Venkatâdribhaṭṭara makkaḷu Jôyisa Tiru
105. malabhaṭṭarige ga 12 Kauṇḍinva-gôtrada Āpastambha-
106. sûtrada Yajuh-śâkheya Īśvarada Tipaṇṇa- jôyi
107. sara makkaḷu Râmâjôyisarige ga 12 Viśvâmitra-
108. gôtrada Drâhyâyâna-sûtrada Sâma- śâkheya Matûra Ti
109. paṇa-bhaṭṭara makkaḷu Venkatâdribhaṭṭarige ga 12 Vasi-
110. shtha-gôtrada Drâhyâyâna-sûtrada Sâmaśâkheya Gaju-
111. gulada Kembhâbhaṭṭara makkaḷu Apâjibhaṭṭarige ga 12
112. Śaṇḍilya-gôtrada Āśvalâyana-sûtrada Ruku-śâkheya

## III (b)

113. Itige Timmapayyana makkaḷu Venkatapatidēvage yajamânike sē-
114. nabôvike bage sahâ ga 24 antu vṛitti 13 ke ga 168 upâdhi
115. adhyayanava hēluva bage Ruguvēdake ga 1 Yajur vēdake ga 1 Sâma
116. vēdake ga 1 antu ga 3 agnihôtrake ga 6 ubhayam ga 9 ubhayam
117. mahâjanangalige ga 177 grâmadharmake vingadisidu bra-
118. hmapurige ga 6 sandhyâmanṭapa agishṭige gôpichandana
119. gandhâkshatege ga 2 sandhyâmanṭapada Vinâyakadēvanige ga
120. 1 · 2 upâkarnake ga 1 antu 10 · 2 panchagâraka tila
121. vâra ga 6 asaga ga 4 badagi ga 3 kelasi ga 3 danava kâva
122. bage ga 4 antu ga 20 grâmadēvate ga 1 antu agrahârake
123. ga 20 · 8 · 2 dēvatâvechake Virabhadrēśvara-dēvarige amṛita-
124. paḍige dina 1 ke avasara 2 ke akki · 1 lu tiṇ · 1 ke kham 1½
125. lu bhatta kham 3½ lu saluva bhatta kham 45 Dhanurmâsake kham 3-
126. ubhayam bhatta kham 48 ke ga 1 ke kham 6 lu ga 8 tove-hesaru ga ½ · 1
127. annasuddhi tuppa ga ½ · nandâdipti · 1 ke ga 3 alankâra-dipti
128. sanjē-dipti sahâ ga 1 · 2 nitya-tâmbûla · 3 hati-dhûpa · 2 śrī-
129. gandha · 3 angavastra ghere sîre ga ½ Sônavâra panchâmr̥ita
130. vâra 1 ke · ¼ lu ga 1 · 2 yanṇemajjana · 2½ Sônavâra vadē-
131. paramâṇna vadē 10 ke uḍḍu vâra 1 ke pa ¼ lu tiṇ 1 ke pa 1 lu paḍi
132. 12 ke 2½ yanṇe tiṇ 1 ke sē 1½ lu ma ¼ · 8 ke · 2½ ubhayam
133. ga ½ paramâṇnake gôdhi sēru 1 lu ma 1 sē 8 ke · 3½ bella sē ½

134. lu ma  $\frac{1}{2}$  · 4 ke · 2 ubhayam ga  $\frac{3}{4}$  ·  $\frac{1}{2}$  ubhayam vade paramânna ga 1 ·  $\frac{1}{2}$   
 135. panchaparva sambandhada Divalige 1 Yugâdi 1 Maharnamami  
 136. 1 Benakana chavuti 1 Nûla-hunnuve · 1 antu panchaparva  
 137. saminandha ga  $\frac{1}{2}$  Kârtikapûje ga 1 Vasanta-pûjege ga  $\frac{1}{2}$  Śivarât-re-  
 138. saminandha ga  $\frac{1}{2}$  Ayana Sankrânti 2 ke ·  $2\frac{1}{2}$  pradôśapûje · 3  
 139. antu kattaḷe ga 20 kandâchârake abhishêkâda sahasranâ-  
 140. ma mantrapushpake saha sistu ga 12 ke vivara Rudrâbhishêka

## IV (a)

141. Sahasranâmake ga 5 Vêdasâra sahasranâma ga 1 mantrapushpada ga 3  
 142. antu ga 12 dōlu nâgasara ja [na] 4 ke ga 22 rājāṅgaḷa jana 1 ke ga  
 143. 2 prasâda unḍukonḍu bâgilu kâdikonḍiha parichârika ja [na] 1  
 144. antu ja [na] 7 ke ga 36 ubhayam Virabhadra-dêvarige ga 56 Hanumanta-  
 145. dêvarige amṛitapaḍige ga 3 sanjêdīpti ga  $\frac{1}{2}$ . 1 panchaparvake  
 146. · 4 antu ga 4 ubhayam dêvara 2 ke ga 60 ubhayam ga 268 · 2  
 147. innûra-aravattenṭu varahannu 1 paṇavina bhûmigalanu â grâ-  
 148. ma-maṇḍalake saluva grihârâmakshêtra-nidhi-nikshêpa-jala-  
 149. pâshâṇa akshīpi âgâmi siddha sâdhyāṅgaḷemba a-  
 150. shṭa-bhōga-têjasvâmya-sahitavâgi nīvu nimma santâna-pa-  
 151. rampareyâgi âchandrârkasthâyigal âgi sarvamânyavâ-  
 152. gi sukhadiṁ anubhavisī bahiri endu Keḷadi-Venkaṭapa-  
 153. Nâyakara putraru Bhadrappanâyakara putraru Virabhadranâyakaru  
 154. Paṭṭagupe baliya Charmâvati Haridrâvati-sangamada nadi-ti-  
 155. radali kâṭisida Virabhadrapuravemba sarvamânya agrahâ-  
 156. rada nânâgôtrada nânâsûtrada nânâsâkheya mahâjanam-  
 157. galigû sandhyâmanṭapa brahmapuri panchagâruka muntâda  
 158. grâma-dharmagaḷigû Virabhadrésvaradêvaru Hanumantadêvara-a  
 159. mṛitapaḍi nandâdīpti muntâda vechake sahâ Prajôtpatti-samva  
 160. -tsarada Mâgha ba 14 Budhavâra Śivarât-re puṇyakâlâdali Va  
 161. radânadi-tirâdalu Îśvarapûjeya mâḍuvâḡalu Śivârpitavâ-  
 162. gi sahiranyôdaka-dâna-dhârâ--pûrvakavâgi koṭṭa bhûdânatâm-  
 163. mra-sâsana idake dêvaru sâkshigalû-âditya-chandrâvanilô-  
 164. nalaś cha dyaur bhûmir âpô hṛidayam Yamaś cha ahaś cha râtrīś cha u-  
 165. bhê cha sandhyê Dharmaś cha jānâti narasya vṛittam<sup>1</sup> dânapâlana-  
 yôr ma-  
 166. dhyê dânach chhrêyônupâlanam dânat Svargam avâpnôti pâlanâ-  
 167. d achyutam padaṁ | svadattâ [d] dviguṇam puṇyam paradattânupâla-  
 nam<sup>1</sup> | parada-  
 168. ttâpahârêṇa svadattam nishphalam bhavêt | svadattâm paradattam vâ  
 yô ha-  
 169. rêta vasundharâm<sup>1</sup> shasṭha varsha-sahasrâṇi viśṭhâyam jâyate krimih-

## IV (b)

170. êkaiya bhaginī lōkê sarvēśhâm êva bhûbhujâm na bhôjyâ  
 171. na karagrâhyâ vipradattâ vasundharâ || śrī Venkaṭâ-  
 172. dri

## Note.

The grant consists of 4 copper plates engraved on both sides in Nagari characters. It is dated the 14th lunar day, Śivarâtri day of the dark half of Mâgha of the year Prajôtpatti, Śaka 1554. According to Swami Kannu Pillai's Tables Śaka 1554 corresponding to A. D. 1632 is Ângirasa and not Prajôtpatti. The inscription records the grant of some lands in the village Mâyigonḍanakoppa in Paṭṭuguppe by Keḷadi chief Virabhadra Nâyaka, son of Bhadrappa Nâyaka and grandson of Venkaṭappa Nâyaka for the maintenance of certain Brahmans named residing in Agrahâram village of Virabhadrapura and for the worship of the gods Virabhadrésvara, Hanumantadêvaru and Vinâyakadêvaru. Details are given of the expenses to be incurred on certain festivals in the temples.

## 111.

On a stone set up near the village Chaûḷanga in Shimoga Hobli by the side of the road leading to Shimoga.

Size 3'—0 × 1'—3".



(The top has gone off).

1. svasti śrīmatu Masīthiya maṭha-
2. da kodage-nimittavāgi
3. Chaūḷaṅga grāmavanu
4. biṭṭaru.

*Note.*

This records the grant of the village Chaūḷaṅga to the Maṭh called Masīthiya maṭha. The name of the donor is not mentioned nor is the inscription dated.

## 112.

On a fragmentary rock lying in the jungle near the village Puradahāḷu of Shimoga Hobli.

Size 4'—6" × 2'—2".

Kannada language and characters.

1. svasti samasta-bhuvanāśrayaṃ śrī-prithvī-vallabhaṃ mahārājādhirāja para-
2. mēsvaram paramabhaṭṭārakaṃ Satyāśraya-kuḷa-tiḷakaṃ Bhūlōkamalla-dēvaru rā-
3. jyaṃ āchandrārka-tāraṃ-baram saluttam ire svasti samasta-prasasti-sahitaṃ śrī-
4. man-mahāmaṇḍalēsvaraṃ Uttara-Madhurā-dhisvaraṃ Paṭṭi-Pombuchchapura-varā-
5. dhisvaraṃ Padmāvatī-labdhā-vara-prasādanam mrigamadāmōda-śrīman-mahāmaṇ-
6. ḍalēsvaraṃ Jagadēvarasaru Sāntalige-sāyiramumam Banavāsi-panni-rehchā-
7. siramumam sukha-sankathā-vinōdadim rājyaṃ geyyuttam ire Saka varisa
8. 1082 neya Vikrama-saṃvatsarada Vaiśākha suddha 3 Sōmavāradandu . . .
9. puṭṭida prabhu Kappagaḍaṇa besarigaṃ Haḷavaḷa Huliya
10. mana tarima Haḍavaḷa Jakkannaṅgaṃ ātana sati Boppakkagaṃ puṭṭida Ha-
11. ḍavaḷa Boppaṇaṃ bandu tana. koṇḍāduttam ire śrīmaj-Jagadēvarasa
12. . . . . yalire Baṭṭakalada Tailahadēva . . . . .
13. konḍu suralōka-prāptan ādāde śrīmaj-Jagadēvarasaru nettarugodagey-
14. āgi gadyāṇa eraḍu biṭṭaru intī dharmavan alidava pancha-mahāpātakan akku.

*Note.*

The inscription records the gift of some land yielding two gadyāṇas to the family of Haḍavaḷa Boppaṇa by Jagadēvarasa, Chief of Sāntalige and Banavasi, in recognition of the services rendered by the former to the latter by fighting to death against Tailapa-dēva of the later Kadambas. The inscription is in Kanarese language and characters and is dated Śāka 1082 Vikrama saṃvatsara vaiśākha śuddha 3 Sōmavāra equivalent to the English date Monday the 10th April 1160 A. D.

*Translation.*

Be it well. While Bhūlōkamalladēva, shelter to the whole world, Prithivīvallabha, Mahārājādhirāja, Rājaparamēśvara, Paramabhaṭṭāraka and Satyāśrayakulatilaka, was ruling and while Jagadēvarasar, possessed of many titles, Mahāmaṇḍalēsvara, lord of Madhura in the north, and lord of Paṭṭipombuchchapura, recipient of the favour of the goddess Padmāvatī, and mrigamadāmōda, was ruling at ease over Sāntalige 1000 and Banavasi 12000, on Monday the 3rd of the light half of Vaiśākha of the year Vikrama, Śāka 1082, there was born Kappagaḍa, a chief. Haḍavaḷa Boppaṇa, son of Haḍavaḷa Jakaṇṇa, brother of Haḍavaḷa Huliyaṇṇa, and husband of Boppakka, a relation of Kappagaḍa, and in charge of Kappagaḍa's dominion, slew one, Sakara Sahive (?), of Tailapadēva chief of Baṭṭakalā (Baṭkal) in battle and died. In recognition of this service, Jagadēvarasa made a gift of 2 gadyāṇas as *raktakoṭige* to the family of Boppaṇa. Those who take away this Dharma will be guilty of the five great sins.



On a fragmentary stone by the side of a temple in ruins in the jungle to the west of the village Îchavâdi in the same Hobli.

Size 3' x 2'.

Kannaḍa language and writing.

1. . . . . Bûtuga permâdi tadapatyan Ereyapam tatsuta vîra.
2. . . . . Râchamallan ahitaranialla ant â Râchamallanind-  
Ereyangan âtana magam
3. . . . . n âtana putram Saigoṭṭa . . . . . Râcha-  
malla . . . . .
4. . . . . miḍukadiral eḍada kayyol mada-mâtangamane piḍidu  
nilisida . . . . .
5. . . . . kkânurrganad âchâryâvatâram entendode dakshiṇa-  
dêsa-nivâsi Gangamahimaṇḍalika . . . . .
6. . . . . nandibhaṭṭârakarum Bâlachandra-bhaṭṭârakarum Mē-  
ghachandra-traividya-dēvarum . . . . .
7. . . . . pempam taḷedaṁ Guṇanandidēva śabdabrahma avariṁ  
baḷikam Akalanka-simhâsanama . . . . .
8. . . . . madamâtangarum Bauddhavâdi-timira-patangarum  
sânkhya-vâdi kuḷâdri-vajradhararum Naiyyâyakâ . . . . .
9. Siddhânta-vârdhi-varddhana-sudhâkararum sakala-sâhityapraviṇarum  
manôbhava-bhaya-rahitarum.
10. śrîmatu Prabhâchandrasiddhânta-dēvara sishyaru anavadyâchâryar  
Mâghanandi-siddhânta . . . . .
11. avara sishyaru Chaturâsyam chaturôktiym prabhuteyind Îsam guṇa-  
vyâpaka-sthitiym Vishṇu subuddhi vi . . . . .
12. siddhântavibhûshanangenisidam śrîmat-Prabhâchandramam avara sa-  
dharmaru nutasiddhânta . . . . .
13. mapratimam tânene pempuvettu muditôdattar jagadvandiyar ūrjjitaru-  
dyô-tita . . . . .
14. manôbhava-viśâla-Hara-niṭilâksham vâdi-madaradani-biduvam bhêdipa-  
mrîgarâja jayatu Śrutakîrtti-budham . . . . .
15. Vâdirâjam dal enisidam . . . . . yolu avara sadharmaru 1 châritra-  
chakri samyamadhâri krânur-ggânâ . . . . .
16. sishyaru vara-śâstrâmbudhi-varddhana-hariṇânkam . . . . . vâdi-mada-  
nirutam tânenal esedam.
17. vâraṇavâgi kîrtti narttisuvudu pempuvetta . . . . . nnatimêruge . .  
dalâgesevudu sadguṇa . . . . .
18. niḍi piridum nistêjamaidirda . . . . . noḍade . . . . . prabhuteyam  
tâlḍirppa . . . . . karam . . . . .
19. nuḍigalu satya-suvarṇa-bhûshana-gaṇam . . . . . suratnagaḷam . .  
karaṇḍakam tanutapa . . . . .
20. dhênu-vratirûpamam taḷedudô . . . . . bhûjâtavi dhareyolu tâpasa . .
21. munipam . . . . . ratnâkaram int-enisi negalḍâchârayya . . . . .  
tilakarum Jina-sadma . . . . .
22. vâridhi-śitarôchi . . . . . stutyam . . . . . Jinapadâbja-dvaya-bhṛin-  
gam . . . . . bhujabaḷagangam . . . . .
23. tamma Gangânvyadavar ppâḍisalisuttum . . . . . maravesa  
nâgi mâḍisi . . . . .
24. datti Taṭṭikere sarvabâdhâparihârâ . . . . . kereya kelage taḷavritti . .
25. Mârasingananjam . . . . . sanda Nanniyaganga-kshitipâlakam tad-  
anujam . . . . .
26. vaḷli yemb ūrumam basadi . . . . . mûḍalugadde . . . . .
27. guḍḍa Nanniyagangadēvam . . . . . embûrumam . . . . .  
â-gaddeyim tem.
28. siddhântadēvara guḍḍam Rakkasa-gangam Nanniyagangam . . . . .  
simeyim tenka . . . . .
29. mûḍanadese . . . . . natṭa kallugalu . . . . .
30. Munichandra-siddhântadēvara guḍḍam bhujabaḷadinī śatru-mahîbhujâ  
(here 6 lines are illegible)
37. talaprahâradole . . . . . n unguṭadinde miṇṭuvam . . . . . kavungu  
. . . . .

38. dharmma-mâhaâjâdhirâja-paramêśvaram ! Kôlâlapuravarêśvaram ! Nandagiri-nâtham madagajêndra . . . . .  
 39. maṇḍalika-dêvêndram darppôddhatârâti-vanaja-vana-vêdaṇḍam . . . . .  
 40. dêvam mâḍisida . . . . . tirthada basadiyam.  
 41. . . . chandrasiddhânta-devara śishyar mukhyavâgi biṭṭa datti.  
 42. Nanniyagangadêvanum paṭṭa-mahâdêvi . . . . .  
 45. kâṇikeyam nâḍûrggaḷolu paṇavam koṭṭarâ . . . . .

*Note.*

The upper part of the stone together with a few lines of inscription is cut off and lost. A few letters in almost all the lines in the remaining portion of the inscription are quite illegible. The language of the inscription is old Kannada mixed with Sanskrit. The inscription is not dated, or probably the dated portion might have been lost.

The inscription records the gift of wet fields under Taṭṭikere by King Nanniya Ganga and his queen to .. .....chandra-siddhântadêva, a Jaina teacher of the Digambara sect. The chief interest of the inscription lies in the genealogy it gives of the Ganga dynasty from Bhûtuga downwards. Unfortunately, the inscription is not in a good state of preservation. The probable date of the inscription is about the close of the tenth century A. D.

*Translation.*

.... ..Bûtuga Permâḍi. His son was Ereyapa. His son.....Râchamalla, destroyer of enemies. From Râchamalla there came Ereyanga. The latter's son was ..... ..His son was Saigoṭṭa... ..Râchamalla.

L. 4. He caught hold of an elephant with his left hand and kept it at bay.

L. 5. The line of teachers belonging to Krâṇûrgaṇa is as follows.

There came first Nandibhaṭṭâraka, teacher of the Ganga kings ruling over the southern country. He was followed by Bâlachandrabhaṭṭâraka and Mēghachandra-traividya-dêva .. ..... (then) Guṇanandi Sabdabrahma. Then came Akalankasimhâsana, who defeated the Buddhists and the Sâṅkhyas in religious dispute. He was expert in logic and literature..... ..Then came Mēghanandi-siddhântadêva. His disciple was Prabhâchandra who was like Brahma in eloquence, like Śiva in power, and like Viṣṇu in fame. His colleague was Śântakîrti..... ..His colleague was.....Lls. 16 --23.....His disciple was..... ..Under him the kings of the Ganga dynasty....repaired the tank in Taṭṭikere and made a gift, free from taxes of the wet lands .....The brother of Mârasinga.....famous Nanniya-Ganga, his brother.....having constructed a temple, made a gift of wet fields to the south .....Rakkasaganga and Nanniyaganga made a gift of wet fields to the east.... ..and set up stones marking the boundary..... ..disciple of Munichandra-siddhânta-dêva.

(Here six lines are effaced).

Mahârâjâdhirâja, lord of Kôlâla, and Nandagiri,.....constructed the temple, and made a gift of the wet fields.....Nanniyaganga and his queen offered money for the worship of gods in the temple.

**114.**

On a fragmentary stone lying by the side of a ruined temple in the plain adjoining the bêchirâk Kallukurchi village in Śankar Range of Seṭṭihalli forest belonging to the same Hobli.

Size 2'-3" x 6'.

Kannada language and characters

[The stone is cut off both on the right and left sides]

1. namaś Śivâya
2. châmarâ-châravê
3. mbhâya Śambhavê lsvasti
4. râya-vibhâda bhâshege ta-
5. dhipati srî-Vîra-Bukkarâ
6. paṇoḍeyaru Â
7. m. geyyuttam irdali

8. Āshāḍha ba 30 Guruvāra
9. lavankanāḍa
10. khyarappa uḍuko A
11. nagēriya Nāgaṇṇo
12. śaḥaḷḷiya Vaichavo
13. nu gaiutali sama
14. Nāgaveggade Nēmattiya
15. vanuvaga Viraṇṇage
16. pa Yeniyada Bo
17. haḷḷiya Turaka-veggade
18. stanāḍaru tamma
19. kkaḷu Anṇappana maga
20. rrvakavāgi sarvvanamasya
21. ko kaḍa māniyanu
22. ūra chatus-sīme mū
23. paḍulu tenkalu
24. . . . Maluhanage

*Note.*

The inscription is in modern Kannada language and characters. As the stone is cut off on both sides, the most important portion of the inscription relating to the king, the donors and the date has disappeared. From what remains it appears that while Bukkaṇṇavodeyar (probably of the Vijayanagar dynasty) was ruling, Anageri Nāgaṇṇa and others made a grant of some land for conducting the worship of some god in the temple now in ruins.

### 115.

On a stone set up near an old well in the Pādari Hosūr jungle near the bēchirāk village Arakere in Shimoga Hōbli.

Size 5'×3'.

Kannada characters and language.

1. śvasti saka [va] risha 88 aydaneya Rudhirōdgāri-samvatsaram pravarttise  
Kannaradēvaṃ
2. prithvirājyaṃ geyyuttire Indaran Maṇḍaḷi Sāntaḷigeyol rājyaṃ . . .
3. Alguḷgeya Āttodoriya nālgāvuṇḍu Āraṇagāvuṇḍa
4. Keṛeyagāvuṇḍa padeḍu dēgūlava māḍisido ātanā tamma  
(some lines here have peeled off)
5. Beṭṭuga turugaḷol sattu . . . . .
6. keye Gevirgāvuṇḍa kalla māḍisi

*Note.*

The characters and language of the inscription are very old and correspond to the date of the inscription, Śaka 885 (=A.D. 963) Rudhirōdgāri being the year in the Jovian cycle, when Kannaradēva is said to have been the king. It is a memorial stone set up to commemorate the death of Beṭṭuga in his attempt to rescue the village cows, from some cattle-lifters (not named here). Some words on both sides of the human figure carved between lines 4 and 5 are entirely effaced.

### 116.

On a viragal lying at the same place

Size 5'×2'.

Kannada language and writing

1. svasti śrīmach Chāḷukya Vikrama-kālada 40 ttaneya Manṇatha
2. samvatsaradandu śrīmaṇmahāmaṇḍalēsvara Tribhu[va] nama-
3. lla Permmāḍi Sāntaradēvaru samasta prasasti-sahitaṃ
4. svasti śrīman mahāsāvanta Eḍavale Eppattara man-
5. nneya Baṇṇarasana magaiṇ Manneya Goḷḷarasana nambi-
6. si talegoydukoṇḍu hōgi naḍepind āḷakodana (?) biḍā
7. ḷdana kayyalu sattu sura-lōka-prāptanādanu
8. ātana tamma Manneya Oḍḍamarasa tana naḍapida . . . . .

9. geyyuttum âga bidduda tandu Paṭṭavaḷḷiya munde kaṇ-
10. ḍuḇḇuḇḇu kalla mâḍisi veḷeyal irṇvarige biṭṭa gaddeya
11. lu 2 chēṇeya (?) mattalu 4 śrī Goggarasage Malake
12. tarakeṇeyalu biṭṭa gadde kaḷani Chēṇele Kaṇ . . . . .
13. Elavaḷḷiyalu biṭṭa gaḷḍe ke ma 5 Chēṇele Kale . . . . .
14. i dharmmamam tappade pratipālisuva Oḷḍamarasa
15. i dharmmama-
16. n aḷidava Gange-
17. ya taḍiya-
18. lu kavileya-
19. n aḷida

*Note.*

This is an epigraph of the reign of Tribhuvanamalla Permmâḍi Śântaradēva also known as Tailapadēva who belonged to the Śântara dynasty of kings that ruled at Paṭṭipomburchapura the modern Hombucha or Huncha in Nagar taluk and is dated in the year Manmatha, the 40th year of Chālukya Vikrama Era corresponding to A.D. 1106 (current) or 1105 (expired). The initial date of the Chalukya era being A.D. 1076. the inscription records that a son (not named) of Bammarasa, mahâsâmanta and chief of Eḷavala seventy province cut off the head of the chief Gollarasa (?) or Goggarasa and was himself slain while returning to camp. It further states that his (Goggarasa's ?) brother, the chief Oḷḍamarasa, coming to know of the event set up a stone at Paṭṭavaḷḷi in memory of both the slain (Bammarasa's son and Goggarasa) and also granted some lands at Malaketakere (?) and Elavaḷḷi in memory of the slain. The inscription ends by stating that Oḷḍamarasa pledged himself to continue the grant in perpetuity and with the usual imprecations.

### 117.

On a stone lying on the site of a ruined village in the jungle adjoining the village Kusakūr in Benkipur Hobli

Size 3'-0" × 2'-6".

Kannada language and characters.

1. svasti śrīmatu Chālukya Trailōkyamalladēva-varshada 5 neya Bhāva-
- menba samva-
2. tsarada Âshāḍa suddha 10 Âdivaradandu Guttiya maṇḍa-
3. ḷika Bammarasa Edakenāḍa Bettaleya baḍa Naḍuhalliya-
4. n iṇḍu tuṇvaṇ koḷvali Kammarûra Chennagāvuṇḍa

*Note.*

The inscription is dated Sunday the 15th lunar day of the light half of Âshāḍa of the year Bhāva, it being the 5th ? year in the reign of Chālukya Trailōkyamalla, a title borne by two Chalukya kings, Sômêśvara I (1012-1062) and Tailapa III. (1150-1182). As Bhāva coincided both with A. D. 1094 and A. D. 1154, we must necessarily take Tailapa as the king referred to in this inscription. This is corroborated by the agreement of Sunday the 27th of June with the 15th lunar day of the light half of Âshāḍa, A. D. 1154. The inscription is incomplete and seems to record the death of either Bammarasa in his attempt to carry off the cattle of Naḍuhalli or of Kammarûr Chennagāvuṇḍa in rescuing them.

### 118.

On a stone set up in Patel Subbaṇāchâr's field in the village Talḷikatṭe in the same Hobli.

Size 4' × 3'.

Kannada language and characters.

1. Sukla-samcharada Vayi-
2. śākha ba 3 lu Tiruma-
3. ladēvanu Gōpālādē-
4. varige maṇṭapava ettisi
5. nandādiptige biṭṭa
6. ho 1 kha ½ hattu koḷa-
7. ga idake aḷupidare
8. brahmēti gōhatti śrī

*Note.*

This records the building of a maṇṭapa for the god Gōpāladēvaru by one Tirumaladēva on the 3rd day of the dark fortnight of the month Vaiśākha in the year Śukla and also the grant by the same person of 10 koḷagas of grain for keeping a perpetual lamp before the god. The dating is imperfect.

## 119.

On a fragmentary stone lying in the boundary of the village Kūḍagere in the same Hōbli.

Size 3' × 2'.

Kannāḍa language and characters.

1. Vikṛiti-saṁvatsarada
2. Jēshṭha ba 3 Bu lu
3. Virapadēva-
4. ru Kayilāsa-
5. ke sandaru a-
6. vara maḍadi . . .
7. Kenchanṇa . . .
8. . . . .
9. . . . kallu śrī

*Note.*

This records the death of one Virapadēvaru on the 3rd lunar day of the dark fortnight of the month Jyēshṭha of the year Vikṛiti. The inscription does not mention which Vikṛiti it refers to. The latter portion of the inscription cannot be easily made out as the last three lines are effaced. Probably it means that Kenchanṇa, the wife of the said Virapadēvaru erected this stone in his memory.

## 120.

On a stone lying in the midst of a thorny shrub to the west of Ālahalḷi in the Hobli of Hoḷalūru.

Size 4' × 1½'

Kannāḍa language and writing.

1. Śubhamastu . . .
2. Raudri-saṁvatsarada
3. Mārگاśira . . .
4. kartarāda Keḷadi Sadāśiva-
5. rāyanāyakaru
6. grāma-dēvateyāda
7. Mallinātha-dēvarige
8. dipārādhanēge māḍi-
9. da darma i-stānakartu
10. Gaṇāchāriyage varaha 4
11. dipārādhanēge biṭṭa
12. sarvamānya māḍidanta
13. dharma āvanu tapidaru
14. yīra-padake sallanu
15. i-dharmavanu arasige
16. binnaha māḍi Parvata-
17. oḍeya māḍida
18. . . . .
19. . . . .

*Note.*

The inscription is in Kanarese and records the gift of some land yielding produce worth four varahas for the service of Mallinātha, the tutelary deity of the village (not named). It is dated, but the date is not verifiable.

*Translation.*

Be it well. In the month of Mārگاśira .....of the year Raudri.....Sadāśiva Nāyaka of Keḷadi made a gift for the service of *dipārādhanā* to Mallinātha, the tutelary deity of the village of a sarvamānya land yielding produce worth four

varahas, handing over the same to Gaṇâchâri, the temple manager. Those who take it away will have good neither in this nor in the other world. Under the order of the king (Sadâśiva) Farvata-Vodeyar gave effect to this order.

## 121.

On a stone in front of Kallumathā at the village Kûḍli in the same Hobli.

Size 3' × 3'-2"

(The top and bottom of the stone are cut off).

*Kannaḍa language and characters.*

1. berasu digvijaya-prayāṇa-bhēriyam poyisi poramaṭṭu śrīman-mahā-  
mandalika Khaṇḍeyarāyāa-
2. Śivāra Svayambhunāyakâchāryyana malache . . lagam gaṇḍa-gôva  
mīseyara-gaṇḍa Piṅgalirāya-rakhapā-
3. ṭaka Vira-Kampiladēva-udarggagarbba-sarbbasvāpahāraṃ goḷal andu  
śubhamuhūrtadoḷu sēnābhīmukhav ū
4. rgge naḍedali || *mattēbha* || bharadundam Siraguppegaiydi biḍal  
ant â-vārtteyam Kampilaṃ nirutam kēḷi
5. ra [da] lli bandu bayaloḷ somp āge mārkkoṇḍu bhūdhara-Ballāḷa-  
nripāḷan ikkelana nōḍal Chambe-daṇḍādhīpam duradoḷ pokkiṛi-
6. dokkalikki kaḍidam sarbbōrbbi bārpp-embinam || *vachana* || antu-  
yeleyuddavāda saṅgrāṇarangaḍoḷu ghaṭeyole-gaṇḍa bhu
7. javira-ghaṭāvira pandevira-danmedege khāti-māḍuva rāvutara  
gaṇḍa mēdinimīseyaragaṇḍa Chembeya-dannā
8. ykara mayduna Sakki-sāhaṇiyaru tannāḷdan enisuva Ballāḷa-  
bhūpāḷange bāseyam koṭṭu va

*Note.*

This seems to be a memorial stone set up to commemorate the death of Chambeya-daṇḍanāyaka, Commander-in-chief, under Ballāḷa (III?) in a battle against Kampila-dēva, chief of Siraguppe in Shimoga District. The inscription is not dated. It is in old Kanarese language and characters. As the two epithets, *bhūdhara* and *nripa* to Ballāḷa, mean the same thing, it is likely that *bhūdhara* was a title to him.

*Translation.*

When, having started with the sound of war-drums sounding the march King Bhūdhara Ballāḷa with a view to destroy the pride of (1) Mahāmaṇḍalika Khaṇḍerāya, (2) Svayambhunāyakâchārāya, (3) Piṅgala-rāya called mīseyara gaṇḍa, (4) and Vira Kampiladēva, the protector, came with his army with speed on Siraguppe and encamped there. Kampila, hearing of the news, went against Ballāḷa and fought with his army so as to win the praise of the whole world. When Ballāḷa was on that occasion looking at the two sides of his army Chambeya-dannāyaka with his brother-in-law Sakkisāhaṇi came out and having promised . . . . .

## 122.

On a stone lying in the midst of trees on the boundary of the village Holatihāḷu in the same Hobli.

Size 4'-3" × 3'-3"

*Kannaḍa language and characters.*

1. svasti śrī vijayābhyudaya Śālivāhana śaka
2. varusha 1664 ya Śubhakrutu-samvatsarada
3. mārگاśira ba 7 yu budhavāradandu śrī-
4. -mat Keḷadiya Sōmaśēkara-nāyakara
5. nirūpadinda nāḍadhikāri Niraṇjanayanu
5. baṇṭanāda Basavayanige Holati grāma-
7. -da hakkaloḷage gadde nālku ko beddalu nā-
8. -lku ko mānyavāgi naḍuvudendu bare-
9. si koṭṭa śilāsāsana sākshi Sūrya-Chan
10. drāḍigaḷu idakke āru tapidare Kailā
11. sake horagu āguvaru

## Note.

The inscription records the gift of some fields rent-free to a warrior named Basavayya by Sômaśekhara Nâyaka of Keladi. It is dated and the dating supplies means for verification. But śaka 1664 corresponding to A. D. 1742 is not Śubhakrit as mentioned, but Dundubhi. If śaka 1664 be corrected as 1644 which corresponds to Śubhakrit, then the English date equivalent to the given date would be Wednesday the 19th December 1722, when Sômaśekhara II was ruling in Keladi.

## Translation.

Be it well!. On Wednesday the 7th day (Tithi) of the dark fortnight of Mârgaśira (December, 19) of Śaka 1644 (A. D. 1722) Śubhakrit year, under the order of Sômaśekhara-nâyaka II of Keladi, Niranjanaya, the officer in charge of district, made a gift of four paddy fields and four dry fields in the village called Holati free from taxes to soldier Basavayya, and set up this inscription stone. The sun and the moon are witnesses. Those who take away this will be excluded from Kailâsa.

## 123.

## Sorab Taluk.

Copy of an inscription in the possession of Rāmabhaṭṭa, priest, Ranganâtha temple at Sorab.

namas tunga-śiraś-chumbi-chandra-châmara-chârave trailôkya-nagarârambha-mûl-astambhâya Sambhavê svasti śrî-vijayâbhyudaya nripa Śâlivâhana śaka varusha 1635 neya Jaya-samvatsarada Chaitra ba 1 llu śrîmat Keladi Basavappa nâyakaru Chitapâvana-jâti Padumanâthabhaṭṭarige barasi koṭṭa nirûpa- Sorabada Ranganâthadêvara garbha-grihadalli iruva Chenna Sômêśvaradêvara pûjeyannu prâg-ârabhya mādikoṇḍu baruttêve i Venkaṭêśvarasthânika Annebhaṭṭaru aputrarâgi hôgidâre i dêvara pûjeyannu nanage appane âgabekenta hêlikoṇḍa sambandha kânike tegedukoṇḍu i dêvarige uttârav ada bhûmiyallu Hirê-Śakuna grâmada yâribudada gadde ga 6 Hosakatte gadde ga 6 ubhayam ga 12 amritapadige sanyâsigade ga 6 nandâ-dîpakke Kârtika-dande saha ga 2½ kâluvê-mele are-duṇḍu ga 1-2 Jigale-hoṇḍa ga 2 antu ga 6-12 panchaparyakke antu ga 24-1 Yipatu nâlku varaha ondu hanavina bhûmiyanu ninna vaśa mādli koṭṭu dēvatâ sēveya nadasi-koṇḍu haruvante Rāmappage nirûpa barasi koṭṭa prakâra i bhûmiyannu ninna havale mādikoṇḍu yi dēvara angabôga nâlku chatrada valage banda kânike saha nine tegedukoṇḍu dēvatâsēveyannu sângavâgi mādikoṇḍu ninna santâna-pâram-pareyâgi anubhavisikoṇḍu bahudu endu barasi koṭṭa śâsana.

## Note

This is said to be the copy of an inscription; but the original itself is not forthcoming. It is dated in Śâlivâhana Śaka Varusha 1635 Jaya Samvatsara Chaitra ba. 1 But Śaka 1635 (expired) corresponds to Vijaya and the year Jaya falls in Śaka 1636. The date of the record is therefore wrong either with regard to the name of the year or the numbering of the Śaka year. If we presume that the name of the year is correctly given, as is usual, then the English equivalent of the date of the record is 23rd March 1714 A. D.

The epigraph records that one Padumanâbhabhaṭṭa belonging to the Chitpâvan community of Brahmans applied to the Keladi chief Basavappanâyaka for employment as an *archaka* (priest) of the Venkaṭêśvara temple in the place of the previous *archaka* who died issueless. He stated that he was doing similar work in another temple (Chennasômêśvara shrine) at Sorab. The chief, after receiving from the applicant fee for transferring the rights (*sambandhagûṇike*), directed by a *nirûp* (letter) his officer Rāmappa to hand over the lands of the said temple yielding annually the sum of 24 varahas and 1 hapa to the applicant, and to instal him as the *archaka* for conducting the worship in the temple with permission to receive the usual presents made by devotees and enjoy his post as *archaka* as a hereditary estate.

## 124.

On a stone set up near Mâri temple at the village Yelasi in the Hobli of Sorab.

Kannada language and characters.

1. ya gauṇḍa surâlayak êṇḍanu . . . . ! gadde koḍange tamuna ippatta
2. . . . . rimattanâ mēle naḍada . . . lasiya Rudrapoḍeyam gâ

3. . . . naḍisuvaru dēvargge 3 ya . . . naḍasuvaru
4. . dharṇmamam pālisidavaru Vāraṇāsiya mahā-kshētrādali sāyira-kapi
5. leyaṇ kōḍum koḷagumam ponniṇ rannadiṇi kaṭṭisi kotta phala l ali  
pidavaru . . . .

*Note.*

This inscription is very fragmentary and incomplete as both the top and the bottom of the stone on which it is engraved have peeled off. A certain Gaunḍa is said to have ascended to heaven (in battle) and that some lands were granted as a Kōḍage to him (to be enjoyed by his decendants). Rudrapodeya of the village Yelasi and some one else (not named) of Devārggere were to see that the grant was maintained. The inscription ends with the usual imprecations, etc.

## 125.

On a stone set up to the north of the Īśvara temple at Māgaḍi in the Hobli of Uḷuve

Size 4'-6" × 2'-9".

Kannada language and writing.

1. svasti samasta prasasti-sahitam Srīman-mahāmaṇḍalēsvaram
2. Banavāsi-puravarādhisvaram Jayanti-Madhukēśvara-dēva-labdha-va
3. ra-prasādaru Guttiya Kirtidēvarasaru Rāya-Chaṭṭan-ankakāra
4. Kumāra maṇḍalika Banmarasaru Banavāse-pannirchchāsiranu
5. maṇ sukha-saṅkathā-vinōladini rājyaṇ gevyuttam ire
6. svasti samasta-bhujabala-chakravartī Sōvidēva-varshada 6nē Nandana sam-  
vatsarada
7. Āśvayuja suddha 7 Mangalavāradandu Eḍenāḍ eppattara baliya Bāge-Mā-
8. guḍiya prabhu Ganga-gāvuṇḍam Ēkalabbe gāḍiya suputram Mūda
9. gāvuṇḍam Guttiya bavaradalu Kirtidēva-maṇḍalikana avasaradalu
10. Māguṇḍiya Mūdagāvuṇḍam chaturbbalamam tāgi taḷṭ iridu
11. palaram kondu sura-lōka-prāptan āḍam ant ātana madavali Tārabbe
12. . . viranāyaka-lharṇma haḍapa sattige prabhuvu sahita-
13. māgi uram parihāram āge chandrārkkatāramba
14. ram salisuvaru jiteṇa labhyatē Lakṣmīr mritēnāpi surāṅganā
15. kṣhaṇa-vidhvamsanē kāvē kā chinīā maraṇē rapē
16. . . . . Kuppeya Sōvarasaru besanadin . . . . sāsana .

*Note.*

This record is of the reign of the Kadamba king Kirtidēvarasa who ruled Banavasi 12,000 country with Gutti or Chandragutti, a village in Sorab Taluk of the Shimoga District, as his capital and is dated Tuesday the 7th lunar day of the bright half of Āśvayuja of the year Nandana, it being the 6th year of Sōvidēva, apparently the Kalachurya king Sōvidēva, who ruled probably as paramount sovereign from 1167 to 1176 A. D. The English equivalent of the date is Tuesday 10th September A. D. 1172. With this king is associated *Kumāra-maṇḍalika* Banmarasa as ruling the province. It is not clear who this Banmarasa was. The inscription records that on the specified date, Mūdagāvuṇḍa whose parents were Ganga Gāvuṇḍa, lord of the village Māguṇḍi in the province Eḍenāḍu Seventy and whose wife was Ekabbeḡaḍi fought on behalf of the king Kirtidēva in the battle of Gutti and was slain, and that a grant of the village was made in his memory. As mention is made of his wife in the inscription, it is probable that she committed *sati*.

## 126

On a stone set up to the south of same temple

Size 4'-3" × 2'-10".

Kannada language and characters.

1. svasti śrīmat Kalachurya-chakravartī Rāyamurāri Sō-
2. vidēvaru . . Chāḷukya . . . . . neya Nandanasainvatsarada Āśvayuja su
3. . . . . vāradandu svasti śrīman mahāmaṇḍalēsvaram Banavāsi-
4. puravarādhisvara Jayanti Madhukēśvara-dēva-labdha-varaprasādarur Gut-  
tiya Ki-
5. rttidēvarasaru rāya-boppan-ankakāra kumāra-maṇḍalika Banmarasaru



6. sukha-sankathâ-vinodadin râjyam-geyyuttam ire . . . . .  
Mâgudiya
7. turuvam kondu hôhâga . . . . .
8. lu . . . kâdi palaram kondu turuvam magulchi sura-lôka-prâ-
9. ptan âda<sup>1</sup> Naḍuhalliya . . . Chikagâvunḍa . . . kalla . . . . .
10. Sira mangala mahâ śrī śrī ||

*Note.*

This inscription is similar to the previous one and its date is calculated from the commencement of the reign of the Kalachuri king Râyamurâri Sôvidêva. Unfortunately, the number of years that elapsed from the commencement of the reign of Sôvidêva has been effaced in the grant as also the name of the week-day, only the name of the month Âsvayuja and the year Nandana being legible. It records that while Mahâmaṇḍalêśvara Kîrtidêvarasa and *Kumâra-maṇḍalika* Bamarasa were ruling Banavase 12,000 in peace, somebody (name gone) of Mâgudi died in an attempt to recover the cows when the village was attacked and its cattle were carried off and that Chikagâvunḍa of Naḍuhalli set up the inscription-stone in his memory.

**127**

On a stone lying near a Maṇṭapa on the road to the village Chandragutti in Chandragutti Hôbli.

Size 2'-9" × 2'-3".

Kannada language and characters.

1. śrī Gaṇapatyaḥ namah<sup>1</sup> namas tunga-sîraś-chumbi-chandra-châmara-  
châravê trailôkya-nagarârambha-mûla-stambhâya Sambhavê
2. . . . . svasti śrîman-mahârâjâdhirâja paramêśvara bluja-
3. baḷa . . . . . Hoysala Ballâḷa . . . . . nâyaka
4. . . . . turuvam parid ovyâga . . . . .
5. . . . . dēvalôkamam sūregonḍa . . . . .
6. . . . . mādida tammutirvva

*Note.*

The inscription is not dated. A number of letters here and there are effaced and nothing can be made out of it except that while Hoysala Ballâḷa was ruling some one died in his fight against cow-raiders.

**128**

TUMKUR DISTRICT.

*Chiknâyakanhalli Taluk.*

Bumlapur copper plate grant of Randulla-khân of the Hijri year 1086-7 (A. D. 1676) found in the possession of Jôdidâr Venkatêśiah, in the village Ajjigudde.

One plate, size 1' × 9"

1. Az rukhat khanâ khudavand khanâ alishan khanâ Azum Randullakhân  
khallada doulut lu bâjanibêkar kunanê bal
2. va istikhbal va daish mukon va kakerniyanê Simtê Hunhulli Parganê  
Rasoolpur
3. urfa Chiknâyakahalli bedonand-kê shuhurê Saniye arba Suban
4. alf dur wajahê unam as rahê murhamut ba ismê Nursu
5. Paṇḍit Sashu Paṇḍit Tabeeb Sakanê Parganê Muzkur woo ra our sons-dê  
mouzaê Bumlapur Simthê Muzkur
6. kulbob va kul khonunot dukhalê mah sul nukh dyat va baji wajuhot va  
Parivari va birki va va.
7. ruthna va Ezbon pati va mohimpati va Ghirê Mahsul va Pidagiri va Sitê  
gour va turubakopati va bhate pati
8. va gauthaduri va Inampati va lazimpati va Sairshibond va namuk va  
mula va hullivara va tail va zakot va Mars Zakot
9. va az ruftun dur Sawadê Aneet Ainê gins Kunjudê Siah va roughum va  
khudrunpeti va churm vâ kâ-ba darukht

10. waghira wared bi gulla va annanut house va Kunti va kalvi kararnum va va nirarum va khesht va bagli ha va koe.
11. susuâb va kurki va waistundi va kul khadeem puttah ke budu bashum va jadeed puttali ke
12. khahum shud dokhul nftada burg va putt va bupkar dakhel va rutnador ke as diwan shudand
13. va Pishter khahem shud dakhale dais mukhe va dais kumpani kulkunî va norkundê ki kulbab va kul khami
14. dadê shuda ast mauzê muzkur durduste annul ba wo khahen dod ba monzæ muzkur bagzurod dakh giri
15. shudan nade hand mouzê muzkur va imandar badanud hud mahdud kerdê va banala kunand oulad va Ahfaz jari
16. duranand dur her salê uznê taza khurda khat na namayend talikh navishta girufta aste ba mushtarind ite badahand turjumai onra
17. hindwi agursalanê mara ke ashkol bakunud wara songendê zishtë muzhabe khudust Parganagiê huzur va silko
18. bunderus Pundit bê huzurê Shaik Farid huzurê rukht khanê injanib zabani va takhiabud Mahuldor Nonkere rukht kanê
19. i janib tarikhe bista nahum share Moharmal horom Sina 1087.

*Translation.*

Be it known to all the officers—present and future—such as the Dais Moka and Hispan, Nargiran and Mukhaddam and others in service, at Honhalli in Rasulpur district commonly known as Chicknâyakamahalli, that the order of Khan-e-Azam Randulla Khan reads thus.—

That about the year 1074, the land situated at Bumlapur is given away as Inam Land, to Nursupandit Sosu Pandit, the physician of the above named district. He has been authorised to collect the revenue, excise customs and the miscellaneous cesses such as the Azdan pathi, Mohim pathi, Tombacco pathi and so forth, besides all the old and new puttas. The Inamdar of the said place should mark the boundary by digging trenches all round. This Jahgir can be inherited by his descendants, after his demise. Let not the local officers infringe their right of the collection of revenue and cesses. Cursed and damned be the officers who violate this order.

Given away in my presence and of my Mahaldar, on this day the 29th Mohar-ram-al-haram 1087 Hijri.

**129.**

Copper-plate grant of Sâlinâyaka Bhairappa Nâyaka in the possession of Archaka Subbanâchârya at Chikkanâyakamahalli

1 plate. Size 10"×6".

Kannada language and characters.

1. śrī Rāmēśvara
  2. namas tunga-śiraś-chumbi-chandra-chāmara-chārave trailōkya-nagarāram-
  3. bha-mūlastambhāya Śambhaye<sup>†</sup> Harēr lilā-Varāhasya dāmshtṛādau-
  4. ḍas sa pātu vah Hēmādri-kalāśā vatra dhātri-chhatra-śrīyaṁ dadhan sva
  5. sti śrī-vijayābhūdaya-Śālivāhana-śaka-varuṣaṁgaḷu 1559 nē vartamā-
  6. navāda Pramāthi-nāma-samvatsarāda Kārtika ba 30 lū śrīmad-rājā-
  7. dhirāja rājaparamēśvara śrī-vīrapratāpa śrī-Venkaṭapatidēva-mahārā-
  8. yaravaru Penugonḍeyallū ratnasimhāsānārūḍhar āgi sâ-
  9. mājyaṁ-geyyuttiralu amaranâyakatanakke pratipālisi kōṭṭa Hvo-
  10. saḷa-dēśada Yarekaṭṭe-sâsanāṁkitarāda Gorala-gōtrada Sâli-Nāya-
  11. kara Bhairappa-Nâyakuru Vārḍhisagōtrada Āpastamba-sūtrada Ya-
  12. juśśākhādhyāyigaḷ āda Anantabhāṭṭara pantrar āda Vengataḷa-
  13. ṭṭara putrar āda Lakshmanāchāryarige kōṭṭa bhū-dāna-dharmasâ-
  14. sanada krāma vent endare Magadha-dēśada Āragada venṭhevāda Kan-
  15. dikereyallu Hiriyakere-hindana kēdige-meḷeva modala kâlve-danḍeya
  16. gadde kha 1½ kke daḷe . . . modala daḷe 1 kke silu 3 kke kha 1 eraḍa-
- neya daḷege

<sup>†</sup> Transliterated and translated by Mr. A. M. Shoustry Professor of Persian, Maharaja's College Mysore.

17. sīlu 3 kke kha  $\frac{1}{4}$  mûrane ðale sīlu 2 kke kha  $\frac{1}{4}$  nālkane ðale sīlu 2 kke kha  $\frac{1}{4}$  antu
18. sīlu 10 kke ðale 4 kke kha 1 . . . û vandu khaṇḍuga Bhaṇḍi-Timmana hola kha  $\frac{1}{4}$  u-
19. bhayam khaṇḍugada-aiguḷa-bhūmiyannu Gorala-gôtrada Sâli-Nâya-
20. kara Bhairappa-Nâyakaru Vârdhisagôtrada Âpastambha-sûtrada Yaju-
21. śśâkhâḍhyâyigal āda Anantabhaṭṭara pautrar- āda Venkatabhaṭṭara putra
22. rāda Lakshmanâchârrige Kârtika Sôma-vârdallu sahiranyôḍaka-dâ-
23. na-dhârâ-pûrvakavâgi koṭṭev āda kâraṇa â bhūmiyolag ulḷa nidhi-
24. nikshêpa-jala-taru-pâshâṇa-akshipyâgâmi-siddha-sâdhyangal-emba ashṭa-bhō-
25. ga-têjasvâmyagalû nimage sallatakkadu yillindâmunde nîu mâ-
26. ḍuva dâna-âdhi-kraya-parivartanegal-emba vyavahâra- chatuṣṭaya-
27. kkû yôgyav âgi nîu nimma putra-pautra-pâraparyadallû âchandrârka-
28. sthâyigal âgi sukhadindâ anubhavisikoṇḍu baruvud endu Vâ-
29. rdhisa-gôtrada Âpastambha-sûtrada Yajus-śâkhâḍhyâyigal āda Anan-
30. ta-bhaṭṭara pautrar āda Venkatabhaṭṭara putrar āda Lakshmanâchâryari-
31. ge Gorala-gôtrada Sâli-Nâyakara Bhairappa-Nâyakaru barasi ko-
32. ṭṭa bhûdâna-śâsana grantha dânapâlanayôr madhyê dânachhrêyô-
33. nupâlanam dânat svargam avâpnôti pâlanâd achyutam padam sva-dattâ
34. putrikâ dhâtri pitridattâ sahôdari anyâ-dattâ cha mâtâ cha dattâm
35. bhūmim parityajêt êkaiva bhaginî lôkê sarvêshâm eva bhûbhujâm
36. na bhôjyâ na kara-grâhyâ vipradattâ vasundharâ śrî-Râmêśvarâ

Note.

The inscription records the grant of a paddy field to Lakshmanâchârya, son of Venkata-bhaṭṭa by Sâlinâyaka Bhairappa Nâyaka in charge of Yerekatte in Hoysala-dêsa under the rule of Venkatapatirâya of Penugonḍa. The grant is dated; but the date is wrong, since Śaka 1559 Corresponding to A.D. 1637-38 is Îśvara but not Pramâthi which coincided with 1639-40. Nor does the Anâvâsya of the month Kârtika agree with the specified week-day, Monday. The grant therefore seems to be spurious.

### 130.

Badikigûḍalu Copper-plate grant of Śrîrangarâja, feudatory of Râmarâya of Vijayanagar in the possession of Śrîrangasetti son of Puttarangasetti at Kandikere

3 Plates: Varâha seal: size 8" × 4½".

I<sub>2</sub>(b)

1. namastunga-śiraśchumbi-chandrachâmarâ-châravê | trai-
2. lôkya-nagarârambha-mûlastambhâya Śambhavê | yasya
3. samparka-punyêna nârîratnam abbût silâ | yad upâsyam
4. sumanasâm tadvastudvandvam âśrayê | yasya Dviradvaktrâ
5. dyâh pâriśadyâh paraśśatam | vighnam nighnanti satatam Vi-
6. shvaksênâni tam âśrayê | Harêr lîlâ-varâhasya dam
7. shtrâ-daṇḍaḥ sa pâtu naḥ Hêmâdrikalâśâ yatra dhâtri
8. chchhatraśrîyam dadhau | pautrayâsya Purûravâ Budhasutas ta
9. syâyur asyâtmanjah samjajnê | Nahushô Yayâtir abha-
10. vat tasâmchcha Pûrus tataḥ | tadvamśê Bharatô babhûva nripatis ta-
11. tsantatau Śantanuḥ tattulyô vijayô Abhimanyur udabhût tasmât Pa-
12. rikshâdayaḥ | śrî-Râmarâya-kshitipâlakasya chintâmanêr a-
13. rthi-kadambakasya Lakshmir-ivâmbhôruhalôchanasya Lakkâm
14. bikâmushya mahishy athâsit | tasyâdhikaiḥ samabhavat tana-
15. yas tapôbbhiḥ Śrî Ranga Râja-nripatiḥ Śâsivamsâdîpaḥ |
16. âsantsamullasati dhâmani yasya chitram netrâṇi vairi-
17. sudrîśâm cha niranjanâni | satîm Tirumalâmbikâm
18. charitaśîlayâ Ârundhatîm priyâmapî titikshayâ vasuma-
19. tîm yaśôrundhatîm | Himâmsur iva Rôhinîm hridayahâ-
20. riṇîm sadgunair amôdata sadharminîm iyam avâpya vi-
21. râgrâṇiḥ | rachitanayavichâram Râmarâjanâcha dhîram vara-
22. Tirumalarâyam Venkatâdri-kshitîsam | ajanayata samê-
23. tân ânupûrvyât kumârân iha Trumaladêvyâmêva rajâ
24. mahaujâḥ | sakala-bhuvana-kaṇṭakân arâtîm sami

25. ti nihatya sa Râmarâjavîrah | Bharata-Manu-Bhagtrathâ-  
26. dhirâjam prathitayaśāḥ praśaśāsa chakram urvyāḥ | Ā

## II (a).

27. trēya-gōtrajō nāmâgrayayīcha bhûbhujām | rājâdhirâjabirado  
28. rājarāja samâmhatih | mûrurâyaragandânkō vairirâśīgabhīram |  
29. śishṭa-samrakshanaparo dusṭa-śârdûlamardanaḥ | ityâdibirudai  
30. rryukta urvīm śâsti mahâyaśāḥ | vasan Vijayanagarē Râma-  
31. rāja udâradhīh | Sûryavamśa-pradīpasya tasya Kâśyapa-gō  
32. triṇaḥ | Mâdarāja-kulâmbôdli-sudhâmsôr gunasâlinah |  
33. tatâkârâma-kûpâdi-nirmâṇa-śubha-karmāṇah | bhûpa-  
34. tēr vasudhâpâla-marma-varma-vibhêdīnah | Śrīpatyârâdha-  
35. kasya śrī Śrīrangapatibhûpatēh | paṇtrasya vallabhêndrasya  
36. putrasya prathitaujasah | mahâ-tejasvīnaḥ tasya Rangarâ-  
37. jasya bhûpatēh | panchasaptati-chatvâri-śata-sâhasrakē  
38. Śakē | Ānanda-nâmakêbdēcha Mâghe mâsyamaghē śu-  
39. bhê | pakshē valakshē punnyâyām ganyâyām grahaṇâ-  
40. nvite | śrī-Vênkaṭêśa-pâdâbja-sannidhau śrēyasām  
41. nidhau | rainyē Hvaisaṇa-râjyē cha Makaranâdvantḥâ  
42. yutē | Kandikere-simni Badikigudalu nâmnēti viśrutah |  
43. aparām Śrīrangarâjapurīsamjñām samâśritam grâ-  
44. masya tu diśi prâchyām Bhasma-nâmakaparvatāḥ | tadâdi  
45. dikshu sarvâsu sthâpitâścha śilāḥ kramât | nânâśâkhâ  
46. bhidhâgōtrâ nânâsûtra-samanvitāḥ vṛttimantôtra  
47. likhyantē viprâ Vêdântapârâgāḥ | Haritânvyayapâ-  
48. thôdhī Yēn durabbâryanandanah | Râgha-vaiyyaślâghani-  
49. yō vṛttimêkām ihâśnute | Bhâradvâjasa gōtra-

## II (b).

50. śris Timmayâryasya nandanah | kavi Tippa iti khyâtō  
51. vṛttimêkām ihâśnute | Kamî-dīnya-gōtra-Yâdâti  
52. śrīman Nârâvadhânijah | Narasimhâdhvarah śrīmâ  
53. n vṛttim êkām ihâśnute Gârgyagōtrabhavō Dêvarāja-  
54. bhaṭṭatanûbhavah | Isvarâkkanabhâṭṭôtra sârdhavyṛttim samaśnute Lôhitâ  
55. nvayajō Darbha-Tirumalârya-tanûbhavah | śrīmâd-Vênkaṭabhâṭṭâ-  
56. khyō vṛttim êkâmihâśnute | Bhâradvâja-sagōtra-śrī sudhīr Ma-  
57. llâryanandanah | śrī-Timmâpanḍitâkhyôtra vṛttimêkâ  
58. mihâśnute | Kaṇḍīnyagōtra Yâdâti śrīman Nârâva  
59. dhânijah | Narasimhabhaṭṭa iti khyâtō vṛttim êkâm ihâ-  
60. śnute | Kausikânvyaya-Nandvâla Kâmbhaṭṭa-tanûbhavah |  
61. sudhīh | śrī-Tirumalâryôtra vṛttim êkâm ihâśnute | Gau-  
62. tamânvyaya-samjâtō Mallibhaṭṭa-tanûbhavah | Gôpâla i-  
63. ti vikhyâtō vṛttim êkâm ihâśnute | Âtrēyagōtrâja-  
64. śrīmân Lakshmanâryasva nandanah | vidvan Mâdhavabha  
65. ṭṭôtra vṛttim êkâmihâśnute | Vâdhûla-gōtrâja-śrīmâ  
66. n Timmayâryasya nandanah | Yallam-Bhaṭṭa iti khyâtō  
67. vṛttim êkâm ihâśnute | Samakagōtrâja śrīmân Lin-  
68. ga-vajya-tanûbhavah | Râmâbhaṭṭa iti khyâtō vṛttim ê-  
69. kâm ihâśnute | Kaṇḍīnya-gōtrâja-śrīmân Râmâ  
70. bhaṭṭa-tanûbhavah | Brahmâbhaṭṭas sudhīr atra vṛttēr ardham  
71. samaśnute | Śrīvatsa-gōtrâja-śrīmân Abbâbhaṭṭa-  
72. tanûbhavah | Viśvanâthah ślâghaniyō vṛttēr ardham sama-  
73. śnute | Jâmadagnigōtrâja śrīman Kṛṣṇabhaṭṭa-tanûbha-  
74. vah | Timmâbhaṭṭa iti khyâtō vṛttēr ardham samaśnute |  
75. Śrīvatsa-gōtrâja śrīman Akkam-bhaṭṭa-tanûbhavah | Lin-  
76. gâbhaṭṭa iti khyâtō vṛttēr ardham samaśnute | Haritânva-  
77. yapâthôdli Venkaṭâdri-tanûbhavah | Kṛṣṇabhaṭṭa iti  
78. khyâtō vṛttēr ardham samaśnute | Bhâradvâjasagōtra-śrīr Ya  
79. llambhaṭṭa-tanûbhavah | Timmabhaṭṭa iti khyâtō vṛttēr ardham  
80. samaśnute | Kausikânvyaya-samjâtō Annambhaṭṭata-  
81. nûbhavah | Nandibhaṭṭa iti khyâtō vṛttēr ardham samaśnu-  
82. tē | sarvamânnyam chatussimâ-samyutam cha samantataḥ |  
83. nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitam | lakshi-  
84. nyâgâmi-samyuktam gaṇabhôgyam sabhûruham | vâpi-  
85. kûpa-ta-âkaiścha kâsârâmaishcha samyutam | putrapau-

85. trāḍibhir bhōgyam kramād â-chandra-târakam ! dānâ-dhamana-vikritam  
 87. yogyam vinimayôchitam ! paritah prayataih snigdhaih purôhita-pu  
 88. rōgamaih ! vividhair vibudhai śrōtrasukha-sampannayâ girâ !  
 89. Râmarâja-mahârâjô mânaniyô manasvinâm ! sahira-  
 90. nya-payôdhârâ-pûrvakam dattavân mudâ ! śrî Râmarâja-  
 91. kshitipasya kirtidhuryasya dharmasâsanam idam dâna-pâ-  
 92. lanayôr madhyê dānâchchhrêyô-nupâlanam ! dānâtsvargam avâpnôti  
 93. pālanād achyutam padam ! svadattâ dviguṇam puṇyam paradattānu-  
 94. pālanam ! paradattāpahârēṇa sva-dattam nishphalam bhavêt !

## III (b)

95. svadattâ putrikâdhâtri (bhâryâ) para-dattâ sahôdari ! pitri-  
 96. dattâ svayam mâtâ vipradattâ vasundharâ ! svadattâm  
 97. paradattâm vâ yô harêta vasundharâm ! shashti-varsha-sahasrâṇi  
 98. vishthâyâm jâyatê krimih ! êkaiva bhagini lōkê  
 99. sarvēshâm êva bhûbhujâm ! na bhōjyâ na karagrâhyâ  
 100. vipradattâ vasundharâ ! sāmānyōyam dharmasêtu  
 101. r nripânâm kâlê kâlê pālaniyô bhavadbhih ! sarvân êtâ  
 102. n bhâvinah pârthivendrân ! bhûyô bhûyô yâchatê Râma-  
 103. chandrah ! madvamsajâh paramahîpati-vamsajâvâ yê  
 104. bhûmipâh satatam ujjala-dharma-chittâh ! maddharmam êva sa-  
 105. tatam paripâlayanti tatpâda-padma-yugaḷam śi  
 106. rasâ namâmi || Śrî Râma (in Kannaḍa)

## Note.

The grant is in Halegannaḍa characters. It records the gift of some vrittis in Baḍikigūḍalu to some Brahmans mentioned in the grant. It is dated Śaka 1475, Ānanda samvatsara, Mâgha full moon day with a lunar eclipse. The date corresponds to Thursday the 18th January 1554. There seems to have been no lunar eclipse on the date.

## Translation.

I (b) Lines 1-2.—Salutation to Śambhu who looks beautiful with the fly-fan-like moon on his head and who is the supporting pillar of the City made of the three worlds.

Lines 3-4.—I seek shelter under those two things, with the touch of which a stone become a beautifull woman, and which is worthy of being worshipped by celestials and the learned.

Lines 5-6.—I seek shelter under Vishvaksêna, the members of whose assembly such as Gaṇapati and others more than a hundred in number drive out obstruction (to work).

Lines 6-7.—May you be protected by the staff-like tusk of the boar, the sportive incarnation of Viṣṇu, on which tusk the earth with its pot-like gold-mountain appeared like an umbrella.

8-12.—His grand-son, and son of Budha was Purûravas; his son was Âyus; the son of Âyus was Nahusha; his son was Yayâti; his son was Puru; in his family there sprang up Bharata; in his family there was born Śantanu equal to Bharata; Then came Vijaya and Abhimanyu and Parikshit and others in succession.

12-14.—Lakkâmbikâ was the queen of Râmarâya like Lakshmî to Viṣṇu.

15-16.—In virtue of his merits, there was born of him Śrîrangarâja; while he, a light of the lunar race, was ruling, the eyes of the wives of his enemies became destitute of eye-ointment (and darkness)—it is a wonder.

16-20.—He married Tirumalâmbikâ who was Arundhati in character, earth in forgiveness, and who was like Rôhiṇi to the moon.

20-26.—He begot on Tirumalâmbikâ (1) Râmarâja (2) Tirumalarâya and (3) Venkatâdri.

While having uprooted all the enemies, Râmarâya ruled over the earth, as famous as Bharata and Bhagîratha,

II (a) Lines 27-47.—and being a descendant of the Âtreya-gôtra, leader of all kings and possessed of the titles, Râjâdhirâja, Mûrurâyaragaṇḍa, bent on protecting the good and destroying the wicked and the like, Śrîrangarâja of great valour, son of Vallabhendra, and grandson of Śrîrangarâja, a descendant of the solar race, of Kâśyapagôtra, a moon born of the ocean-like family of Mâdarâja, famous for the

charitable construction of tanks, wells, and groves and expert in the art of Government, on the fifteenth lunar day with a lunareclipse of the month, Mâgha (January and February) in the year Ânanda Śaka 1475, made a grant of the vrittis called Baḍikigūḍalu near Kandikere in the beautiful Hoysapa country to the east of the mountain called Bhasma (*būdi*) to the Brahmans of various gotras (enumerated). Then follow the usual imprecatory verses.

#### *Numismatics.*

74 About 100 silver and copper coins in the possession of various gentlemen in Kolar and Shimoga were examined during the year. A few silver coins found in the possession of Anantappa Heggade, Hosabale, bear the name of Akbar, and some of Shah Alum. One silver coin of Nepal in the custody of Kudla Lingappa, Hosabale, is found to bear the name Śrī Rājendra Vikrama Sahadêva on the obverse and Bhavâni and Śrī Śrī Gorakanâtha on the reverse. A large number were recent, belonging to Hyder Ali and Krishnarâjavodier III of Mysore. One copper coin with some legend in a peculiar script on its obverse and elephant symbol on its reverse is under examination.

#### *Manuscripts.*

75. Just when the Report was being made ready for the press, the following manuscripts were received from the Library of the Sravana Belgola Math for examination and verification of the verse on the date of setting up the statue of Gômaṭha in Sravana Belgola referred to in para 58: —

- (1) Trailokyadipaka of an unknown author,
- (2) Bâhubalicharitaśataka or a Century of Sanskrit stanzas on the greatness of Bâhubali or Gômaṭha attributed to Nênichandra.
- (3) Belgulada Vistâra, an enlarged Kanarese poetical version of Bâhubalicharitaśataka, written by Anantakavi in the second half of the 19th century.

76. The Trailokyadipaka is based upon the Trailôkyasâra of Nênichandra. Regarding the date of the birth of Kalki, it says that there was the Śaka king when there had elapsed 605 years and five months from the Nirvâṇa of Mahâvîra and that every thousand years after the Nirvâṇa of Mahâvîra is marked by the birth of Kalki, a scourge to the religion of the Jainas, and that Kalki who was coeval with the first thousand years had been named Chaturmukha destined to live for 70 years. From the Bâhubalicharitaśataka it appears that while Vinayâditya of the Hoysala dynasty was ruling in Halebîḍ, Râchamalla of the Gangas with his minister Châmunḍarâya was ruling in Madhura. Râchamalla seems to have been a feudal sovereign of Vinayâditya Hoysala, inasmuch as Châmunḍarâya is stated to have come over to Sravana Belgola all the way from Madura and have given land endowments for conducting worship of Gômaṭhêśvara, set up by him in Sravana Belgola. The fifty-fifth stanza of the Śataka gives the date of the erection of the statue of Gômaṭha in terms of the Kalki-era. While paraphrasing the verse in Kanarese, the Belgola-vistâra says (III 38 and IV 172-3) that the religious rites connected with the erection of the statue began on the 14th Tithi of the dark half of Phâlguna of the year Prabhava and that on Sunday the fifth Tithi of the white half of Chaitra of the year Vibhava, with the constellation Mṛigaśîra and Saubhâgyayôga, the rite came to a close by the erection of the statue. The word *masta* used in the Sanskrit text is translated in the Kanarese version as Mṛigaśîra.

77. The Śataka records in its 69th stanza the occurrence of a strange phenomenon about three miles from the town of Halebîḍ. It says that all of a sudden there appeared an opening on the surface of the earth and that there came out a volume of smoke and flame from the opening. As a commentary on this stanza, the Belgolavistâra says that birds flying in the sky and men and beasts moving on earth in the vicinity fell dead. It is not possible to say whether it was a mild volcanic eruption.

#### *Office Work.*

78. Of the three items of work selected for completion by Praktanavinarsa Vichakshana, Rao Bahadur, R. Narasimhachar, after his retirement, namely (1) the Sravana Belgola volume, (2) the Karnâṭaka Śabdânusâsana, and (3) the Halebîḍ Monograph, the revised edition of the first was completed and published.

- (2) Translation of the Inscriptions of the Supplement to the Mysore volumes III and IV of the *Epigraphia Carnatica* has been completed and made ready for the press.
- (3) The texts of the inscription of the Supplement to the Tumkur volume have been completely printed and the transliteration and translation of the same as well as those of the Supplement to the Hassan volume are under preparation.
- (4) Fair progress has been made in the printing of the texts of the inscriptions of the Supplement to the Bangalore volume.
- (5) The printing of the General Index to the volumes of the *Epigraphia Carnatica* as well as that of the Index to the Annual Reports from 1907 to 1920 made very little progress during the year.
- (6) About 30 publications of the Department and 51 photos have been sold during the year.
- (7) A list of photographs and drawings prepared during the year is appended to the Report (Appendix B).

#### *Concluding Remarks.*

79. With a view to decide the date of the early Kadambas who had succeeded the Āndrabhṛityas in ruling over Mysore and who are stated in the Tālagunda stone-inscription of the Shikāripur Taluk in Shimoga to have been in marriage alliance with the early Guptas, I took the Chronology of the early Guptas for investigation. As soon as my paper on the subject was ready, I sent typed copies of the same to distinguished scholars in England for opinion. An eminent Sanskrit Scholar and Epigraphist wrote in reply as follows:—

“Your case requires to be examined from many points of view, and only a study of many months, or indeed years, could enable one to speak upon it with confidence. I will therefore give it careful attention, and in the meantime I hope that you will print it.”

80. An equally distinguished scholar who is an acknowledged authority on Indian Numismatics has been pleased to write to me as follows:—

“As you say, your views depend on the traditional accounts preserved by Alberuni by Chinese writers, and in Jaina literature. These traditional accounts are certainly worthy of consideration and some of the passages you quote are new to me. I am therefore indebted to you for calling my attention to them.

But I think you will agree with me that tradition by itself is not always a certain source of information. This is as true of European countries as it is of India. Facts handed down by tradition are apt in the course of ages to be misunderstood. If therefore tradition can be proved to be in conflict with the more certain evidence of inscriptions or coins, we must recognise the fact that some such misunderstanding has actually taken place. It would, as I know you will admit, not be reasonable to prefer the traditional account in such a case.

A decisive instance which determines the period of Chandragupta II seems to me to be afforded by the silver coins of Surāshṭra. There can be no doubt that this reign passed from the Western Kshatrapas to the Guptas and equally little doubt, I think, that the coins of the Western Kshatrapas are dated in the Śaka era and those of their successors in the Gupta era. Now the last date on coins of the Western Kshatrapas is 310 or  $310 + x = 378$  or  $378 + x$  A. D. and the earliest date on a Gupta coin belonging to this region (Chandragupta II) is 90 or  $90 + x$  (see B. M. Cat. *Andhras* etc. pp. Cl. ff. P. 192. B. M. Cat. *Gupta Dynasties*, p. 49). I cannot resist the conclusion from this evidence that Chandragupta II's date is after 378 A. D. I think it quite impossible that the date of a coin issued by him in Surāshṭra could be  $90 + 166-7 = 256-7$  A. D.”

81. At first I took the date of the erection of the statue of Gōmaṭha in Belgola to be A. D. 968 with which the cyclic year Vibhava coincided. Deducting 600 years of the Kalki era from it, I fixed Kalki's birth date at A. D. 368 and the commencement of Kalki's rule at  $368 + 30 = 398$ . Deducting 231 years from it the date of the commencement of the Guptas was fixed at  $398 - 231 = 167$ , which was the date independently arrived at by General Cunningham for the initial point of the Gupta era. It is this date referred to in the extract quoted above. But the fifth lunar day of the white half of Chaitra of the year Vibhava, A. D. 968 fell on Saturday,



but not on Sunday. According to the verse giving the date of the erection of Gômatha's statue the fifth lunar day was on Sunday. Hence later on I abandoned A. D. 968 Vibhava and selected A. D. 1028 Vibhava for the date of the setting up of the statue, since Sunday the 3rd of March, A. D. 1028 agreed with the 5th lunar day of the white half of Chaitra of Vibhava combined with the constellation of Mrigaśira and Saubhāgya Yôga. Deducting 600 years from 1028 I fixed the initial date of the Kalki era at 428, and Kalki's accession to the throne of his father at 432 and his death at A. D. 472. A. D. 472 is equal to Śaka 394 when Kalki's rule is said to have terminated in the Trilôkasâra of Nêmişandra. Hence deducting 231 years from 432, the date of the commencement of Kalki's rule, the initial date of the age of the Guptas is fixed at A. D. 200-201. This date has been shown to be in harmony not merely with the traditional accounts preserved by Alberuni, Chinese writers, and in Jaina literature and Ceylonese records, but also with epigraphical statement made in the Allahabad stone-pillar Inscription of Samudra Gupta. It is stated herein that Samudragupta conquered the Shahan Shahis whose period of rule is determined to have terminated about A. D. 260. It is also shown to harmonise with the astronomical data supplied from the Eran pillar Inscription of Budhagupta and with Jovian cycles mentioned in the grants of the Parivrâjaka Mahârâjas.

8. As to the numismatic data referred to in the letter quoted above, it may be pointed out that the period of the Guptas might be taken to have overlapped the closing period of the Kshatrapas instead of succeeding it. There are instances of subordinate rulers minting their own coins side by side with the coins issued by their feudal sovereigns or friends. It is possible that about A. D. 280 or 300 coins struck both by the Kshatrapas and the Guptas were simultaneously current in Surâshtra. There may be some doubt as to whether the Kshatrapas were subordinate to the Guptas or whether the latter were so to the former. On the basis of Samudragupta's extensive conquests, it may be asserted that the Kshatrapas were subordinate or allies to the Guptas. Thus it is possible to converge numismatic evidence to the same focus to which traditional, epigraphical and astronomical data are shown to point in perfect agreement.

The new items of discovery made during the year are :—

- (1) The exact date of the erection of the statue of Gômatha in Sravana Belgola A. D. 1028.
- (2) The dates of birth, accession, and death of Kalki A. D. 402; 432; and A. D. 472.
- (3) The initial date of the chronology of the Guptas A. D. 200-201.
- (4) Extension of Harsha Vardhana Silāditya's rule to Mysore about A. D. 640.

MYSORE,  
Dated 6th July 1923. }

R. SHAMASASTRY,  
Director of  
Archæological Researches.



## APPENDIX A.

Statement showing the amounts spent during the year 1922-23 for the repair and maintenance of ancient monuments in the State.

Serial No.	District	Taluk	Place	Name of Institution	Detail of expenditure	Amount sanctioned	Amount spent during the year	Remarks
1	2	3	4	5	6	7	8	9
1	Mysore	Seringapatam	Melkote	Sri Narayanaswami Temple.	Repairing the Dhara-Mantap attached to the Sri Narayanaswami temple.	Rs. a. p. 1,605 0 0	Rs. a. p. 262 2 0	
2	Do	Do	Seringapatam	Sri Ranganathaswami Temple	Petty repairs	2,017 0 0	700 6 0	
3	Do	Nagamangala	Bindiganavale	Sri Kesavadevaru Temple	Urgent petty repairs and improvements.	949 0 0	174 0 0	
4	Do	Mysore	Mysore	Varahaswami Temple	Sundry repairs	100 0 0	100 0 0	
5	Bangalore	Bangalore City.	Fort	Tippu Sultan's Palace	Annual repairs	100 0 0	100 0 0	Work is in progress.
6	Do	Do	Ulsoor Gate	Cenotaph	Special repairs	725 0 0	...	
7	Chitaldrug	Molakalmuru	Molakalmuru	Jatangi Rameswara Hill	Annual repairs	135 0 0	135 0 0	
8	Hassan	Arsikere	Arsikere	Isvara Temple	Pay of watchman	72 0 0	66 0 0	
9	Do	Belur	Halebid	Jain Basti	Do	108 0 0	77 0 0	
					Special repairs	5,585 0 0	898 0 0	The outlay up to end of June 1923 is 4,489. Total outlay 5,857. Work is completed.

N. B.—Information from the Executive Engineer, Mysore Division, regarding amounts spent in that district was not received.

## APPENDIX B.

## LIST OF PHOTOGRAPHS TAKEN DURING THE YEAR 1922-23.

No.	Size	Description	Place	District
1	12" × 10"	Vira Narayana temple General view .. ..	Belavadi	Kadur
2	"	" South-west view .. ..	"	"
3	"	" { Interior view .. ..	"	"
4	"	" { .. ..	"	"
5	"	" Ceilings in Sabha Mantapa .. ..	"	"
6	10" × 8"	" Do .. ..	"	"
7	12" × 10"	" Ceiling in Mukha Mantapa .. ..	"	"
8	10" × 8"	" Viranarayana Image .. ..	"	"
9	"	" Venugopala Image .. ..	"	"
10	"	" Yoga Narasimha Image .. ..	"	"
11	"	" Upparige : North-East view .. ..	"	"
12	"	" Pillar in Sabha Mantapa .. ..	"	"
13	"	" Pillar in Mukha Mantapa .. ..	"	"
14	8½" × 6½"	" Front Elevation : Right half .. ..	"	"
15	"	" Left half .. ..	"	"
16	"	" Upparige ; Front view .. ..	"	"
17	"	" Star-shaped Pillar .. ..	"	"
18	"	" Venugopala Tower .. ..	"	"
19	"	" Yoga Narasimha Tower .. ..	"	"
20	"	" Elephants below Jagali .. ..	"	"
21	10" × 8"	Lakshmi Narayana temple: Lakshmi Narayana Image .. ..	Isvarahalli	"
22	8½" × 6½"	Do do .. ..	"	"
23	"	Inscription Stone .. ..	"	"
24	12" × 10"	Do .. ..	Kalsapura	"
25	"	Do .. ..	"	"
26	10" × 8"	Chaluva Narayana temple: Figure of Chaluva Narayana .. ..	"	"
27	8½" × 6½"	Gangadharesvara temple: South view .. ..	"	"
28	5½" × 3½"	Do Hoysala crest .. ..	"	"
29	8½" × 6½"	Viragal .. ..	"	"
30	"	Kedaresvara temple: Figure blowing horn .. ..	Halebid	Hassan
31	"	Hoysalesvara temple : Ganapati figure .. ..	"	"
32	"	{ Do .. ..	"	"
33	"	{ Do Female figures on the south wall .. ..	"	"
34	"	{ .. ..	"	"
35	"	Do Figure with long coat .. ..	"	"
36	10" × 8"	Channakesava Temple: Figure of Kappe Channigaraya .. ..	Belur	"
37	"	Do Detail of head of do .. ..	"	"
38	8½" × 6½"	Do Venugopala Image in the Kappe Channigaraya Shrine .. ..	"	"
39	"	Do Venugopal on the wall of Andal temple .. ..	"	"
40	8½" × 6½"	{ Viragals .. ..	Albur	Tumkur
41	"	{ Do .. ..	"	"
42	12" × 10"	Lakshmi Narasimha temple: Ceiling of Porch .. ..	Vighnasante	"
43	"	Do do North view .. ..	"	"
44	"	Do do View of top Tower .. ..	"	"
45	"	Do do Garuda on the tower .. ..	"	"
46	10" × 8"	Do do Pillar of Porch .. ..	"	"
47	"	Do do Front view .. ..	"	"
48	12" × 10"	Tippu Sultan's Palace: Interior view .. ..	Bangalore	Bangalore
49	10" × 8"	Do Front view .. ..	"	"
50	"	" .. ..	"	"
51	8½" × 6½"	{ Copper plate inscriptions .. ..	"	"
52	"	{ .. ..	"	"
53	"	{ .. ..	"	"
54	"	Stone inscription of Siladitya .. ..	"	"

## LIST OF DRAWINGS PREPARED DURING THE YEAR 1922-1923.

No.	Description	Place	District
1	Plan of Vira Narayana temple .. ..	Belavadi	Kadur
2	Front Elevation of Gateway to Temple .. ..	Kurudumale	Kolar
3	Door shutters and clerestory window to Venkatramana temple .. ..	Alamgiri	Kolar
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